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THE WORKES OF Mr. IOHN WEEMSE, of Lathocker in Scotland, Preacher of Christs Gospell.

IN ~~D 5 1~~

Three Volumnes.

PROVERB. 16. 22.

Understanding is a well-spring of life to him that hath it.

B:BL CANT. ACAD.

Printed at *London* by *T. Cotes*, for *Iohn Bellamie*, dwelling at the three Golden Lyons in *Corne-hill*, neere the *Royall Exchange*. 1633.

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THE PORTRAITVRE OF THE IMAGE OF GOD IN MAN.

In his three estates, of { Creation. / Restauration. / Glorification.

Digested into two parts.

The first containing, the Image of GOD both in the Body and Soule of Man, and Immortality of both: with a description of the severall members of the Body: and the two principall faculties of the soule, the Vnderstanding and the Will; in which consisteth his knowledge, and liberty of his will.

The second containing, the passions of man in the concupiscible and irascible part of the soule: his dominion over the creatures; also a description of his active and contemplative life; with his conjunct or married estate.

Whereunto is annexed an explication of sundry naturall and morall Observations, for the clearing of diverse Scriptures.

All set downe by way of collation, and cleered by sundry distinctions, both out of the Schoolemen, and moderne Writers.

The second Edition, corrected and enlarged.

BIBL. CANT. ACAD.

By *Iohn Weemse*, of *Lathocker* in *Scotland*, Preacher of Christs Gospell.

LONDON,
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GOD IN MAN.

OR, THE IMAGE OF A PORTRAIT.

TO THE RIGHT WORTHY, Sr. DAVID FOVVLES Knight and Baronet, one of his maiesties Councell established in the *North*.

THere were two pillars before *Salomons* Temple, (right worthy Sir) *Iachin*, that is, *God will establish*; and *Bohaz*, that is, *strength*. These two pillars were set up, to uphold the portch of the Temple. So there are two pillars, which uphold the Church, and this world, *Religion*, and *Justice*: true *Religion* upholds the Church, and *Justice* the Common-wealth.

1 King. 7. 21.
2 Chron. 3. 17.

Of these two, *religion* stands upon the right hand to uphold, (as *Iachin* did:) and *Justice* upon the left hand (as *Bohaz* did,) *Religion*

hath the firſt place, and therefore the Iewes ſay well, that it is for *Jeruſalems* cauſe the world ſtands; that is, the *Church*. All the tents were pitched about the Tabernacle; to teach us, that the world is but an Inne for the Church to lodge in for a while; and if the Saints were once gathered out of the world, the foure corners of the earth would ſoone clap together, *and the heavens ſhould goe away with a noyſe.*

Num. 2.

2 Pet. 3. 10.

The pillar which upholds the world upon the left hand is *Juſtice*; *it upholds the earth, and the Kings throne.* It is ſaid *Habak.* 1.4. *Jam defluit Lex*; *the Law failes*; This is a ſpeech borrowed from the pulſe of a man; for as we diſcerne the eſtate of a man by his pulſe; if it ſtirre not at all, then we know he is dead; if it ſtirre violently, then we take him to be in a Fever; if it keepe an equall ſtroake, then wee know he is ſound and whole. The pulſe of the Common-wealth is *Juſtice*. If *Iuſtice* be violent and turned into wormewood, then the Common-wealth is in a bad eſtate; if it ſtirre not at all, then the Common-wealth is dead, and if it have an equall ſtroke, then it is ſound and whole.

Pro. 16. 12.

Now Sir, theſe two pillars, *Religion* and *Iuſtice*,

ſtice, have beene your maine ſtudy how to uphold them in your place, and that theſe two, *might kiſſe one another*, as the *Pſalmiſt* ſpeakes; For *piety*, your care hath beene ſtill, *that theſe Foxes which ſpoyle the Vines*, ſhould be catcht, (that is, theſe Locuſts and Seminaryes, *which come out of the bottomleſſe pit*; and goe *about ſecretly to devoure Widowes houſes*, and ſubvert theſe tender yong Vines, and weake ones, *under the colour of long prayers*,) your whole labour is to diſcover them; and that theſe parts where ye live may be receptacles for the truth. Secondly Sir, what your care is for Iuſtice, that ſhe may flouriſh, all the Country about you can witneſſe, from the higheſt to the loweſt. *Iethro* ſaid to *Moſes*, *Why ſit yee all the day long, from morning till night, judging the people?* Your care (I may ſay truely Sir) from morning till night, is to judge the people, and to give upright juſtice to his Majeſties ſubjects.

There are foure Iudges moſt remarkeable in the Scripture, *Moſes* for his mildeneſſe; *Salomon* for his wiſedome, *Job* for his *pity*, and *Samuel* for his *equity*; with the mildeneſſe of *Moſes* ye can moderate in diſcretion your cenſures; and with *Salomon*, wiſely Iudge what belongeth to every one; *ye are*, as *Iob* ſpeakes,

Pſal.85.10.

Cant.2.15.

2 Tim.3.6.

Exod.18.14.

Numb.12.3.

1 King.4.29.
Iob.29.
1 Sam.12.3.

Iob.31.16. *The bleſsing of him that is ready to periſh; yee are an eye to the blind, and a foot to the lame; yee ſee none periſh for want of cloathing, nor the poore without a covering: ſo that the loynes of thoſe that are warmed by you, bleſſe you;* and yet in all this ye may ſay with *Samuel, Whoſe Oxe have I taken? or whoſe Aſſe have I taken? or whom have I defrauded? whom have I oppreſſed? or of whom have I received any bribe to blinde mine eyes therewith?* ſo that the people where you dwell, may bleſſe God who hath ſeated you amongſt them for their good. Theſe my travels therefore Sir I offer to your Patrocinie, as to one moſt Worthy, and who hath greateſt intereſt in them, if there were any thing in them anſwerable to your goodneſſe; for ſtill (Sir) ye have beene my greateſt incourager, to ſet me forward in my ſtudies. Yee have Iudgement to diſcerne, what is ſaid to the purpoſe here, and what ſeemes to be ſaid amiſſe, to conſtrue it to the beſt ſenſe; and to defend it againſt the criticke cenſures of ſome not ſo well affected. Now for all your care both for *Religion* and *Iuſtice*, the God of Mercy meete you againe. *Ionadab*, for his obedience to his Father *Rechab*, had a promiſe made to him, *that hee ſhould not want a man to ſtand before the Lord for ever.* So Sir, for your obedi-

1 Sam.12.3.

Iere.35.19.

obedience and care, that yee have to doe ſervice to your King and Country, I pray God that ye want not a man to ſtand before the Lord, to ſucceede you, and to continue your family to all poſterity. Thus craving Gods bleſſing to be alwaies upon you, and your moſt Religious and Noble Lady and children, I bid you all farewell.

IOHN WEEMSE,

Preacher of the Goſpell.

An Advertiſement to the Reader for the right uſing of School-Divinitie.

IT is a queſtion that hath beene much exagitated in the Schools, how farre Philoſophy *ſhould have place in the Church of God and in* Divinity. *Some have gone ſo farre upon the one extremitie, that they have advanced her in the Church, above* Divinity *it ſelfe, and they have framed the whole platforme of their religion as* Philoſophy *hath taught them; others againe bending the ſprig the other way, would altogether have* Philoſophy *baniſhed out of the Church. But we are here to follow a middle courſe, neyther to ſeclude her out of the Church, neyther to ſuffer her to advance her ſelfe above* Divinity: *ſhee is but the handmaid to her miſtreſſe* Divinitie: *therefore ſhe muſt not take upon her to rule in the houſe, and to over-rule her miſtreſſe, as* Hagar *would have uſurped above* Sara: *if ſhee have any charge, it muſt be over theſe who are under her; ſhe muſt then ſubmit herſelfe as a dutifull handmaid to her miſtreſſe.*

There is in a man ſenſe, imagination, reaſon *and* faith: ſenſe *corrects* imagination; *as when the Diſciples ſaw Chriſt they thought he had beene a ſpirit: but Chriſt corrects this wrong* imagination *by ſenſe, ſaying,* touch me, for a ſpirit hath not fleſh and bones. When ſenſe *is deceived,* reaſon *corrects it; when*

one puts a staffe in the water, to his sight the staffe seems to be broken: but yet reason *corrects his sight, and teacheth him that the water cannot breake the staffe; so when a man is in a feaver, sweet things seeme bitter to his taste, yet this reason teacheth him that the fault is in his taste, and that the things are sweet in themselves.*

When reason erres, shee cannot cure herselfe, but her mistris Divinity *must come in and teach her.* Sara, *when she was old the Lord promised that she should have a child, shee did laugh at it, her* reason *thought it impossible, that a woman stricken in yeares should have a child: but her mistresse* faith *corrected it, and she beleeved by* faith, *that which her* reason *could not take up. Philosophy is but a hand-maid to Divinity, therefore shee must be* εμμενειν, *and not* εκβαινειν, *that is, shee must hold herselfe within her owne bounds and not transcend them.* Necodemus *reasoning against regeneration failed in this point when he reasoned thus: He that is borne againe must enter into his mothers wombe againe. But no man can enter into his mothers wombe againe: This principle is wrong applyed by him in Divinity, for we are borne againe as Christ teacheth,* Iohn 3, by the water and the Spirit, *and not by entring into our mothers wombe againe. This vaine excesse of reason and fleshly wisedome, is that which the Apostle condemnes,* 2 Cor. 10. *so* 1 Cor. 3. 19.

Againe, when by naturall reason & Philosophy, *we take up a thing; and by* faith *we beleeve the selfe same thing, if* reason *claime the first place here, then she is not a dutifull hand-maid.*

There are some things in Divinitie which are mixtly divine; *there are other things* meerely divine: *these things which are* mixtly divine, *in such reason may serve but onely in the second place;* primo creduntur, & postea intelliguntur: *as a man beleeves the immortalitie of the soule: then he begins to take up the same by* reason; *must reason here advance her selfe as farre as faith? or must* reason *come here before faith? God forbid: for that which I beleeve, I beleeve it,* ex authoritate dicentis, *relying upon the truth of him that saith it, and all the evidence which get by* reason *is nothing to this certitude: if* reason *should goe before like an usher to make way to* faith, *we should never beleeve. The* Schoolemen *say well,* Rationes præcedentes minuunt fidem, sed rationes subsequentes augent fidem: *Reasons going before faith weaken faith, but reasons comming after faith strengthen it:*

reason

reason *makes not the matter more sure*, ex parte veritatis dictantis, sed ex parte intellectus assentientis: *in respect of God the speaker, but in respect of the weakenesse of our understanding, for by this accesse of further knowledge it is more confirmed. A gardner when he is about to plant a tree, first he digs the earth and makes an empty roome in the bosome thereof for the planting of the tree: then after he takes the same earth (which if it had not beene digged up, had stayed the planting of the tree) and casts it about the root of the tree againe, for the fastning of it: he takes also the stones which he had digged up with the earth, and kills the mole which would have beene hurtfull to the tree: so, first the Lord empties our soules of all* naturall reason; *and this heavenly gardiner makes a roome, wherein he plants this supernaturall grace of* faith *by his owne hand; but when he hath planted this heavenly plant faith in the soule,* reason *will serve for two uses; first, for the confirmation and establishing of our* faith *new planted: another for killing of all contrary heresies besides which might hurt our faith: But in things which are meerely divine,* & quæ cadunt directè sub fide, *and fall directly under faith, as the mystery of the Trinity and the incarnation; what can* reason *or* Philosophy *doe here; but admire these hid mysteries which shee can never reach unto? if* reason *the hand-maid have alwayes her eyes towards her mistris, then we may make good use of her in the Church.*

The Vine-tree *of it selfe bringeth forth the most comfortable grape for our nourishment, and chearing of our hearts; but yet if we set a* Mandrake *by it, and then drinke of that wine, that wine will make us sleepe the better. The knowledge of Divinity is the onely comfortable knowledge, but yet* Philosophy *as the* Mandrake, *being set by it, may have the profitable use also. Schoole divinity hath most incroched upon the truth and obscured it; framing all religion according to the platforme of Philosophie. There was one* Demonides *a Schoolemaster in* Athens *having crooked feete, he had his shooes made according to his feete: one stole his shoes from him; but he wisht that the feete of those who had stolne his shooes, might become like unto the shooes This was a foolish wish to desire the straight foot, to be made conforme to the crooked shooe, whereas the shooe should be made conforme to the straight foot. What is* Schoole divinitie, *but a crooked shooe? therefore to conforme* divinitie *to it; were to conforme the straight*

foot to the crooked shooe: Divinity *must be the square to correct that which is not straight.*

Although this schoole divinity hath beene mightily abused, yet the abuse takes not away the use. For the right using of the schoolemen we must remember, that there is a threefold judgement, 1. *the judgement of* veritie, *the second is the judgement of* prudency, *the third is the judgement of* charity.

The judgment of verity *is onely to be found in the Scriptures, and all other writings should be tryed by them, as the canon and touchstone: but the Church of* Rome *would have the Scriptures to be tryed by the Fathers and Schoolemen.*

Secondly, the judgment of prudency *is requisite in reading of them; men should not dote upon them: for this is generally the fault of most of them, that yee shall finde little piety or matter of holinesse in all their writs.* Bucer *said well, that there is more holinesse to be found in* Seneca *than in most of them: if men converse too much with them, they shall finde but little sanctification by them, but having their minds inlightened by the holy Scriptures, and their affections sanctified, they may make use of them. Some of them we may reade distinctly and judiciously; some of them we are to reade cursarily; and some of them we are but to looke upon here and there: some meats we cut first, then we chaw them, then we digest them; other meats we swallow them; and other meats we taste onely of them. So we should use these Schoolmen: some of them we should reade distinctly: others of them we should swallow, as it were and run over lightly: and others of them we should tast and looke but upon them here and there.*

Againe, prudency *should teach us, what we should observe as impertinent in them, and what to reject; their questions for the most part are idle and curious, as the most of their hypotheticall propositions, and the manner of their disputations; for often times they dispute* ex alienis principijs, *out of the grounds of other sciences: they confound* Divinity *and* Philosophy: *and the* Media *which they use oftentimes are impertinent. They bring innumerable arguments and disputations oftentimes probable on both sides, and they trust too much to the testimonie of men; they goe very rashly many of them, and speake not soberly enough of the great mystery of the Trinity, and Incarnation; bringing in philosophicall reasons: whereas these mysteries should rather bee adored than searched after: and herein* Athanasius *sayd well,*

Etiam vera de Deo loqui est periculosum.

And last of all, they distinguish where the law distinguisheth not.

The third judgement is the judgement of charity; *when wee reade them and finde many grosse errours in them; we are not for that to reject them, for we shall finde sometimes points notably well cleared in them. The Iewes have a proverbe,* Comede dactylos, & projice foras duriciem; Eate the Date, and cast away the stone; *so should we in reading of them, take that which is good, and cast away their errours. The* Toade, *although it be a loathsome creature, yet we will take a stone out of the head of it, and use it: the* Muske-kat *is an il-favoured creature, and yet we will take the muske of it to perfume things with: the* Raven *was an uncleane creature under the Law, yet* Elias *was fed by it: so we may get many profitable helpes by these Schoolemen, although they have great errours: but we must take heed, that we fawningly flatter them not.*

The flatterers of Dionysius *were so grosse, that they would licke up the spittle of* Dionysius, *protesting that it was sweeter than* nectar; *we must not so doate upon them, as to licke up their excrements, but onely follow them in so farre as they follow Christ. We must not give to them glorious titles, for then as* Iob *saith, We must give titles to men, as* Iacobus de Voragine, *as though he had eaten up the whole Booke of God in reading it; and to* Thomas Aquinas, they gave the name doctor Seraphicus & angelicus; *to* Scotus, doctor subtilis; *to* Durandus, doctor irrefragabilis; *to another,* venerabilis inceptor; *to another,* doctor fundatissimus; *to another,* doctor illuminatus; *to another,* doctor resolutus; *and a thousand such.*

Among the Iewes, when the holy Ghost was not revealed unto them, then they tooke glorious titles upon them, as one was called אור העולם lux mundi, R. Iude, *his title was,* Rabbonu חקדש doctor noster sanctus; Saddaas *was called,* הגאון illustris; Abenezra *was called,* lapis auxilij; *they were also called* פתחים aperti, *the men that saw; for they reckoned the people but blinde,* Rom. 1. *and leaders of the blinde; then they disdained the people,* Ioh 7.49. this people who know not the Law: *they called also the people* populus terræ. *So when these glorious titles were given to the Schoolemen, then the holy Ghost withdrew his presence mightily from his Church.*

We should in charity judge their errors, for they lived in the

houre of darkenesse, and few there were then to oppose against them, and what marvaile if they did oftentimes stumble: so that this was but infirmitie in them, and not malice.

But if they could now behold from heaven the Church of Rome, (who brags that she succeeds to them) with her new plots, as her equivocations, mentall reservations, allowing the killing of Princes, absolving subjects from loyaltie towards their Prince; wives from their husbands, children from their parents; and giving to images not onely cultum respectivum, which the schoolemen granted to them; but also cultum conjunctum, or coadoration; would they not be ashamed of these their children, and blush if they could behold them?

A Cardinall upon a time caused a Painter to paint the twelve Apostles, the Painter painted them looking somewhat reddish, the Cardinall asked the Painter whether the Apostles looked so when they were here alive? no sayd the Painter: why dost thou then so paint them said the Cardinall? the Painter replyed, They blush so now when they behold the corruptions of you who take upon you to be leaders of the Church. If the Schoolemen could behold the grosse and innumerable corruptions which are maintained now in the Church of Rome, which were not then, would they not blush and be ashamed, and disclaime them for their children?

When Moses was upon the mount, he brought a patterne of the whole frame of the tabernacle from the Lord, and erected it according to the patterne received. but the Church of Rome hath erected another patterne, framing religion by the mould of humane reason.

If ye will take a view of severall points professed in Poperie, hee may easily perceive whence they have taken the patterne of them, not from Moses on the mount, but from scholastick speculations.

First, because the Mathematickes consider lines, figures, circles, points, abstracted from bodies, therefore they gather, that accidents may be in the Sacrament without the subject.

Secondly, because morall Philosophie establisheth neyther punishment nor reward, unlesse the free will of man goe before; hence they inferre, that there is free will in man: againe, because morall Philosophy knoweth no vertues, but inherent habits and vertues; therefore it is that they set themselves so against the imputed righteousnesse of Christ: the morall Philosopher cals vice a voluntary evil, therefore they inferre, that con-

cupiscence is not sinne, because it is not altogether voluntary.

Thirdly, from the Politickes, in policie, the best sort of government is monarchicall, therefore the Popes government must be monarchicall. Againe, in Princes Courts, men use mediators to goe to their Prince, therefore they conclude, that we must use the intercession of the Saints to God. In policie, no lawes are given, but which the subjects may fulfill, therefore man is able to fulfill the law of God.

Fouthly, from the Physickes; Physicke teacheth us that the body turnes to corruption, & dissolves; upon this they inferre, that man before his fall, his body should have dyed naturally, as it doth, if supernaturall righteousnes had not kept back corruption: so that they make God as well the author of death, as well as of nature; considering man here onely after the principles of nature, and not according to his first creation. Againe, Physicke teacheth us, that the blood alwayes followeth the body, therefore they have taken away the cup from the people in the Sacrament, because (say they) if they get his flesh, they get his blood, per concomitantiam,

Fiftly, the Metaphysickes teach us, that every positive thing is good, therefore they define originall sinne to be a mere privation.

Sixtly, the Platonickes were mightily deluded by the apparition of spirits, hence they have borrowed their apparition of spirits.

Seventhly, from the Poets fables they have taken their Purgatory.

Last, from the incantations of the Gentiles, they have borrowed their exorcismes. Thus wee see that they have not taken their platforme from above in the mount with Moses, *but from below, from humane reason and Philosophie: and here they ought to have remembred that of the Apostle,* Take heed that no man spoile you with Philosophie. *Courteous Reader, if there be any thing here that may serve for the good of the Church and your edification, give the glory to God, and reape you the fruits: if there be any thing, that seemeth not correspondent to reason or the word of God, reprove me for it, and it shall be like a pretious balme unto my head. So recommending you to the grace of God, I rest,*

Your ever loving brother in Iesus Christ,

IOHN WEEMSE.

A Table of the principall distinctions and chiefe points contained in this Booke.

A

ABomination *what it is*, page, 196.
Action *twofold*, 109. *Foure active principles*, 100.
Adams *knowledge how farre it reached*, 67. *What he beleeved before the fall*, 90. *what principles were concreate with him*, 91. *a difference betwixt his knowledge and ours*, ibid. *betwixt his knowledge and* Salomons, 93. *what liberty he had before the fall*, 110. *how the creatures were subject to him*, 233. 235.
Agent *corporall different from intellectuall*, 95.
Analogie *twofold*, 87.
Angels *cannot be instruments in creation*. 3. *our soules and the Angels differ*, 59. *how they know things*, 84. *they do not reason*, ibid. *they have two instants*, 107. *they differ foure waies from man*, ibid. *they have a twofold reward*, 167. *Of their ministrie*, 254. 255.
Anger, *what it is*, 223, *how it differeth from hatred*, ibid. *foure sorts of anger*, 224. *a twofold anger*, 225. *foure vertues moderate it*, 226. *three degrees of anger*, 227. *three sorts of unjust anger*, 228. *remedies to cure anger*, 229. *nothing opposite to it* 231.
Attributes, *how in God*. 88.

B

Beasts, *their phantasie moves onely the sensitive appetite*, 140.
Beautie *threefold*. 38.
Being, *the first effect in creation*. 3. *creatures have a being three waies*, 6.
Body, *an excellent creature*, 13. *how we may conceive the excellency of* Adams *body*, 12. *mans body hath three estates*, 30. Adams *body not mor-*

mortall, of it ſelfe, 320. *but naturally incorruptible,* ibid. *mans body three wayes conſidered,* 36. *a glorified body hath foure properties,* 37. *mans body was made perfect,* 40.

Boldneſſe, *what it is,* 223.

Bond *mutuall betwixt God and man,* 136, *a threefold bond betwixt man and wife,* 268.

C

Cauſe *threefold,* 74. 128. *nothing can intervene betweene the firſt cauſe and firſt effect,* 3. *The ſecond cauſes have a twefold proceeding,* 75. *God is the phyſicall cauſe in our converſion;* 129. *there is a twofold cauſe.* Ibid.

Chriſt *knowne two wayes,* 80. *he is conſidered two wayes,* ibid, *a ſourefold knowledge in him,* ibid. *a difference betwixt theſe knowledges,* 81. *what ignorance was in Chriſt,* 83. *he is conſidered three waies,* 176.

Comprehenſion *twofold,* 89.

Conceiving *of God threefold,* 87. *a twofold conceiving of a thing,* 88. *three impediments hinder our conceiving,* ibid

Condition *twofold,* 105. *difference betwixt a cauſe and a condition* ibid. *why God ſets downe his threatnings conditionally,* 123.

Children *of God committing a ſinne are not quite cut off,* 137. 138. *what they loſe when they commit a ſinne,* ibid.

Concupiſcence *was not in man, before the fall,* 148.

Conjunction *threefold,* 278.

Creation *was from the negation to the habite,* 4. *nothing can be an inſtrument in creation,* 3. *Creation is not a miracle,* 9 *how the creatures were with God before creation,* 6. *God is the onely cauſe in creation,* 7. *goodneſſe is firſt manifeſted in creation,* 2. *God is diſtinguiſhed from the heathen gods by creation,* 7. *man hath ſuperiority over all creatures,* 231. 232. *Gods wiſedome manifeſted in creation,* 128. *God hath a twofold intention in creation,* 201.

D

Delight *what it is,* 196. *delight diverſly diſtinguiſhed,* 198. 199. *twofold order betwixt the delights and operations in beaſts,* 200.

Deſire *what it is,* 189. *it is ſourefold,* 260. *deſire, love, and delight differ,* 189. *it is twofold,* 190. 191. 200.

there is a threefold desire, 190. In Christ there were 3. desires, ibid. A thing is desired two waies, 191. no contrariety in Christs desires, 192. the desires of the regenerate are moderate, 194. remedies to cure sinfull desires, 196.
Despaire contrary to hope, 213. desperation is not a punishment, 214. difference betweene hatred and despaire, 215. remedies against despaire, 216. 217.
Determination threefold, 125.
Digamie twofold, 17. it is unlawfull. ibid.
Divels cannot create, 4. what the sinne of the divels was, 184. he lost three things by his fall, ibid.
Divinitie and morall philosophie differ, 150.
Dominion twofold. 239.

E

Eare, 17. the excellency thereof, ibid. faith comes by the eare, 18.
End more excellent than the meanes, 256. every thing is carryed to the proper end, 60.
Evill twofold, 41. 219. 221.
Eyes, 15. their excellency, ibid. the eye hath no colour in it, ibid. it hath five tunicles, 16.

F

Faculty, how it differeth from a habit, 96 two principall faculties in the soule, ibid.
Feare hath many branches, 144. what feare is, 217. Sundry sorts of feare, ibid. feare twofold, 220.
Formes different, 56. two things required in a forme, 85. the more excellent forme the stricter conjunction, ibid.
Freedome is radically in the will, 105.

G

Gifts twofold, 86. God gives his gifts two waies, 322.
Glasse twofold, 77.
Glorification and transfiguration differ, 39. how a man may behold Gods glory, 87. the glorified have a twofold object, 213.
God communicates his goodnesse, 1. God hath five royall prerogatives, 5. God, nature, and art, differ in operations. 6. God made all things in measure, number & weight, 12. the knowledge of God is naturally inbred, 67. the first principles of the knowledge of God and other sciences differ, ibid. we are led to take up God three waies, 72, 73, 74. we ascend by

by degrees to take up God, 75. we ascend by degrees to see him, 76. a twofold knowledge in God, 121. God opens the heart, 129. God pleaseth mans works two waies, 158. 284. God is to be loved onely for himselfe, 164. 165. nothing to be loved above him, 167. notes to know the love of God, 170. 171. God the first object of the minde, 67.

Goodnesse *is either imperfect or perfect, 1. goodnesse twofold, 2. 284. 258. two conditions required to chiefe goodnesse,* 199.

Grace *taken divers waies, 134. how grace concurres in mans conversion, 117. grace considered three waies, 133. difference in receiving grace, 134. there is but one sort of grace,* ibid. *grace once received cannot be lost,* 135.

H

Hand, 20. *the properties thereof,* ibid.

Hatred *what it is, 183. God cannot be the object of hatred,* ibid. *love and hatred are opposite, 185: twofold hatred, 186. 187. how farre the regenerate hate sinne,* ibid. *hatred, anger, and envy differ, 188. remedies to cure hatred, 189 hatred and presumption differ, 215.*

Head, 14. *the excellency thereof,* 15.

Heart *the first mover, 21. the excellency thereof,* ibid. *wherefore placed in the left side, 22. the fat of the heart,* 25.

Hope, *what it is, 211. how it differeth from desire,* ibid. *hope considered as a naturall or theologicall vertue.* 212.

I

Iesuits *plead for nature, 127. they make a threefold knowledge in God, 120. they establish a threefold grace, 127 our dissent frō them in mans conversion.* 130, 131, 132.

Ignorance *diversly distinguished,* 82. 102. 110. 185.

Injurie *hath three things following it,* 227.

Image *of God wherein it consists, 65. a twofold image of God, 60. wherein man beares the image of God, 64. man having Gods image all creatures are subject to him, 234. a twofold condition of Gods image, 247. it is taken up foure wayes,* 63.

Immortalitie, *how a thing is said to be immortall, 30. how* Adams *body was immortall before the fall, 31. reasons to prove the immor-*

talitie of Adams *body naturally*, 33. 34. 35. 36. *reasons to prove the immortalitie of the soule*, 44. 45. *the heathen knew of the soules immortalitie.* 49

Infinite *thing how apprehended*, 90. *a thing is infinite two wayes*, ibid. 195.

Iustice *the most excellent vertue*, 1.

Iustification *twofold*, 137. *God doth three things in our justification*, 117.

K

Kidneyes *are in a secret place*, 25.

Knowledge *of the creatures shall evanish in the life to come*, 78. 79. *fulnesse of knowledge twofold*, 80. 81. *divers distinctions of knowledge*, ibid. 82. 85. 86 87. *a twofold act of knowledge*, 84. *how knowledge is in the Angels and mans minde*, 85. *a threefold knowledge in Angels*, ibid. *a difference betwixt our knowledge and the Angels*, 91.

L

Libertie *twofold*, 108. *Impediments hindering the wills liberty*, 115.

Light, *the greater it be, obscures the lesser*, 71.

Love *what it is*, 161. *sundry distinctions of love*, 162. 163. 164. 165. 166. *things are loved two wayes*, 164. 169. *degrees of love*, 166. *the perpetuitie of love*, 166. *love is an affection or deed*, 175. *a twofold cause of love*, ibid. *How we are to love our parents*, 176. 177. *love descends*, 178. *how farre an unregenerate mans love extends*, 181. *we should love our enemies*, ibid. *true love is one*, 182. *remedies to cure sinfull love*, ibid.

Life *contemplative preferred to the active*, 278. *Man hath a threefold life*, 222. 260. *the Active in some case is preferred*, 257. *Mans life considered two wayes*, ibid. *whereto these two lives are compared*, 259. *Mans life resembled to sixe things*, 260. 263.

Liver *inclosed in a net*, 23.

Lungs *seated next the heart*, ibid.

M

Magistrates *authoritie consists in foure things*, 172.

Man *a little world*, 41. *he is considered three waies*, 236. *the first part of mans superioritie over his children*, 237. *man diversly considered*, 250. *he hath a passive power to grace*, 116. *man and wife one*, 268.

Matrimony *hath two parts in it,* 269.
Members *of the body placed wisely by God,* 13. *the difference of the members,* 14.
Middles *are often chosen as evill,* 114. *all things are joyned by middles,* 39. *things are joyned two waies,* 113. *we see a thing by two middles,* 79. *there is a twofold middle,* 152. 154. *no middle betwixt vertue and vice.* 153.
Miracle, *creation is not a miracle,* 9. *when a worke is a miracle,* ibid. *the resurrection is a miracle,* ibid. *two conditions required in a miracle,* 118. *mans conversion is not a miracle.* 119.

N

Nature *taken five waies,* 250.
Necessitie *diversly distinguished,* 36. 109. 178.
Neighbour *how to be loved,* 173. *in what cases he is to be preferred before our selves,* 380. *we are not to love all our neighbours alike,* 175. *In what cases we are to preferre our selves to our neighbours,* 174. 175.
Nothing, *taken divers waies,* 4 *made of nothing,* 6.

O

Opposition *twofold,* 185, 214.
Order *twofold in discipline,* 71.
Originall *righteousnesse was not supernaturall to* Adam, 249. *but naturall,* 250. *reasons to prove that it was naturall,* 251. *to make it supernaturall, draweth many errours with it,* 253.

P

Passion, *what it is,* 139. 140. *what seate they have in the soule,* ibid. *they are moved by the understanding,* ibid. *onely reason subdues the passions,* 141. *they have a threefold motion,* ibid. *they are onely in the concupiscible and irascible faculties,* 142. *their number is in the divers respects of good and evill,* ibid. *the division of the passions,* 143. *where the passions are united,* 144. *Christ tooke our passions,* 145. *what passions he tooke,* ibid. *how they were ruled in Christ,* 146. *no contrarietie amongst his passions,* 148. *what contradiction ariseth in our passions,* ibid. *it is a fearefull thing to bee given over to them,* 149. *how the Moralists cure the passions,* 151. *the Stoickes roote out all passions.* 158. *foure waies Christ cureth the passions,* 159, 160, 161. *how far the godly are renewed in their passions.* 148.
Perfection *diversly distinguished.* 66. 186.
Philosophie, *twofold.* 95.
Polygamie *is unlawfull.* 310.

Power *diversly distinguished.* 116. 240, 241.
Poverty *twofold.* 243.
Proposition *hypothetick, when true.* 121.

R

Recompence *fourefold.* 226.
Reason *hath a twofold act.* 84.
Resistance *diversly distinguished.* 133, 134.
Renouncing *of things twofold.* 243.
Resurrection *a miracle.* 10.
Rib, *what is meant by the fift rib,* 24. *the rib taken out of* Adams *side, no superfluous thing,* 266. *it was one of his ordinary ribs,* ibid. *how this rib became a woman,* 267. *what matter was added to it.* ibid.
Right *to a thing diversly distinguished,* 241, 242, 244. *what right Christ had to the creatures.* 241, 242.

S

Sadnesse *hath many branches.* 144.
Sciences, *how found out,* 71. *the first principles of sciences are not inbred.* 68.
Seeing, *three things required for it,* 79. *wee see three wayes.* 75.
Senses, *the common sense differeth from the particular senses,* 27. *wherein the five senses agree,* 28. *wherein they differ,* ibid. *which is the most excellent sense,* 29. 30. *whereunto they are compared.* ibid.
Similitude *twofold,* 61. *one thing hath a similitude to another two wayes,* ibid. *it differeth from an image,* 63. *similitude a great cause of love.* 245.
Servile *subjection,* 236. *five sorts of servants,* ibid. *it is contrary to the first estate.* 237.
Sinne *in a countrey fourefold,* 274. *God doth three things to sinners.* 276.
Sin, *three things follow sinne,* 35. *how it is in the understanding,* 101. *a man sinnes two wayes,* 102. *how the workes of the Gentiles are sinne.* 157.
Soule *hath three faculties,* 34. *how they differ,* 52. *the rising of the body doth perfect the glory of the soule,* 35. *how the soule of man differeth from the life of beasts,* 42. *& from all other things,* 43 *the soule hath a twofold life,* 50. *how the soule is in the body,* 53. *the soule cannot animate two bodies,* 54. *what middle the soule keepeth,* 57. *our soules and the Angels differ,* ibid. *the soule hath a diverse operation in the body,* ibid. *three things proper to the soule.* 139.
Spirits, *that there are intellectuall spirits.* 51.

T

Theologie *differeth from other sciences.* 10.
Tongue, *the properties thereof.* 19
Truth, *three things concurre that a man may speake a truth.* 24.

V

Vertues *morall and theologicall differ.* 154.
Vertue *twofold.* 283.
Virginitie *is not a vertue,* 282. *The Papists make three crownes for Virgins, Martyrs, and Doctors of the people.* 285.
Visage *the bewrayer of the minde.* 27.
Vnderstanding *twofold,* 67, 197. *twofold act of the understanding,* 99. *sinne how in the understanding.* 101.
Vniversall *twofold.* 70.
Vse *of the creatures twofold,* 239. 240. *to give to use, and in use differ,* ibid. *the use of a thing manifold.* ibid.

W

Will; *three properties thereof,* 97. *it followeth the last determination of reason,* ibid. *why sometimes it doth not follow the understanding,* 98. *the will and understanding are reciprocant in action,* ibid. *whether wee will a thing, or understand it first,* 100. *how the will followeth the last determination of reason,* 103. *the understanding is not the cause of the wils liberty,* 105. *it hath a twofold liberty.* 108. *the essentiall property of the will,* 113. *what determinates the will,* 112. *two things considered in the will,* 113, 114. *it is not the cause of our predestination,* 122. *a man wils a thing two wayes,* 131. *the will hath a threefold motion,* ib. *it is considered three wayes,* 133. *it hath needs of two things.* 191
Woman *made out of the man,* 264. *why made of the rib.* 266.
Woman *helpes her husband in three things.* 278.
World *considered two wayes.* 7. *there should not bee too great inquality between man and wife in marriage.* 279.

1. Cor. 15. 49.

As we have borne the image of the earthly Adam, *so shall we beare the image of the heavenly* Adam.

A Table of the places of Scripture cleared in this Booke.

Genesis.		
Cap.	Ver.	pag.
1	2	164
16	11	237
22	6	120
25	10	49
28	37	3
39	9	163
40	19	225

Exodus.		
1	2	185
13	17	120
18	19	154
21	22	52
32	32	180
34	1	95

Levit.		
17	11	44
18	18	67
19	2	87
23	18	151

Numb.		
10	33	73
33	14	119
	21	215

Deut.		
11	12	135
23	24	241
27	4	114
	25	272
	28	26 14
	29	5 35

Iosh.		
2	1	274

Iudg.		
13	22	89
14	15	77

1. Sam.		
6	14	184
23	11	121
25	21	197

2 Sam.		
2	10	186
12	8	273
19	22	ibid.
23	20	73

1 King.		
13	5	115
18	27	153
22	28	182

2 King.		
2	24	153
3	14	47

1 Chron.		
12	33	168

Iob.		
4	18	107
21	27	20

Psal.		
16	9	18
17	8	16
31	9	43
45	1	19
49	3	83
	12	46
80	11	40
81	14	133
104	29	7
121	4	72
137	16	6

Prover.		
3	3	22
	16	20
	27	141
6	8	162
8	13	19
11	22	26
17	15	155
21	1	111

Eccles.		
6	7	18
	8	223
7	9	230
10	2	22

Cant.		
1	4	165

Esay.		
11	5	159
28	21	215
	26	95

Iere.		
7	13	132
10	11	4
12	2	26
50	20	215

Dan.		
8	23	27

Hosea.		
2	21	75
7	3	153
9	16	274
10	11	114

Ionat.		
3	3	73
	5	123

Mat.		
5	28	140
6	23	29
8	24	68
12	4	13
	8	240
19	33	10
22	30	34
	31	167
26	23	48
		28

28 206
39 190

Marck.

2 27 240
4 26 135
6 34 25
10 21 243
24 *ibid.*
11 13 4
12 31 168

Luc.

3 11 166
10 42 58
22 196
12 47 140
33 34 16

Ioh.

1 9 69
4 36 40
1 33 145
12 39 113
1 9
14 9 89
15 15 125
19 34 25

Act.

3 48 125
7 24 160
13 23 12
26 24 44

Rom.

2 29 18
6 18 108
9 3 180
10 17 17

1 *Cor.*

6 16 169
8 4 4
12 15 14
15 35 2
42 37
13 10 76

2 *Cor.*

4 4 61
6 4
11 8 242
12 14 177

Galat.

2 9 120

26 170
4 6 148
24 219

Ephes.

1 3 138
3 10 148
18 216
4 25 147
5 23 15

Philip.

1 23 179
2 21 176
3 12 89
17 129

Coloss.

3 5 173
10 61

1 *Thes.*

4 17 115
5 23 52

1 *Tim.*

3 1 153
5 4 17

33 173

2 *Tim.*

1 12 136
2 13 72

Heb.

1 15 25
11 12 13

Iam.

2 25 274

2 *Pet.*

1 9 75
2 14 16
4 4 75

1 *Ioh.*

2 4 24
3 2 38
4 20 166

Iude.

3 188

Rev.

6 10 54
9 22 255

A Delineation of this whole Booke.

IT is a Position in the *Metaphysicks*, that *Omne bonum est sui communicativum*: Goodnesse cannot be contained within it selfe, but it manifests it selfe to others. So the *Moralists* say, *Amor non est unius*; Love must alwayes be betwixt two, or more. So, the *love* and *goodnesse* of God, are manifested to the world divers wayes: but the first sight that we get in them, is in Creation, whereby God gave all things through them a *being* and *substance*, which no creature on earth can understand, except man; because he beareth the *Image* of God (or at least, some sparkles thereof) ingrafted in his heart. That we may conceive what this *Image* is, we must branch it out according as it hath the situation in the soule and body of Man: These are lively described to us in this Booke, which is divided into two parts. In the first is contained

The Creation in
- generall of all creatures, chap. 1.
- particular, of man, ch. 2. where is considered, the Creation of man,
  - 1 in generall, in
    - body, wherein is considered of the
      - members, which are either
        - externall, as the
          - Head.
          - Eyes.
          - Eares.
          - Mouth.
          - Tongue.
          - Womans dugge.
          - Hands.
        - internall, as the
          - Heart.
          - Liver.
          - Lungs.
          - Ribbes.
          - Intrailes.
          - *Jejunum intestinum.*
          - Kidneyes.
          - Five senses.

        > Chap. 3.
      - Immortalitie, chap. 4.
      - Perfection, chap. 5.
    - Soule, ch. 6. wherein is considered of the
      - Immortalitie, chap. 7.
      - Conjunction of soule and body, chap 8.
  - 2. end wherefore he was created, 9.
  - 3. image of God, c. 10. which was either
    - inward in his
      - Understanding, where is described *Adams* knowledge chap. 11. which was either
        - inbred, and that
          - naturall, 12.
          - acquired, 13.
        - reveiled, and that
          - Of God, 14.
          - Of his creatures, 15.
      - Will, wherein we must consider
        - Conformity.
        - Liberty.
        - Power.

        > Chap. 16.
      - Affections. see the second part. Chap. 1.
    - outward: see the second part.
  - 4. two adjuncts of this Image.

The second part containes

- The affections or passions, are considered either in
  - generall, chap. 1. wherein is considered their
    - division which is in the part of the soule either
      - concupiscible, which containes } love.
      - irascible, which containes } desire.
      - under which two, all the passions may be reduced. } ch. 2.
    - remedies either by
      - the morall vertues, 3.
      - by the Stoickes, 4.
      - by Christ, 5.
  - particular which are eleven.
    - Love, 6.
    - Hatred, 7.
    - Desire, } 8.
    - Abomination, }
    - Ioy, 9.
    - Sadnesse, 10.
    - Hope, } 11.
    - Boldnesse, }
    - Despaire, 12.
    - Feare, 13.
    - Anger, 14.
- The outward image of God in *Adam*, was in his superioritie over the creatures, 16. whereupon doe arise three questions,
  1. Wherefore God placed his image in man, 15.
  2. Whether this image was naturall or supernaturall, 17.
  3. What societie he had with the Angels, 18.
- The Adjuncts of this image, were the two royall prerogatives which *Adam* had in innocencie.
  1. In his contemplative and active life, 19.
  2. In his conjunct life or marriage, 20.

THE PORTRAITVRE of the Image of GOD in MAN, in his Creation, Restauration, and Glorification.

GOD, *who dwelleth in a Light inaccessible,* 1 *Tim.*6.16. communicates his goodnesse to his creatures freely.

Proposition.

Every good thing communicates it selfe to another: the Sunne among the Planets communicates Heat and Light; it communicats Heat to all, and Light to many creatures, but yet the Heat is hurtfull to some. So justice amongst vertues is the most excellent vertue, and communicates it selfe to all Societies, and no Societie could subsist without it, not Robbers and Theeves, unlesse some kind of justice were amongst them: for if one should take all, the Societie would soone dissolve. Iustice communicates not her selfe perfectly to this Societie, for in this sort of Societie there is great injustice: but God communicates his goodnesse

Illustration.

Duplex Bonitas imperfecta & perfecta.

Pro.29.28.

neſſe to all his Creatures in a perfect meaſure, fit for their condition, and is hurtfull to none.

Prop. God communicates his goodneſſe to his Creatures ſundry wayes; by divers degrees and perfections.

Illuſt. To ſome he gives Being onely; to ſome hee gives Senſe, and to ſome Reaſon; to ſome he gives ſuch a Matter and ſuch a Forme, 1 *Cor.*15.39. *All fleſh is not the ſame fleſh, but there is one kind of fleſh of men, another of beaſts, and another of fiſhes, and another of birds: there are Celeſtiall bodies, and Terreſtriall bodies.* A man when he conceives a thing in his minde, he hath a ſimple conception of it, yet to make his hearers take it up the better, he utters it by ſundry words. So that which is one in God, is communicated diverſly unto the creatures, as not being all capable of a like goodneſſe; although he communicate not his goodneſſe to all his creatures in a like degree, yet all are partakers of his goodneſſe.

Duplex Bonitas, unita & diſperſa.

Prop. God in cõmunicating his goodnes with the creatures, intends onely his owne glory, and to ſhew his goodnes.

Illuſt. Other creatures, who worke but imperfectly, worke for their owne commoditie and profit, *Eccleſ.*6.7. *All the travell of a man, is for his mouth.* But God made all things not for his profit, but to ſhew his goodneſſe to the creatures: therefore his goodneſſe is ſpecially and firſt ſeene in the creation, which is Gods firſt manifeſtation of himſelfe.

Chap. I.

Of the Creation in Generall.

Prop. God by his goodneſſe is the ſole and onely cauſe of creation.

Illuſt. 1. In all other of Gods workes hee uſeth meanes as in generation, corruption, diminution: in theſe, hee is not the ſimple and ſole cauſe; but in creation

tion he is the onely cauſe, and uſeth no meanes. *Deus eſt cauſa ſimpliciter in creatione, at eſſendi in hoc in aliis: God is the onely ſimple cauſe in creation; but in his other workes, hee is onely the cauſe of being this or that.*

Duplex Cauſa, ſimpliciter & eſſendi in hoc.

God is the firſt cauſe, and being is the firſt effect; but nothing can intervene betwixt the firſt cauſe and the firſt effect; and therefore there can be no inſtrumentall cauſe in the creation; if any thing ſhould intervene betwixt the firſt cauſe and the firſt effect, it ſhould be *Non ens*, that which is nothing: But an inſtrument cannot be *Non ens*; therefore no inſtrument can intervene betweene the firſt cauſe and the firſt effect.

Illuſt. 2.

Inter primam Cauſam & primum Effectum nihil intervenit Them. contra Gentiles.

God is the onely cauſe of creation; therefore the Angels can be no inſtruments in creation, farre leſſe can they create a thing. *Auguſtine* ſaith, *Dæmones non poſſunt quicquam creare, ſed creata ſpecie tenus mutare; The Spirits can create nothing, but they may change in ſhew the things that are already created.* Secondly, the Angels may haſten the production of things, but not in an inſtant, as God made *Adam* a perfect man in an inſtant, and *Aarons Rod to budde and to bring forth almonds* in an inſtant, *Num.* 17. becauſe it was a Creation and a Miracle. Thirdly, as they can haſten nature, ſo they can bring accidents into nature: for if *Iacob* by laying peeled rods before the ſheepe, made them to conceive ſpeckled Lambs, *Gen.* 30.37. much more can an Angel worke ſuch things in nature. *Auguſtine* in his booke called the *Citie of God*, giveth an example of this; the Oxe which they worſhipped in *Egypt* was marked with many divers ſpots; when he dyed, how could they finde another marked after the ſame manner? *Auguſtine* anſwers, that the divell repreſented to the Cow ingendring, a Bull with the like markes, and ſo the Cow brough forth the like. And thus the divell continued Idolatry in *Egypt*. Here we ſee how they can bring acci-

Conſequence, 1.

dents into nature, but the Devils could not create the Oxe of *Egypt*.

Consequence. 2. God onely creates: this distinguisheth him from the heathen God, and *the vanities of the Gentile. Ier.* 10.11. *So shalt thou say to them, Cursed be the gods that made not heaven and earth.* This verse is set downe in the Chaldee tongue, whereas all the rest of the prophecie is set downe in the Hebrew tongue: why did the Lord this? to this effect, that when the Iewes should go into *Babylon*, and there should be solicited to worship their Idols, they should have this verse ready in their owne language, *Cursed be your gods, for they made neither heaven nor earth.*

Prop. God created the world of nothing.

Illust. *Nothing* is taken sundry wayes in the Scriptures: first *privatively*, as 1 *Cor.* 8.4. an Idol is *nothing*, that is, it hath no Divinity in it; it is *nothing privatively*, here, but not *negatively*, for it is of wood or stone. So 1 *Cor.* 7.9. *Circumcision is nothing*, that is, it hath no efficacy in it after the abolishing of it, yet it is not *simply nothing*, for it is the cutting of the fore-skin. Secondly, a thing is *nothing in comparison*, one thing being compared with another of greater excellencie. *Esai.* 48. *All the world is nothing before him*; that is, all the world is *nothing*, being compared with God. Thirdly, a thing is *nothing negatively* or *simply*. *Marke* 11.13. *There was no fruit upon the figge-tree.* When we say that God made the world of *nothing*, it is not meant of *nothing privatively* or *in comparison*, but of *nothing negatively* and *simply*. *Rom.* 4. *Hee calleth upon things that are not, as though they were.*

Nihil est negativum, comparativum, & privativum.

He proceeded in the *Creation* from the *negation* to the *habite*, when hee made the world of *nothing simply*; secondly, from a totall privation to the *habite*, when hee made *light to shine out of darkenesse.* 2 *Cor.* 4.6. thirdly, from a *partiall privation* to the *habit*; when he made the day to succeed to the night.

Deus in creatione processit a negatione ad habitum; a totali privatione ad habitum; & a partiali privatione ad habitum.

God

God hath ſundry Royall prerogatives which onely belong to himſelfe.

Prop: Illuſt.

Firſt God can create a thing of nothing; therefore the Magitians of *Egypt*, who in ſhew had many things, yet could not truely make the baſeſt *creeping things*, *Ex.* 8.18. Secondly, it is Gods prerogative to turne a thing to nothing; for there is as great a vaſtneſſe of motion from that which is, to that which is not, as is from that which is not, to that which is. A man may diſſolue a body into duſt by burning it, but he cannot ſimply turne it to nothing, for onely God by his power muſt doe this; *Annihilatio eſt ſuſtractio Divini influxus*, a thing is turned to nothing, when God withdrawes his influence from it. Thirdly, it is God that can in a moment without naturall preparation turne one ſubſtance into another, *as water into wine*, *Iohn.* 2. and *Lots wife into a piller of ſalt*, *Gen.* 19. therefore the Divell when he would take a proofe of Chriſt whether hee was God or not, bids him *change ſtones into bread*, *Mat.* 4. Fourthly, it is Gods prerogative, onely to adde formes to things, man cannot ſimply invent a forme, but compoſe, adde, or diminiſh from that which hee hath ſeene already; a man can make a mountaine of gold, becauſe hee hath ſeene both a mountaine and gold; ſo he can make *Dagon* halfe man, and halfe fiſh, becauſe he hath ſeene both fiſh and a man before, but he cannot ſimply invent a forme. Fiftly, it is God that onely can put life into the creatures. Sixtly, to preſerve and guide them continually.

Tanta eſt diſtantia ab ente ad non ens, ut à nomente ad ens.

Solius Dei eſt creare de nihilo, convertere in nihilum, transformare, addere formas rebus, vivificare, & conſervare.

Hee who needeth moſt helpes to his worke, is the moſt imperfect worker. There are three ſpeciall workers conſidered in their place and degree; *Art*, *Nature*, and *God*. *Art* needeth many helpes, *Nature* needeth few, but *God* none, for his working depends upon nothing, and he preſuppoſeth nothing to worke upon. The perfection of *art* is to imitate *nature*, the perfection of *nature*,

Illuſt. 2.

Art, Natura, Deus, operInrur.
Eſt agens indeudens.

ture, is to imitate *God* in his first creation, when *Art* degenerates from *nature*; then she is ashamed, and when *nature* degenerates from the first creation, she bringeth forth but monsters.

Illust. 3. The tradesman when he worketh, he must have matter to worke upon, and his patterne before him; our minde when it worketh, hath not need of matter to worke upon, but of a forme; but God when he worketh needeth neither matter to worke upon, nor patterne to worke by.

God when he made the world of nothing. First, hee made it *of nothing simply*. Secondly of a subject that had *no habilitie to produce*, as when hee made the plants out of the earth, there was no more power in the earth at the first to produce these plants, than there was in the rocke to give water, *Exod.* 27. Thirdly he created man out of a subject that had *no habilitie to produce the matter*, and of nothing simply, touching the forme, as he made his body out of the earth, which had no disposition in it for making of the body; so hee created the soule of nothing, which is the forme of the body, he produced the soule of beasts, both in the body, and of the body.

Ex inhabili subjecto.

Creatio in materia, sed non ex materia.

He made the world of nothig, EX, *hic non notat materiam sed ordinem*. OF. *signifieth not here any matter, but order onely.*

Quest. How were the creatures with God before the creation.

Answ. The creatures are sayd to be three manner of wayes. First, in the cause, as the Rose in winter is in the root, although it bee not spred. Secondly, when they are in the mind by representation. Thirdly, when they have a reall existence. The creatures were with God before their creation, as in the cause, so they were with God in his understanding before the creation; and of this sort of *being*, *David* speaketh, *Psal.* 139. 16. saying,

Esse in sua causa, ideale, reale.

Thine

Thine eyes did see my substance yet being imperfect, and in thy booke all my members were written, which in continuance were fashioned, when as yet there were none of them; but the creatures had not a reall existence with God, as after when they were created. The creatures, *eminenter sunt in Deo*, they are by way of excellency in God, but in themselves they have a finite being.

Prop. God is the exemplar of all things.

Prop. The creatures are but as the shaddow to the body, or as the reflex of the glasse presently vanisheth when the face is turned away; So when God turneth away his face from the creatures, they perish and turne to nothing, *Psal.* 104. 29. *They dye and returne to their dust.* God in the creation created some things *actually*, other things *potentially*, in their first principles; as Hony, Wine, Oyle, Balme, and such.

The order of the Creation.

God in the creation kept this order; in the universe, he proceeded from the imperfect to the perfect, as the Elements were first created, and then the things made of the Elements; the things without life; before things with life; and of things with life, he made man last, as most perfect; but in particular things, hee proceeded from the more perfect, to the more imperfect; as first he made the trees, and then he made the seede; so he made the Woman after the Man, as more imperfect and passive.

Progressus ab imperfectis ad perfecta in Universi creatione; at in particularium creatione a perfectis ad minus perfecta.

Quest. Whether could God have made the world better than he made it?

Duplex perfectio, gradium, & partium.

Answ. The world is considered either in respect of the whole, or in respect of the parts. In respect of the whole, the world is perfect, both in respect of *degrees* and *parts*: but respecting the parts severally, the world was not perfect in respect of *degrees*, for God by his power might have made particular things better than they were. This the Scripture sheweth us, *Gen.* 1. when it saith, *That eve-*

ry dayes worke was good, but when it ſpeakes of all together, it ſayes, *They were very good*; *Propter ordinem univerſi, & hæc eſt vltima & nobiliſsima profectio in rebus*; *This is the laſt and moſt excellent perfection of the creatures*, and this could not be made better. In a Campe, there are Captaines, Souldiers, and a Generall; a Souldier conſidered by himſelfe, might be in a better place than he is in; for it were better for him that he were a Captaine. But conſider him with the whole Campe, which conſiſts as well of inferior members as ſuperior, it is better for him to be a Souldier. So conſider the ſeverall works of God by themſelves, they might have beene made better; but conſider them with the whole, they could not have beene made better. Conſider Chriſts humane nature by it ſelfe, it had beene better if it had not beene paſſible; but conſider it in order to our redemption, it was better that his body was made paſſible, and ſo could not have beene made better, becauſe it was better for the curing of our miſerie, that his body ſhould be mortall and paſible. Secondly, it may be anſwered, God could have made theſe things which he made better *accidentally*, but not *eſſentially*, becauſe he could have made Man or Angell with more excellent gifts than he made them with: but hee could not make them in eſſent better than they were. Thirdly, it is anſwered, by others: that God could not make the world with more wiſedome, or after a better manner than he made it; but reſpecting the things which were made, he could have made them better, *Ad optimũ non pertinet vt optima faciat, ſed vt optimè & ſumma potentia & ſapientia*; *It belongs not to the chiefe good, to make things good in the higheſt meaſure of goodneſſe, but by his power and wiſedome onely to make them good.*

Thom. part. prim. queſt. 25. art. 6. Eſſentia cujuſque; rei conſiſtit indiviſibili, Ergo nihil poteſt addi vel detrahi. Vbi natura eſt intenſa aut potentia inhibita non eſt creatio.

Queſt. Whether are Miracles a Creation or not.

Anſw. Where Nature is onely enlarged or hindred; they

they are not called a Creation, but a Miracle: but where the things are ſuddenly brought forth, or the Eſſentiall formes multiplyed, there is a Creation as well as a Miracle. Example of the firſt, when Nature is onely extended, it is not a Creation but a Miracle; as when the eye of *Stephen* ſaw to the third heaven, Chriſt ſtanding at the right hand of God, *Act.* 7. or when *Sara* that was barren conceived, *Gen.* 21. or when the Sonne went backe ten degrees, *Eſa.* 38. or when it ſtandeth ſtill, *Ioſh.* 10. theſe are Miracles, but not a Creation. But when the Virgin *Mary* conceiveth, and beareth a Sonne, here is both a Miracle, and a Creation. It was a Miracle becauſe a Virgin brought forth a Son, and yet remained ſtill a Virgin. It was a Creation, becauſe ſhee conceived a child without a naturall meanes, *Reſpectu cauſæ efficientis non materiæ, In reſpect of the efficient, and not of the materiall cauſe*: Shee knew no man, for the holy Ghoſt over-ſhadowed her, *Luk.* 1. Manna made for the ſuſtentation of the *Iſralites*, is both a Miracle and a Creation, *Ex.* 16. 22. In reſpect of the place from whence it commeth (from Heaven) it is a Miracle, in reſpect of the quantitie that there fell ſo much to feede ſo many hundreth thouſand people, it was a Creation; In the taſte it was ſweet like honey, a Miracle; in the colour traſparent, a Miracle; in a quality that the heate of the Sun melted it, and the heate of the fire bak't it, a Miracle; but that there fell double of it on the evening before the Sabbath, both a Creation and a Miracle: that it fell not upon the Sabbath day, a Miracle; that it corrupted when it was gathered contrary to the command of God, a Miracle; that it fell onely about the Campe of *Iſrael*, and in no place, elſea Miracle; that it laſted till they came to *Canaan* a Miracle; that it was preſerved for ſo many hundred yeares in the golden pot, a Maricle.

Queſt. Whether ſhall the Reſurrection of the Body be a Creation or not. *Baſil*

In epist. ad Caesarienses. Creatio ex nihilo, regenerationis et resurrectionis.

Basil answers, that it is a creation, & he shewes that there are three sorts of Creation: the first, when a thing is made of nothing, as in the first Creation. The second, when a thing of evill is made good; as in regeneration, *Psal.* 51. *Create in me a new heart.* The third, when the bodies shall be raised out of the dust, at the resurrection: the first is called γένεσις; and the resurrection is called παλιγγενεσις, or a new creation, *Matth.* 19. 3.

Chap. II.

Of the Creation of Man.

Doctrine.

Moyses in the first of *Genesis* brings in God making man. Hence we learne a difference betwixt *Divinitie* and all other sciences: for although all other sciences be busied about man; as *Physick*, for the health of his body; *Ethickes*, for his civill conversation, &c. Yet none of them leads him to the conversation of his Maker, but Divinitie, till *Moyses* come in and shew this. The *Anatomist* will describe every member of his bodie, but never speake of his Maker. Here we see the prophaneneſſe of man, for he maketh leſſe account of this science than of any other; he accounts more of the painter that paints him, or of the tayler that makes his cloathes, than of him that sheweth him who made him. *Laertius* writes of one *Crates* who bestowed his goods very foolishly, for he gave to his flatterer ten talents, to his whore a talent, to his cook ten Mna's, to his Physitian a Drachme, to his Philosopher three halfe penny's, to his Counsellor, *Fumum*, *Smoake*; in effect, men now count baselieſt of the most worthieſt sciences: but let men paint thee, dresse thee, cure thee, as they please; if *Moses* come not in and tell thee, that God made thee, they shall have all but shame of their handiworke. The Philosopher being asked, what was the cause that Philosophers

Differt theologia ab omnia aliis scientijs.

loſophers attended at the gates of rich men, & rich men attended not at the gates of Philoſophers? he anſwer'd, Becauſe the Philoſophers knew what they ſtood in need of, but the rich men knew not what need they had of Philoſophie. So if men knew how much they ſtood in need of Divinitie, to leade them to their Creator, they would make more of them that leade them to this knowledge.

Cauſa materialis, formalis, efficiens, finalis,

Divinitie paſſeth for the moſt part from the *materiall* and *formall cauſe*, and thinketh upon the *Efficient* and *finall*, the firſt and the laſt cauſe, and ſo while other ſciences are eyther plunged in the baſeneſſe of the matter, or curiouſly ſearching into the formes of things (which can hardly be knowne) the Divine is carried backe to the contemplation of the firſt cauſe, to *eternitie*, and to the laſt cauſe in *eternitie*, which are the onely comfortable meditations.

Chap. III.

Of Mans Body.

Prop. THe body of man was created of the earth.

Illuſt. 1. The Philoſophers ſay, in reſpect of the ſubſtance of the bodie, it conſiſts moſt of earth and water, but in reſpect of vertue and efficacie, it conſiſts more of moyſt and heate, than of cold and dry, that is, it conſiſts more of fire and ayre, than of earth and water, and ſo the body is kept in equall temperature, in the operation of the elementarie qualities.

Illuſt. 2. God made all things in weight, number, and meaſure *Wiſd.* 11. 17. *In weight*, that the earth and water ſhould be heavieſt in ſubſtance, and that the ayre and fire ſhould be lighteſt. *In number* that a little fire ſhould have a great efficacie and power, as a great quantitie of earth. *In meaſure* that they might keepe a proportionable amongſt themſelves, if this harmonie be broken, it bringeth deſtructiō of the body, as if the heat prevaile then it bringeth

Omnia operatus eſt Dominus in pondere, numero, et menſura.

eth feavers, if the cold prevaile then it bringeth lethargies; if the moyſt prevaile then it bringeth Hydropſies: ſo that the extreame qualities (according to the ſituation of the Elements) heat and cold, muſt be temperate by the middle qualities of the middle Elements, moyſt and dry.

It is to be marked, how God hath ſhowen his wiſedome in creation: Firſt in placing man here below upon earth who had an earthly body. Secondly, his power, when he ſhall place the ſame body, (when it ſhall be made a *ſpirituall Body*, in the heavens to dwell there. Thirdly, his juſtice in thruſting the bad angels, who are ſpirits, downe to the lower hells, who were created to enjoy the Heavens if they had ſtood in innocencie.

1 Cor. 14.

Prop. God created the Body of man of the duſt of the earth, that it might be matter to humble him.

Illuſt. When *Herod* gave not glory to God, *Act.* 12.23. The Text ſaith, that he *was eaten with vermine*; in the *Syriack* it is, *He was made a ſtable for wormes*. Since the fall, the body is nothing but a ſtable for wormes, and food for them: and the *Hebrewes* marke, that the fleſh of man is called, *Lechem*, *Bread*, *Iob.* 20.23. Becauſe now it is indeed bread and food for the wormes.

Abenezra. R. *Salomon.*

Prop. Out of a baſe matter God made an excellent ſhape of man.

Illuſt. 1. *Pſal.* 139.15. *How wonderfully haſt thou made me below in my mothers wombe*: A ſpeech borrowed from thoſe who worke, *Opus Phrygionicum*, *Phrygian or Arras worke*. The body of man is a peece of curious Tapeſtry or Arras work, conſiſting of skin, bones, muſcles, and ſinewes.

Rukkamti, metaphora ab acupictoribus.

2. The excellencie of the body of man when he was firſt created, may be ſhewen by the excellent gifts w^ch^ have beene found in the bodies of men ſince the fall; as one finding the length of *Hercules* foote, gathered by it, the proportion of his whole body; So may wee by the reliques

reliques found in ſinfull man, gather what a goodly thing the body of man had beene before the fall. As the complexion of *David*, 1 *Sam.* 16.12. The ſweetneſſe of *Hazael* who was ſwift as a roe, 2 *Sam.* 2. The beauty of *Abſolon*, in whom there was not a blemiſh from top to toe, 2 *Sam.* 14. All which being joyned together would make a moſt rare man: and if the miraculous wine changed by Chriſt, *Ioh.* 2. at the marriage in *Cana* of *Galile* exceeded farre the naturall Wine; how much more did the body of man in the firſt creation exceede our bodies now?

3. The members of the body of man, are applyed to other creatures, as *the Head of ſpices*, *Can.* 4. *Renes tritici*, the *Kidneyes of the wheate*, *Deut.* 32. the *Heart of the earth*, *Matth.* 12.40. the *Lippe of the ſea*, *Heb.* 11.12, the *mouth of the ſword*, 11.34. and ſuch like; all which ſhew the excellencie of mans body.

4. The meaſures of every thing are taken from the body of man; as the *Inch*, the *Foot*, the *Palme* and the *Cubit*.

5. There are ſundry members in the body of man which God aſcribes to himſelfe: as the *Head*, the *Heart*, the *Eares*, the *Feete*, to expreſſe his attributes to us.

6. God hath made the body of man a Temple for himſelfe to dwell in, and the Sonne of God hath aſſumed the body of man in one perſon to his God head; a dignitie wch the Angels are not called unto, & after the making of man he left nothing, but to make himſelfe man.

Prop. God hath placed wiſely the members in the body.

Illuſt. 1. *Membra radicalia.* There are ſome members that are called *Radicall members*, as the *liver*, the *heart*, and the *braine*; & in theſe, the Lord hath placed the *Naturall*, *vitall*, and *animall ſpirits*; theſe ſpirits are carried by the *Veins*, *Arteries*, & *Nerves*: the *Veines* carry the *vitall ſpirits* from the *Liver*; the *Arteries* carry the *naturall ſpirits* from the *Heart*; and the *Nerves* carry the *animall ſpirits* from the *Braine*.

Officialia. There

There are other members, which are ſerving members; as the *Hands*, *Feete*, and ſuch.

2. The members of the body helpe one another, the ſuperiour rule the inferiour; as the eyes, the whole body; againe, the inferiour ſupport and uphold the ſuperior; as the *Feete*, the *Legges*, and *Thighes* ſupport the whole body.

3. The middle members of the body defend the body, and provide things neceſſary for it; as wee ſee in the *Hands* and *Armes*.

4. The *ſympathy* amongſt the members; if one bee in paine, the whole are grieved: againe, when one member is deficient, another ſupplyeth the defect of it; as when a man wants feete, he walkes upon his hands; ſo when the head is in danger, the hand caſts it ſelfe up to ſave it. Laſtly, great griefe in one member, makes the paine of the other member ſeeme the leſſe; which all ſhew the *ſympathy* amongſt the members.

5. The varietie of the members of the body ſheweth alſo this wiſedome of God: *If all were an eye, where were the ſeeing*, 1 *Cor.* 12.15.

Of the ſeverall outward members of the Body.

Of the Head.

THe *Head* is the moſt excellent part of the body. Firſt, we uncover the *Head* when we doe homage to a man; to ſignifie, that our moſt excellent part, (wherein our reaſon and underſtanding dwells) reverenceth and acknowledgeth him. Secondly, becauſe the *Head* is the moſt excellent thing; therefore the chiefeſt part of any thing is called the *Head*, *Deut.* 28.24. *Thou ſhalt be*

be the head and not the tayle. So Christ is called the *Head* of the Church, *Ephes.*5.23. and the husband is called, *The head of the wife*, 1 *Cor.*11.23. So the excellentest spices are called, *the head of spices*, *Exod.*30.25.

All the senses are placed in the *Head*, except the touch, which is spread thorow the whole body. Secondly, the *Head* is supereminent above the rest of the body. Thirdly, the *Head* giveth influence to the rest of body. Fourthly, there is a conformitie betwixt the *Head* and the rest of the body. Christ, the *Head* of his Church, he hath graces above the rest of his members; he giveth influence and grace to them, and he is like to them. So the man is the womans *Head*, he hath moe gifts than the woman, he should instruct and teach her, shee is of the same nature that he is, *Bone of his bone, and flesh of his flesh*, *Gen.*2.23.

Of the Eye.

FIrst, the *Eye* is *speculum artis*, for men have learned by the *Eye* to make Looking-glasses: if the Christaline homour were not backt with a blacke humour, the *Eye* would give no reflex: so if glasses were not backt with steele, the glasse would give no reflex. Secondly, although a man have two eyes in his head, yet he receiveth but one sight at once, because his optick nerves meet in one. So although he have two eares, yet hee heares but one sound at once; because his acousticke nerves both meet in one. So although there be many members in the mysticall body; yet all should bee of one minde, because *there is but one Spirit*, 1 *Cor.*12.4. Thirdly, the eye in it selfe hath no colour; for if it had any proper colour in it selfe, then the object should ever appeare in that colour which the *Eye* hath; as it is evident in *Ictericis*, in those whose eyes are so vitiate, that all

Visu & oculo Videmus, sed Visu effective & formaliter, oculo instrumentaliter.

all colours ſeeme alike to them, and in thoſe who have the yellow Iaundiſe, becauſe the eye is vitiate with yellowneſſe, all things appeare yellow to them. So when the minde of man is preoccupied with dangerous error. When Chriſt told his Diſciples that he muſt be whipt, crucified, and riſe the third day; the Text ſaith, *They understood none of these things, being hid from them*, *Luk.* 18. 33, 34. Becauſe they had drunke in a falſe principle before, that Chriſt behoved to be a worldly King, *Act.* 1. 6. and this is the reaſon why the Iewes interpreted the places concerning Cnriſts Kingdome, literally, and not ſpiritually; of an earthly Kingdome, and not of a ſpirituall. Fourthly, there are five tunicles in the *Eye* to keepe it from any hurt; the firſt is called *aranea tunica*, like a ſpiders webbe; the ſecond, *retiformis*, woven like a net: the third, *uvea*, like a berry: the fourth, *Cornea*, like horne: the fift, *adnata tunica*, the cover of the eye, or the eye-lids. *David* to expreſſe the ſpeciall care that God hath over his Saints, ſaith, *Thou keepeſt mee as the apple of thine eye*, *Pſal.* 17. 8. That is, thou haſt a ſpeciall care over me, thou guardeſt me many wayes, as the apple of the *Eye* is guarded with theſe five tunicles.

A Collation betwixt the Innocent and old *Adam*.

The *eye* before the fall, was the window to let in good inſtructions to the ſoule; but ſince the fall, it is *proxeneta peccati*, the broaker that goeth betwixt the heart and the obiect, to make up a ſinfull bargaine; it is now *pronubus ejus, cujus tactus eſt miniſter*, the ſpokeſman of the wedding with ſinne, and touch is his ſervant, and becauſe it is now the moſt ſinfull ſence, God hath placed teares in it, which are the tokens of repentance.

The *eye* now is an *adulterous eye*, 2. *Pet.* 2. 14. the eye now is *oculus nequam*, *an evill eye*, *Matth.* 20. 15. it is now a *covetous eye*, *Eccleſ.* 37. 7. *Give the Lord his honour with a good eye, and diminiſh not his firſt fruites.* Here he alludes to the cuſtome of the Iewes: for he who had a

good

good eye, payd one of forty, when hee payd his firſt fruits; he who was of a *midle ſort of eye* payd one of fiftie; but he who had a *coveteous eye*, payd one of ſixtie; and they uſed to ſay, *There goeth the man with a good eye*, meaning the liberall; and, *There goeth the man with the evill eye*, *meaning the* covetous.

There was a contention upon a time, betwixt the *heart* and the *eye*, which of theſe two were the cauſe of ſinne; which was decided by reaſon after this ſort:

Cordi cauſam imputans,
occaſionem Oculo:

The cauſe of ſinne is in the heart, but the eye is the occaſion.

Of the Eare.

1 The *Eare* is firſt an honourable part of the body; therefore of old they did hang Eare-rings and Iewels in their Eares, as a ſigne of honour, *Gen.* 24. ſo when men were diſcharged, their *Eare* was bored in token of infamie. *Exod.* 22.

2. Secondly, the *Eare* is an honorable part for inſtruction: the Philoſophers call it *ſenſum diſciplinæ*, *the ſenſe for inſtruction.*

3. Thirdly for delight, the *Eare*, is the moſt excellent ſenſe; therefore *Salomon* calls the *Eares*, *the daughters of Muſicke*, *Eccleſ.* 12.

4. Fourthly, the *Eare* is the moſt excellent member for grace; for faith commeth by hearing, *Rom.* 10. 17. The Apoſtle when he cited that verſe of the 40 *Pſalme* in the 9. *of the Hebrewes*, he citeth it thus, *Thou haſt fitted a body for me*; but *David* hath it thus, *Thou haſt bored mine eare*; why? becauſe his *eare* was one of the principall members whereby hee gave obedience to God his Father.

5. Fiftly, there is not a member in the body that God takes such paynes about, as hee doth upon the eare; for first, *revelat aurem*, he uncovers the *eare*, or takes a veile off it. 2 *Sam.* 20. Secondly, *perforat aurem*, he bores the *eare*. *Psal.* 40. as masters of old bored their servants eare; that they might dwell with them for ever, *Exod.* 22. The first was *ad intelligentiam*, for understanding; the second was *ad obedientiam*, for obedience. Thirdly, he circumcises the *eare*, *Rom.* 2. 29. which includes both the former.

6. Sixtly, there is not a member the Divell envieth more than the *eare*, because it is *Ianua vitæ, the gate of life*, as we see in the man possessed with a *deafe Divell*, *Marke* 9. 25. he possessed that *sence* as the most excellent, to hinder him from hearing.

A collation betwixt the innocent and old Adam.

Before the fall, the *eare* was the gate of life; but since the fall, in the corrupt man, it is the gate of destruction, *Evill speeches corrupt good manners*. 2 *Cor.* 15. and now he is like unto the deafe adder, *he stoppes his eare and will not be enchanted*, *Psal.* 58.

Of the Mouth.

A collation betwixt the innocent and old Adam.

Eccl. 6.7. *All that a man laboureth, is for his mouth; the mouth*, a little and a strait hole, is soone filled.

Man before his fall was content with little, but since he laboureth not to fill a mouth, but a gulfe, as it were the mouth of the Leviathan.

Of the Tongue.

1 The *Tongue* of man is a most honourable member, wherefore it is called *mans honour and his glory*, *Gen.* 49. 6. *Psal.* 16.9. *My glory reioyceth*, because it is the instrument for to glorifie God.

Secondly,

Secondly, a man hath two eares, and but one *Tongue*, to teach him to bee ſwift to heare and ſlow to ſpeake, *Iam.*1.19. 2.

Thirdly there is but one *Tongue* in man, to teach him not to be *bilinguis*, of a double *Tongue*. God will not have *a heart and a heart in a man*, *Pſal.* 12. ſo he will not have a *Tongue and a Tongue* in him, *Pro.*8. 13, that is, a double *Tongue*. 3.

A collation betwixt the innocent and old Adam.

Before the fall, the *Tongue* of man was like *the pen of a ſwift writer*, *Pſal.* 45. 1. and uttered thoſe thinges which his heart indited: but ſince the fall, it is a world of iniquity, and defileth the whole bodie, and ſetteth on fire the courſe of nature, and *is ſet on fire of hell. Iam.* 3. 6. now *it is an unruly evill, and filled with deadly poyſon*, *Iam.* 3. 8.

Coll. 2.

Before the fall, he ſpake but with one *Tongue*; but ſince the fall, he is *bilinguis*, he ſpeakes with a *double tongue*, *Pro.* 8. 13. and ſometimes *trilinguis Eccleſ.* 33. *Lingua tertia commovit multos*, a third *tongue* hath troubled many. The *Chalde paraphraſe* calleth a backbiter, a man with a threefold *Tongue*, or a *Tongue* which hath three ſtrings. The Iewes give an example of it in *Doeg*, who killed three at once with his evill report; *Saul*, to whom hee made the evill report; the *prieſts*, of whom he made the evill report: and *Himſelfe*, who made the evill report.

The Heathen in the dedication of the ſeverall parts of mans body, gave the eares to *Minerva*, the tongue to *Mercurie*, the armes to *Neptune*, and the eye to *Cupid*, &c.

Of the Womans Dugge.

God hath placed the *Womans Dugge* in her breſt, and not in her belly, as in beaſts; and that for two cauſes: the firſt is a *Phyſicall* cauſe, the ſecond is a *Morall* cauſe.

Duplex eſt cauſa phyſica & moralis.

The *Physicall* cause, God hath placed them so neere the liver, that the milke might be the better concocted, and the more wholsome for the child: The *Morall* cause, that the woman might impart her affection and love more to her child, by giving it sucke with her *Dugge*, which is so neere the heart. The giving of *Sucke* was one of the greatest bonds of obligation of old, betwixt the mother and the children: when they entreated any thing of their children, they would say, *By these Dugges which gave thee sucke, I request thee doe this.* Virgil.

Of the Hand.

By the Hand we promise, and threaten: it is the *right Hand of fellowship*, *Gal.* 2. 9. We reckon by it, *Wisedome commeth with length of dayes upon her right hand*, *Prou.* 3. 16. The ancients reckoned upon their *left Hand*, untill they came to an hundred yeeres, and then they began to reckon upon their *right hand*. So the meaning of *Salomon* is, that wisedome should make them to live a long age, even to a hundred yeeres. As wee reckon with the *Hand*, so wee worship with the *Hand*: *Iob* protests, that he *blessed not his hand when hee saw the new Moone*, *Iob*, 31. 27. The Idolaters they used to kisse their Idols, *Ose* 13. 2. But because they could not reach to the Moone to kisse her, they kissed their *Hand* in homage before the Moone: and *Iob* purged himselfe of this kinde of Idolatry. And the speciall providence of God is to be marked in the hand of man, that hee hath made him to take his meate with his *Hand*, and hath not left him to gather his meate with his lipps, as the beasts doe; for if man did so, his lippes, should become so thicke, that he should not speake distinctly; we see by experience, that those who have thicke lippes, speake not distinctly.

Of

Of the internall members of Mans Bodie.

Of the Heart.

All the passions are seated in the *heart*; we see in *Feare*, such as are transported therewith, call backe the blood to the *heart*, as to the place where feare exerciseth her tyrannie, therewith to defend themselves; and therefore it is that those creatures, that have the greatest and largest *hearts*, are most fearefull, because the heat is more largely dispersed within their *Heart*: and consequently, they are lesse able to resist the assaults of feare. 1.

Object. But it might seeme, that our anger is seated in the *Gall*, love in the *Liver*, and melancholy in the *Splene*, and so the rest; therefore the affections have not their seat in the *Heart*.

Answ: These foure humors, seated in the *Gall*, *Liver* and *Splene*, are not the seate of the passions; but they are the occasion, whereby the passions are stirred up; as the abundance of blood in the *Liver*, stirreth up the passion of our love which is seated in the *heart*.

The *heart* is the first mover of all the actions of man; for as the first mover carryeth all the spheres of the Heaven with it, so doth the *Heart* of man carry all the members of the body with it. In naturall generation, the *heart* is first framed; and in spirituall regeneration, it is first reformed. 2.

The *heart* liveth first, and dyeth last. So in the spirituall life, the life of Grace begins in the *heart* first, and is last left there: hence it is, that *Michael* the Archangell and the Divell, *Iud.* 9. strove no faster about the body of *Moses*, than they doe about the *heart* of man; there- 3.

fore the Lord ſaith, *Sonne give me thy heart*, *Prov.* 23.

The Iewes compared the *Heart* of Man for the excellency of it, to three things. Firſt, to the holieſt of all, where the Lord gave his anſwers. So the Lord gives his anſwers, Frſt out of the *heart*: Secondly, they compare it to *Salomons* throne, as the ſtatelieſt place where the King ſits; So the Lord dwels in the *heart* of man, as in the throne. Thirdly, to *Moſes* Tables, in which he wrote his Law. *Prov.* 3.3. *Write Wiſedome upon the Tables of thy heart.*

A collation betwixt the innocent and old Adam.

God dwelt in the *Heart* of Man before the fall; but ſince the fall there is a great change in the *heart*; for out of the *heart*, proceed *Murther*, *Adultery*, *evill ſpeakings*, and ſuch, *Math.* 15. It was a great curſe which the Prophet denounced againſt the houſe of *Ahab*, 2 *King.* 10. 27. That it ſhould bee turned into a Iakes; but a farre greater change now unto the *heart* of a man, being now a receptacle of all uncleanneſſe.

Coll. 2.

The *heart* of man before the fall was a wiſe *heart*, and placed in his right ſide, *Eccleſ.* 10. 2: But the *heart* of a foole is now in the left ſide, *Eccleſ.* 10. 2. The Anatomiſts marke when the *heart* inclineth more to the right ſide; the ſpirits of theſe men are more lively, and are more apt for contemplation; the right hand is the ſtronger hand, becauſe more heat proceeds from the *heart* to the right hand, then to the left: But when the heat equally diſperſeth it ſelfe to both the hands, then as man is *Ambidexter*, he hath the uſe of both the hands equally alike. By the right hand wee doe things more eaſily, becauſe motion proceeds firſt from the *heart* to it. The meaning then of *Salomon* is, that the *heart* of the wiſe man, is a ſtrong *heart*, a courageous *heart*, apt to doe good, and a moſt honourable part, wherein the Lord hath his reſidence; but the *heart* of man ſince the fall, is a weake *heart*, a faint *heart*,

ſlow to doe any good, as a baſe and ignorant *heart*.

Of the Liver.

The *Liver* is incloſed by a net called *Reticulum*, the ſeventie tranſlate it κάλυξ, as ye would ſay an huske; for even as the huske incloſeth the Corne, ſo doth this net compaſſe the *Liver*; and it is to bee marked, that God hath fenced his nobleſt parts; as the braine, with *Pia mater*, and *Dura mater*; the Heart with *Pericardia*, and the *Liver* with *Reticulum*.

Of the Lungs.

The *Lungs*, the bellowes of the voyce, are ſeated ſo neere the heart, to teach us that ſpeech is but the interpreter of the heart, againſt thoſe who thinke one thing and ſpeake another. To make a man ſpeake truth, three things are neceſſary; firſt, there muſt bee veritie in the matter; ſecondly, in the conception of him who ſpeaketh; thirdly in his ſpeech. The firſt muſt be *in ſignato*, the ſecond *in conceptu*, the third *in ſigno*. If the matter be not true, then the conception is falſe; if the conception bee falſe, then the ſpeech is falſe. If a man ſhould ſet the kings armes aright; firſt, there muſt be ſuch a thing as a Lyon; ſecondly, the Lyon muſt bee ſet right upon the ſeale; thirdly, the ſeale muſt be ſet right in the waxe: if any of theſe three be wanting, the Kings armes are not rightly ſet. So the matter which we ſpeake of, muſt firſt be true in it ſelfe: ſecondly, we muſt conceive it rightly, & thirdly, we muſt utter it rightly. But in *Logicall* verity it is other waies; for if there be an agreement betwixt the matter onely and the *Tongue*, it ſufficeth, although it bee not rightly taken up by the minde. As when I ſay there are *Antipodes*; whether I beleeve this to be true, or not, it

Veritas eſt in re ut in cauſa; in enunciatione ut ſymbolo; in mente ut in ſubiecto; hac dicitur completa Veritas.

Veritas, theologica, logica.

makes not much; it is a *Logicall* truth, because there is an agreement betwixt the matter it selfe and the *Tongue*. But a *theologicall* truth will have an agreement in all the three.

Consequence.

Augustines notation then of a lie is not perfit: *mentiri est contra mentem ire*; to lye, is to speake contrary to the minde; for it expresseth not fully the nature of a lye; for a man may lye, speaking an untruth, taking it to bee truth; therefore *Iohn* maketh an untruth a lye, 1 *Ioh.* 2. 4. He that saith *I know him, and keepeth not his Commandements, is a lyar, and the truth is not in him*; For if the matter be not true in it selfe, although hee take it to be truth, and do utter it; yet it is a lye: it is a materiall lye, and an untruth, although it bee not a formall lye. So Heretickes broaching their errors, which they take to be truth, teach lyes.

Mendacium materiale, formale.

Before the fall, man spake as he thought; but since the fall, he hath found out equivocations, and mentall reservations, and speaketh oftentimes contrary to that which he meanes.

A collation betwixt the Innocent and old *Adam.*

Of the Ribbes.

There are two sorts of *Ribbes* in the body of man: the first, called by the *Anatomists*, *Costa legitima*; whereof there are seven; these defend the vitall parts: the second *Costa spuria*, whereof there are five lying to the belly.

Quest. When *Abner* stroke *Hazael* at the fift *Ribbe*, and *Ioab*, *Amaza*; which of the *Ribbes* is it meant of here?

Answ. It is meant of the inferiour *Ribbes*, which wee call the short *Ribbes*; & any of these five *Ribs* is called the fift *Ribbe*. When *Abner* strucke *Hazael* at the fift *Ribbe*, he strucke him on the right side, because he was behind him; but when *Ioab* strucke *Amaza*, hee strucke him

on

on the left side, because hee was embracing him. The stroke of *Abner* was deadly, because hee stroke him through the liver; and the stroke of *Ioab* was deadly, because he strucke him in at the *Pericardia*, that compasseth the heart round with water to refrigerate it; for the nether part of the heart reacheth downe to the fift *Ribbe*. When the Souldier pierced Christs side, *Ioh.* 19. 34. it is said, *He pierced his side, and there came forth water and blood*: the *Syriacke Paraphraſt* saith, *He pierced his Ribbe*: that is, *the fift Ribbe*, where the *Pericardia* lay.

Of the Intrailes.

The *Intrailes* are called by the Hebrewes, *Rechamim*, and by the Greekes σπλαγχνὰ, the bowels of compassion, *Luk.* 1. 78. When a woman seeth her child in any danger, her bowels earne within her; which is attributed to Christ himselfe, when he saw the people scattered in the Wilderneſſe, *Mark.* 6. 34. ἐσπλαγχνίσθη, *He had compassion upon them*: in the Greeke it is, *His bowels did earne within him*; he is *a pitifull high Prieſt, who is touched with our infirmities*, Heb. 4 15.

Of the Intraile called Iejunum inteſtinum.

When the meate is out of the stomacke, and the *Hungry gut*, called *Ieiunum inteſtinum*, emptie; then man begins to be hungry; this gut by the Greekes is called νῆστις, & from it comes the Greek word νηστεύω, to *faſt*.

Of the Kidneyes.

The *Kidneyes* lie in a hid and secret part of the body; therefore *David* when hee would declare how God

knoweth

knoweth hid and ſecret things, hee ſaith, *Thou trieſt my Reines*, *Pſ.* 139. that is, *my ſecreteſt cogitations*; for although the affections be ſeated in the heart, as the cauſe; yet they are aſcribed to the *Reines*, as the occaſion: the cauſe of ſinne is in the heart, the occaſion in the Eye, *Ier*, 12.2. *Thou art neere in their mouth, and farre from their Reines.*

A Collation betwixt the innocent and old *Adam.*

Before the fall, all the members of mans body, were the weapons of righteouſneſſe; but ſince the fall, they are the weapons of ſinne, *Rom.* 6.13. *His throat is an open ſepulchre*, Pſal. 5. 9. *His feete ſwift to ſhed blood*, Eſai. 59. 7. *His right hand, a hand of falſehood*, *Pſal.* 26. 10. In a Sheepe every thing is good; his wooll and his skinne to cloath us, his fleſh to feede us, his dung to dung the land, his ſmall guts to bee Lute-ſtrings; but in a man ſince the fall, every member is hurtfull. In the ſacrifices under the Law, the caule and the fat about it, was commanded to be taken from the heart, the liver, and the kidneyes, *Exod.* 29. 13. *Levit.* 3. 3. 4. *Eſay* 6. 10. It was to be taken from the *heart*, to ſignifie that the ſeat of our underſtanding (which is the heart) is corrupted; from the *Liver*, to ſignifie that our anger is corrupted; from the *Kidneyes*, to ſignifie that the ſeate of our concupiſcence is corrupted.

Coll. 2. Man before the fall had a beautifull body, anſwerable to the holineſſe of his ſoule, but ſince the fall, *Beauty in a woman without grace, is like a ring in a ſwines ſnowt*, *Pro.* 11.22. The Philoſopher gave this counſell to his ſchollers, every morning to looke in a glaſſe, and finding their faces beautifull, they ſhould labour to beautifie their minde accordingly. The ancients ſaid, that beauty was the flower of goodneſſe; that is, bodily beauty was the image of the ſoules goodneſſe. But the Proverbe now go'th, *The propereſt man at the Gallowes and the faireſt woman in the Stewes*; thoſe who

who belie their owue *Phyſiogmony*, are rather to be puniſhed than others; becauſe they belie that good promiſe which God hath placed in the face. *Antiochus Epiphanes* by *Daniel* is called *Antiochus Hardface*, *Dan.*8. 23. The impudent countenance of him, ſhewed his perverſe minde. *Socrates* confeſſed, that the deformity of his body, did juſtly accauſe the naturall deformitie of his ſoule; but that by induſtry and learning he had corrected that perverſitie of his minde. One looking upon his deformed body: ſayd unto him, *O excellens anima, quam deforme hoſpitium nacta es; O excellent ſoule, how baſely art thou lodged in ſuch a body.* The Schollers of *Hippocrates* carried upon a time, the picture of their maſter to one *Philomenes*, who was exquiſite in Phyſiognomie, deſiring his judgment what he thought of their maſter? who ſayd, that he was one much given to lechery. But the Schollers found fault with *Philomenes*, that he ſhould ſo have judged of their maſter *Hippocrates*; and this they told their maſter; who confeſſed, that *Philomenes* had judged aright: but he ſayd, the love of Philoſophie, and honeſty, had overcome the corruption of his heart, and he had gotten that by ſtudie, which nature had denied him.

Of the five ſenſes.

The ſpring and originall of the *five ſenſes*, is in the common ſenſe ſeated in the fore-part of the head: this *ſenſe* differeth from the reſt of the *ſenſes*, as the roote from the branches, and as a line drawne from the point; the objects of all the *ſenſes* are layd up here as in a ſtore-houſe, it judgeth of all the objects: but the particular *ſenſe* conſidereth onely of the object, as it is preſent; this *ſenſe* conſidereth the object, as abſent. As all the *ſenſes* have their beginning from this *ſenſe*; ſo all the

ſenſes

Senſes, Terminantur in hoc ſenſu; they end in this ſenſe.

All the *ſenſes* agree in this; firſt, that their power is paſſive, by receiving in, and not by giving out; *Recipiunt ſenſilia per immiſsionem, ſed diſcernunt ſenſilia per emiſsionem; They receive the objects by immiſsion, but they diſcerne them by emiſsion, and looking on them*: As the ſight which wee have is not by emiſſion, but by immiſſion, receiving in the light. Secondly, all the *ſenſes* agree in this; that all receive ſingular things, and not univerſall. Thirdly, unto every *ſenſe* there is required a double nerve; the firſt to take up the object without; the ſecond workes according as the minde workes, and directs the intention of the minde to the outward organ: as in ſeeing there are two Nerves; one whereof makes the eye looke from without, to the object; the ſecond Nerve is ruled according to the minde, and directs the intention of the minde to the organ. Fourthly, in every *ſenſe* there muſt be a proportion betwixt the object and the *ſenſe*, *Quia in medijs delectantur, & in extremis corrumpuntur, They are delighted in objects proportionable, but extremities corrupt them*; as if the object bee too little, we cannot behold it, or if the ſound bee too vehement, it ſpoyles us of hearing. Fiftly, to perceive a thing by *ſenſe*, theſe things are requiſite, the object muſt be preſent, but neither too farre, nor too neere. Secondly, there muſt be a middle to carry the object to the *ſenſe*. Thirdly, the organ muſt be ſound and whole. Fourthly, the mind muſt be actually intended to the object.

Differunt ſenſus, obiectis, & medijs.

As the *ſenſes* agree in many things, ſo they differ in many things. Firſt, in their objects, for every one hath a ſeverall object. Secondly, in their *Media, middles*, becauſe the taſte and the touch have no inward mids; but ſeeing and hearing have an outward mids; as the light

light, and the ayre. Thirdly, in their vtilitie, for the taſte is moſt profitable, *Ad conſervationem individui*, for the preſervation of our perſons; the touch againe diſcerneth heate and cold, and other elementarie qualities; that the creature may eſchew things hurtfull; and ſo it ſerveth alſo, *Ad conſervationem ſpeciei*, *For the continuance of our kind*; but ſeeing and hearing ſerve for our inſtructions. Fourthly, they differ in generality, becauſe the touch is not determinate to one organ, (but is ſeated in all the members of the body) as the reſt of the ſenſes are. Fiftly, they differ in retaining of their impreſſions, for the groſſeſt ſenſes retaine moſt ſtrongly.

Vtilitate.

Generalitate.

Retentione.

If wee conſider ſimply our *Being*, the touch is the moſt excellent ſenſe, it includeth all the reſt in it, and the privation of it, muſt bee moſt hurtfull to us; but if we conſider our *Wel-being*, and comfortable life, then other ſenſes are more deare to us, as our ſeeing and hearing.

The *Touch* in the beaſt, is the moſt excellent ſenſe; for when a Dog ſenteth after a Hare, it is onely for the *Touch*, he delights not in the ſmell for it ſelfe, as we doe; to a naturall man, *Seeing* is a more excellent ſenſe than the *Hearing*, it ſerveth more to invention than *Hearing*, it taketh up the object farther off, than the reſt of the ſenſes doe; it takes up the object preſently, which hearing doth not ſo ſoone. The *Middles* whereby the eye ſeeth, are farre purer than the mids, by which wee heare; the eye more reſembleth the underſtanding than the hearing doth, *Math.* 6. 23. *If the eye be darke, how great is the darkeneſſe of the body?* Here is meant the blindneſſe of the minde, as well as the darkeneſſe of the body: the eye moves the imagination more than the hearing doth, therefore to the naturall man it muſt be the moſt excellent ſenſe; but to the child of God, hearing is the moſt excellent ſenſe;

For

For Faith commeth by hearing, *Rom.* 10.17.

A collation betwixt the innocent & old *Adam*.

The ſenſes of man before the fall were ſervants to reaſon, and to the affections. But ſince the fall they labour to pervert the affections, and to draw them from God: there is a fit allegorie, wherein reaſon is compared to a prudent mother; the affections to a young daughter, fit for marriage; and the five ſenſes to five Sutors, the ſight is compared to a Painter; the hearing to a Muſitian; the ſmell to an Apothecary; the taſte to a Cooke; and the touch to a Bawde: and every one of theſe five Sutors come by courſe to this young maid (the affections,) who gave her conſent, and ſo did her wiſer mother reaſon alſo: till a King (who was God the Father) ſent Embaſſadors (his Miniſters) to ſpeake for his Sonne Chriſt, with whom at laſt the marriage is perfitted.

Chap. IIII.

Of the Immortalitie of the Body.

Prop. Mans body before the fall was immortall.

Illuſt. 1. A thing is ſaid to be immortall. Firſt, ἀθανασίᾳ, *Eſſentially*, thus God is onely immortall, 1 *Tim.* 6.16. Secondly, *Ex dono creationis, by creation*, as the Angels and the ſoule of man. Thirdly, *Ex hypotheſi, by condition*, as *Adams* body had beene immortall, if he had ſtood in Innocencie. Fourthly, *Ex dono novæ creationis, by the reſurrection*, as our bodies and the new Heavens ſhall laſt perpetually after the reſurrection.

Immortale multiplex, ἀθανασίᾳ ex dono creationis, ex hypotheſi, ex dono novæ creationis.

Illuſt. 2. The Phyſitians obſerve three eſtates in man. Firſt, ἀντιαχμὴ, *Cum plus accedit quam decedit*, when more nouriſhment remaines with the body, than goeth from the body; this ſhould have beene in *Adams* poſteritie, if he

hee had not fallen. The ſecond eſtate is ἀκμαία, *Cum quantum decedit per pugnam, nutritio tantum appenit*; When as much nourithment remaines as decayeth. The third eſtate is ὑπερακμὴ *Declinans ætas, ubi accedit minus quam deficit*, this is the decaying eſtate of man, when leſſe nouriſhment remaineth than decayeth; and this was not in *Adam* before his fall.

When we put water into wine, at the firſt the wine converts the water unto it; but put often water to it, then all turnes to water. The body of man before the fall ſhould not have turned to corruption, but ſtill ſhould have turned the nouriſhment to wholſome food. It is true, there was ſome contrarietie here; for otherwayes he could not have beene nouriſhed, but this was without the hurt of the whole, which remained whole and perfit; ſo that his body ſhould have beene *æquivalenter incorruptibile, Licet non videretur eadem numero materia.* It ſhould ſtill have remained that ſelfe-ſame body, although in it there was ſome alteration: for even as *Theſeus* Shippe, (after that hee had ſcoured the Sea from Pirats by her) they hung her up as a memoriall to the poſteritie; and the *Athenians*, when any planke or board decayed in her, they put a new planke or board in place of it; ſo that ſhe was ſtill *eadem numero navis*, that ſelfe-ſame Shippe ſhe was before. So ſhould the body of man have beene ſtill the ſame body, by ſupplying new and equall ſtrength for that which failed.

Cibos aſſumimus, ut corruptio quæ poſſet accedere ex conſumptione naturali humidi evitetur.

Plutarchi Moral.

The Church of *Rome* holds, that the body of man before the fall was mortall of it ſelfe, and that the immortalitie of it, came onely from without, from that ſupernaturall righteouſneſſe which God cloathed *Adam* with, and that death is onely but by accident from ſinne, becauſe it removeth the bridle, *originall righteouſneſſe*, which held backe death: and (they ſay) that the ſoule required

The tenet of the Church of *Rome*, concerning the immortality of the body.

quired a fit body to exerciſe her functions; but it could not have ſuch a body, except made of contrary humors: hence it received a body joyned to it, by accident mortall; which defect (they ſay) is ſupplied by that ſupernaturall righteouſneſſe.

Bellarm: de grat. primi hominis, cap. 9.

Againe, they hold, that this neceſſitie of death which was in nature before the fall, is now turned ſince the fall into a puniſhment of ſinne. It was naturall before the fall (ſay they) for a woman to beare children, but after the fall it was painefull, and a puniſhment of ſinne. It was naturall before the fall for the Serpent to glide upon her bellie, but after the fall, ſhe was to glide with paine upon her belly, this was the puniſhment of ſinne. So (ſay they) death was naturall to man before the fall in his *Pure naturals*, but now it is turned to him unto puniſhment of ſinne; and as the beaſts which ſinne not, yet die; ſo ſhould man in his *Pure naturals*, have died, although he had not ſinned, if ſupernaturall righteouſneſſe had not reſtrained his death.

In ſenſu coniuncto non poterat mori, ſed in ſenſu diviſo poterat mori.

But wee hold, that *Adams* body in his innocent eſtate, was naturally incorruptible *ex hypotheſi*; that is, ſo long as he ſtood in holineſſe, there was ſuch a harmony amongſt the qualities of his body, that they could breed no diſtemperature, or bring death to him; his body before the fall might have died, but this power ſhould never have beene reduced into act, ſo long as he obeyed his maker: but it is otherwiſe mortall now, for now of neceſſitie hee muſt die; then it was in *potentia remotiſſima*, in a moſt remote power to death, now it is in *potentia propinqua*, in a moſt neere power: *Angeli non poterant mori, neque neceſſe erat eis mori; Adam poterat mori, ſed non neceſſe erat ei mori, ſed Adamo corrupto, neceſſe eſt ei mori; The Angels could not die, neither was it neceſſary that they ſhould die: Adam might die, but it was not neceſſary that hee ſhould die: but*

Adam

Adam being corrupted, it is neceſſary that he ſhould die.

Our reaſons to proove the immortalitie of *Adams* bodie before the fall, are theſe.

Our reaſons to prove that the body was naturally immortall, and not ſupernaturally.

Reaſon. 1.

Firſt, the ſoule deſireth naturally alwayes to be in the body, therefore naturally it might attaine to this end; (for naturall deſires before the fall were not fruſtrate) ſo that it behooved the body naturally to be immortall, and not ſupernaturally (as they hold) for the further clearing of this, we muſt conſider the ſoule, eyther in the ſeparation from the body, or as it exiſts after the ſeparation: In the ſeparation from the body, it is contrary to the deſire of the ſoule to be ſeparate from the body: therefore the naturall deſire of it is to remaine in the body. Againe, when the ſoule exiſts out of the body, *eſt præter naturam ejus*, it is beſide the nature of the ſoule, although it be not contrary to it, therefore it muſt naturally long to be in the body againe. They anſwer, that the underſtanding creature deſires naturally ſome things which it cannot attaine to but by ſupernaturall meanes; as the ſoules of the bleſſed naturally deſire to be joyned to their bodies againe, yet they cannot atraine to this, but by a ſupernaturall power, to wit, by the reſurrection. So (ſay they) the ſoule naturally deſires the eternitie of the body, although by nature it cannot attaine to it; but there muſt be ſome ſupernaturall righteouſneſſe, to cauſe it attaine to this.

Aliquideſt contra, aliquid præter naturam animæ.

Eſth. lib. 2. diſt. 19.

Anſwer, The caſe is not alike, after hee hath ſinned, and before; for after hee had ſinned, and the ſoule ſeparate from the body, naturally it cannot be joyned to it againe, but by the ſupernaturall power of God; but before the fall, the ſoule ſhould naturally have attained to that deſire, to have enjoyed an immortall body, for it had no deſire in it before the fall, which it ſhould ſhun and flee, as repugnant to the nature of it, to remaine a little while in the body,

and afterward to remaine ſtill without the body.

De ſummo bono, lib. 1. ſect. 68.

Secundum vegetativam & ſenſitivam facultatem habuit actum naturalem, ſed ſecundum ſuperiorem facultatem, habuit actum ſupernaturalem.

Secondly, *Leſſius* the Ieſuite anſwers after this manner, That there are three faculties in the ſoule; the vegetative, ſenſitive, and underſtanding facultie; he ſaith, that the ſoule ſhould have had an inclination and deſire to the body naturally, according to the vegetative & ſenſitive faculties, but not according to the underſtanding or ſupreme facultie w^ch^ required a ſupernaturall power to worke this deſire. The ſoule (ſaith he) being ſatisfied in her naturall deſires, in her vegetative and ſenſitive faculties, cannot long for thoſe againe, by a ſupernaturall deſire; for it longeth now, *to be like the Angels of God; neither marrying, nor giving in marriage, Matth.* 22.30. But ſupernaturally in the eſtate of bleſſednes ſhee deſireth ſuch a body, which ſhall not hinder the body to attaine to her ſupreame and laſt end. *Anſwer.* It is true, that after the fall, the vegetative and ſenſitive faculties hinder the intellectuall facultie to attaine to the ſupreame end, God; but before the fall, and in the conjunction of the ſoule with the body againe, theſe inferior faculties were ſubordinate, and ſhall be ſubordinate to the ſuperior facultie, and did no wayes hinder or ſhall hinder the ſuperior facultie; therefore the ſoule naturally before the fall deſired, according to all thoſe faculties, the conjunction with the body, and ſo it ſhall in the reſurrection. Theſe be *Leſſius* words, *Non abhorret a corpore niſi tale ſit, quod libertati & functioni intelligentiæ officiat; It abhorres not a body, but ſuch a body which hindereth the libertie and function of the underſtanding.* But ſo it was, that the body of man was ſuch before the fall; therefore the ſoule deſireth naturally the conjunction with the body, in the eſtate, and likewiſe ſhall doe in the life to come.

Conſequence. Hence we may gather, that the ſoule after the reſurrection

rection ſhall enjoy a greater meaſure of bleſſedneſſe, and joy, then it did before, and that the body ſhall not be a hinderance to it, as it is now; for now when it begins to thinke of God and ſpirituall things, it muſt be abſtract from the ſenſes, as the Prophets had their heavenly viſions intellectuall, and not by ſenſe; but after the reſurrection, the ſenſes ſhall not be a hinderance, but a furtherance to the ſoule.

Reaſon. 2.

Adam after his fall lived 930. yeares, *Gen.* 5. *Methuſalem* 960. yeares, wanting this ſupernaturall, 1. righteouſneſſe, what made this? nothing but the reliques of that naturall immortalitie, which was in man before the fall; therefore it was not ſupernaturall righteouſneſſe that made him immortal.

Reaſon.3.

God made the *Iſraelits* cloathes *Laſt forty yeares in the Wilderneſſe, Deut.* 29.5. And *Manna* in the golden pot, *Heb.* 9.4. corruptible in it ſelfe, yet to laſt ſo many hundred yeares. And if *Ioſephs* bones laſted 215, yeares, *Ioſh.* 24.31. And if the *Egyptians* could embalme bodies artificially, that they could continue without corruption, for ſo many hundred yeares; how much more could God make *Adams* body to have continued without corruption naturally, if hee had ſtood in innocency?

Reaſon.4.

The fourth reaſon is taken from the cauſe of death, which is ſinne; there was no ſinne in his naturall body, and therefore no death. There are three things which follow ſinne. Firſt, *Dominium Peccati*, the dominion of ſinne. Secondly, *Senſus peccati*, the ſenſe of ſinne. Thirdly, *Vltimum conſequens peccati*, the laſt conſequent of ſinne upon the body, when it is turned to duſt. The dominion of ſinne, is taken away by regeneration; the ſenſe of ſinne, is taken away by death; the laſt conſequent of ſinne, when the body is turned to aſhes (the body all this time being neither *Purum* nor *impurum*,

Corpus consideratur vt est purum, impurum, non purum.

but *non purum*) this is taken away by the resurrection. There was no dominion of sinne in *Adam* before the fall, therefore he had no need of regeneration; there was no sense of sinne in him, therefore he could not naturally die; the last consequent of sinne was not in him, therefore his body stood not in neede of the resurrection.

A collation betwixt the innocent, and old *Adam*.

Man before the fall, his body was immortall naturally; Christ the second *Adam* his body was mortall willingly, but not necessarily, for *He tooke our infirmities upon him, Esay.* 53, *Ioh.* 10. therefore *Augustine* saith well, *Traxit quidem mortalitatem sed non contraxit, & non fuit necessitas in Christo respectu peccati, sed respectu pœnæ. Hee tooke our mortalitie upon him, but he contracted it not by sinne: there was no necessitie whereby Christ should die in respect of sinne, but in respect of the punishment.* But man now necessarily dieth, *It is appointed for all men to die, Est illata necessitas Adamo, est innata necessitas nobis, & est assumpta necessitas in Christo: Necessitie of death was layd upon Adam for his sinne; necessitie of death is inbred in us; but death was willingly assumed by Christ.* But yet when he had once willingly taken upon him our nature & infirmities, he must die; for it is appointed for all who have taken our naturall infirmities, to die. A man gives his word willingly such for a summe for his friend, but when he hath willingly given it, a necessitie is layd upon him to pay it. So Christ willingly tooke this debt upon him, and now must of necessitie pay it.

Tri'ex necessitas, illata, innata, assumpta.

A collation betwixt the innocent, old, and glorified *Adam*.

The first *Adam* before his fall, his body was immortall, *Ex hypothesi*, that is, if he had stood in obedience to God, there should have beene no contrarietie betwixt the humors of his body to have bred corruption, there should have beene no deformitie or defect in his body. But since the fall, the body is a mortall body,

a deformed body, and corruptible. But in the life to come, the ſoule ſhall be ſatisfied in all her deſires, & all evill ſhall be removed from it, both actuall and potentiall; there ſhall be no actuall evill, becauſe grace being conſummate in them, it excludes all ſinne; there ſhall be no potentiall evill in them, becauſe they being confirmed in goodneſſe, they cannot ſinne. Now the body in the life to come, ſhall be fully ſubject to the ſoule, not onely in reſpect of the being of it, but alſo in reſpect of the actions and paſſions, the motions, and corporall qualities of it; and then it ſhall be free from corruption both actuall and potentiall: it ſhall be free from actuall corruption, becauſe there ſhall be no deformitie or defect in it, and from potentiall corruption, becauſe then they can ſuffer nothing, that can be hurtfull to them; therefore they ſhall be impaſſible; When wee ſay the bodies ſhall bee impaſſible, wee meane of the hurtfull paſſions that may hurt the body, but other wayes the ſenſes ſhall have their comfortable paſſions from the objects; *Paſſio ſenſus eſt perfectiva, paſsio naturæ eſt afflictiva vel corruptiva; The paſſion of the ſenſe, perfits the ſenſe,* (as Muſicke doth our hearing) *but the paſſions of the nature corrupts and afflicts nature,* as ſickneſſes. We ſhall have ſmall uſe of the ſenſe of touch in the life to come, which onely ſerves for the continuation of our kind and perſons; this ſenſe is common with the beaſts; but the ſeeing and hearing being more excellent ſenſes, are more ſpirituall, receiving more immaterially their objects: theſe ſenſes ſhall remaine in the life to come, and ſuffer by their objects, 1 *Corinth. Chap.* 15. *Verſ.* 42. *The body is ſowne in corruption, and is raiſed in incorruption.*

Dos.
1 *Immortalitatis ſive impaſſibilitas.*
Duplex malum, actuale, & potentiale.

Adams body before the fall was a glorious body, and beautifull; but the body of man ſince the fall hath loſt that glorious beauty, and hath many blemiſhes in it.

Dos.
2 *Claritatis ſive gloriæ.*

it. But the body in glory ſhall be moſt beautifull, having the glory of the ſoule tranſparent in it: as we ſee the colour of the Wine in a glaſſe; ſo the glory of the ſoule ſhall be ſeene in the body; this glory in the body ſhall bee a corporall glory, for this maxime holdeth, *Omne receptum in recipiente, eſt ſecundum modum recipientis & non recepti*; *Every thing received, is in the thing receiving, according to the nature of the thing receiving, and not of the thing received.* So the body being a corporall thing, receiveth the glory from the ſoule after a corporall manner. A body may be ſayd to be beautifull three manner of wayes. Firſt, becauſe of the comely proportionable colour of it; as *Abſolon* was beautifull, this is a naturall beauty. Secondly, when the light from without doth ſhine upon a cleare object, as the Sunne upon a Looking glaſſe, doth caſt a reflex. The third ariſeth from an internall light, as the light which is in the Sunne or Starres; The beauty which was in *Adam* before the fall, was that naturall beauty ariſing from the comelineſſe & proportion of his body, wherein hee exceeded all the ſonnes of men; The beauty in *Moſſes* and *Stephens* face, was like the beauty of the beames of the Sunne reflex't backe upon the glaſſe. But the beauty of the glorified bodies ſhall be like the beauty of the Sunne and the Starres, not from without, as the light of the glaſſe, but from the owne inward light: this is the light that is ſpoken of *Matth.* 13. *The juſt ſhall ſhine as the Sunne in the Kingdome of my Father.* Chriſts glorious transfiguration, was a forerunner of that glory that wee ſhall have in heaven: *Wee ſhall be made conformable to his glorious body*, 1 *Ioh.* 3. 2. This glory in Chriſts transfiguration, in reſpect of the Eſſence, was all one with the glory in the life to come, but it differeth in meaſure from that meaſure which he hath in Heaven, becauſe it was not

Triplex pulchritudo, externa forma, procedens ab extrinſeco, procedens ab intrinſeco.

per-

permanent, but onely for a time, as the Sunne inlightens the Ayre. Againe, in the transfiguration it was onely in his face, but in glory it is through his whole body, therefore the Apostle calls it *His glorious body*, 1 *Cor.* 15. Thirdly, in the transfiguration his cloathes were made white; but in glory his body is not cloathed, 1 *Cor.* 15. 43. *It is sowen in dishonour, and riseth in glory.*

Adams body before the fall, was a nimble body and agile, fit for the discharge of the functions of his soule; for if *Asahel* was swift as a Roe, 2 *Sam.* 2. much more was *Adams* body. Man since the fall, hath a heavy and a lumpish body, unapt to execute the functions of the soule; neither can it performe those actions which the soule requires of it. But in glory, the soule having attained to the fulnesse of the desires of it, the desires of the soule mooving the body, the body must be most nimble to obey. In the first *Adam* there was no resistance in the body to the soule, but in the glorified *Adam* the soule shall communicate to the body such power, that it shall be most ready to obey it. Besides the glory that shall redound from the soule to the body, the soule and body both shall be repleniſhed with the Spirt of God, which shall make the bodies nimble and agile, and not heavy and dull as they are now. One Eg before it bee hatcht, is heavy & sinketh downe; but when it is hatcht, and full of spirits, then it fleeth: So these bodies which are heavy and dull now, being then repleniſhed with the Spirit of God, shall be agile and nimble; therefore the Apostle saith, *We shall be taken up to meete Christ*, 1 *Cor.* 15. Our bodies then being agile, we shall meet Christ in the Ayre, 1 *Cor.* 15. 43. *It is sowen in weakenesse, and raised in power.*

Dos.
3. Agilitatis.

The first *Adams* body was a naturall body, and was to bee entertained by food as our bodies to pre-

Dos.
4. Subtilitatis, sive spiritualitatis.

ſerve it from corruption. The old *Adams* body, although it be entertained by food, yet cannot be preſerved from corruption. But the ſoule of the glorified *Adam* enjoying God, adheres to him perfectly; therefore the body enjoying the ſoule, ſhall be perfectly ſubject to the ſoule, and ſhall be participant of the ſoules properties, ſo farre as poſſible it can, having the vegetative and ſenſitive faculties fully ſubject to the reaſonable ſoule, *Then the meate and drinke of the ſoule ſhall be, to doe the will of the Father, Ioh.* 4.34. And to live upon *that hid Manna, Reve.* 2. The nature of every thing is more perfect, the more it is ſubject to the forme; but then the body ſhall be moſt perfect, and therefore then moſt ſubject to the ſoule, 1 *Cor.* 15.44. *It is ſowen a naturall body, and riſeth a ſpirituall body*; It is called a ſpirituall body, not that it is turned into a Spirit, but becauſe it ſhall be altogether ruled by the Spirit.

Chap. V.

Of the perfection of Mans Body.

Prop. Illuſt. 1.

MAn was created a middle, betwixt the ſuperiour and inferior creatures.

There is life in Angel and Man, but more excellently in the Angell than Man; ſo there is life in Man and in the Beaſt, but more excellently in Man than in the Beaſt, and in this, Man may rejoyce, that there is no creature which diſdaines to ſerve him; yea, *The Angels are miniſtring ſpirits for his good, Pſal.* 104.4. And no marvell that he is beloved of all theſe, ſeeing all of theſe, in ſome ſort, and every one of them, both earthly and heavenly things doe like him, becauſe hee is a middle in which both agree; and as the

the Iewes sayd, 2 *Sam.* 19.43. *Have we not all a part in* David *the King*? So all the creatures say, *Have we not all a part in Man*?

There are three worlds, and man is the fourth. First, the elementary world. Secondly, the celestiall world. Thirdly, the angelicall or superceleſtiall. Fourthly, the little world, Man. And those things which are found in the inferior worlds, are likewise found in the superior; we have here below the elementary fire, here it is, *ignis vrens*, burning fire: This same fire is in the Heavens, and there it is *ignis fovens & vivificans*, it quickneth and nourisheth all things. There is fire above in the celestiall spirits, and there it is, *ignis ardens & amor Seraphicus*, burning in love; Man the fourth world hath all these three sorts of fire in him. First, the elementary fire, in the composition of his body of the foure elements. Secondly, the celestiall fire, the influence of the Planets in him. Thirdly, the superceleſtiall fire, the love of God heating and burning within him, *Luk.* 24. *Did not our hearts burne within us*?

Illust. 2.

Quadruplex mundus, elementaris, cæleſtis, ſupermundanus, & microcoſmus.

God hath joyned all things in the world, *per media*, by middles; as first, he coupled the *earth* and the *water* by *slime*; so the *ayre* and the *water* by *vapours*; the *exhalations* are a middle betwixt the *ayre* and the *fire*; *argilla*, or *marle*, a middle betwixt *slime* and *stones*; So the *christall* betwixt *water* and the *diamont*; *Mercury* or *Quicksilver*, betwixt *water* and *metals*; *Pyrrhites* the *firestone* or *marcasie*, betwixt *stones* and *metals*; the *corall* betwixt *roots* and *stones*, which hath both a root and branches; *Zoophyta*, or plants resembling living creatures (as the *Mandrake* resembling a man, the hearbe called the *scythian lambe*, resembling a lambe) are a middle betwixt *animals* and *plants*; So *amphibia*; (as the Seale and such) betwixt the *beasts* living on earth, and in the Sea;

Illust. 3.

so

so *Struthiocamelus*, the *Ostrich* betwixt *fowles* and *beasts*; So the *fleeing fishes* are a middle, betwixt the *fowles* and the *fishes*; the *bat* betwixt *creeping things* and the *fowles*; the *hermaphrodite* betwixt *man* and *woman*; the *ape* betwixt a *man* and a *beast*, and man betwixt the *beast* and *Angels*.

A collation of Man betweene the three estates of his life.

A collation betwixt the child in his mothers belly, and when he lives here after he is borne, and when hee lived under the ceremoniall Law.

1.

In the mothers belly, the first seven dayes it is seede onely, and then there is feare onely of effluctions, but if the mother retaine the seede the first seven dayes, then there is hope that it will be *embryo*, this an imperfect child in the mothers belly; after the seventh day till the fortieth day, then there is danger that shee is abhort; if she part not with this before the fortieth day, then it is *fœtus vivens* a living child, till the birth.

2.

When the child is borne, if hee live till the seventh yeare, then there is hope that he shall be lively, and if he live till the fortieth yeare, that then he usually comes to his perfection and wisedome.

3.

Answerable to these under the ceremoniall law, were the children passing the first seven dayes, who were circumcised the eight, and the fortieth day were to be presented before the Lord, *Levit.* 12. 6.

Chap. VI.

Of the Soule of Man.

Prop. THe soule of man is an immortall substance.

Illust. 1. That the lives of beasts are mortall.

1. *Reason.* The opposition betwixt the life of the beast, and the soule of man, sheweth that the soule of man is immortall. First, the life of the beast is mortall, and perisheth with the body, because there is no

opera-

operation in the ſenſitive faculcie without the organs of the body, but in the beaſt there is no operation found above the ſenſitive facultie, for they neyther underſtand nor reaſon, *Pſal.* 32.9. *Be not like the horſe or mule, in whom there is neither underſtanding nor reaſon.* That the beaſts neither can underſtand nor reaſon, it is manifeſt thus, becauſe all beaſts and foxles of the ſame kinde worke alwayes alike, (being mooved onely by nature, and not by art) as all the Swallowes make their neſts alike, and all the Spiders weave their webs alike; therefore the beaſt can worke nothing without the organs of the body: whereupon it followeth, that when the body of the beaſt periſheth, the life periſheth alſo.

2. *Reaſon.*

In every thing which may attaine to any perfection, there is found a naturall deſire to that perfection: that is good which every thing deſireth; but every thing deſireth the own proper goodneſſe: in beaſts there is no deſire found, but in their preſervation of their kind by generation; they have this deſire, *hic & nunc*, at this time, and in this place; but their deſire reacheth not to perpetuitie, for the beaſt is not capable of perpetuitie, therefore the life of the beaſt is mortall.

3. *Reaſon.*

Delights perfect the operation, and as ſawces give a good reliſh to the meate, ſo are delights to our workes: when any thing hath attained the owne proper end, it breeds delight: but all the delight in beaſts, is onely for the preſervation of their bodies; for they delight not in ſounds, ſmels, or in colours; but ſo farre, as they ſerve onely to ſtirre up their appetite to meate or to provoke them to luſt, as when the Elephant beholds red colours, it moves him not to fight, but ſtirres him up to luſt, and being thus enflamed he fights, but ſimply his luſt is ſtirred up by it; therefore the beaſts have no delight but in bodily and ſenſuall things, and doe nothing but by the body: therefore *Levit.* 17. 11.

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The life of the beast is said to be in the blood, which is not to be found so in the soule of man.

Reason.4. If the sense received things without a bodily organ, then any of the senses should receive in them both colours, sounds, smels, and tastes, because an immortall substance doth apprehend all the formes alike; as wee see in the understanding using no bodily organ, it understands all sensible things alike. Therefore the sensitive facultie is still bound to the organs of the body.

Reason.5. The sense is corrupted by a vehement object, as the sight is dazled, and the eares are dulled, by too vehement objects of seeing and hearing: but the understanding, the more it apprehends, the more it is perfected; because it useth no bodily organ as the sense doth.

Object. But it may bee objected against this out of *Act.26.24. Too much learning hath made thee madde*; then it may seeme that the understanding is dulled by learning, and not perfected.

Answ. When a man becomes madde through learning, it is not the understanding simply that is madde, but the distraction is in the sensitiue part arising from the ill constitution of the body.

Consequence. The soules of beasts are mortall, therefore *Plato* and *Pythagoras* erred, who held that they were immortall.

Chap. VII.

Of the Immortalitie of the Soule.

THat the Soule of Man is immortall, it is proved by these reasons.

Reason.1. First, the Soule when it understands any thing,

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it abſtracts from the things which it underſtands, all quantitie, qualitie, place and time, changing it into a more immateriall and intelligible nature; which is univerſalitie, and loſeth the particular and individuall nature: as our ſtomackes when they receive meate; change and alter the outward accidents of the nouriſhment to the owne nature, whereby it becomes fleſh and blood. So the Soule when it conceiveth of a thing, it ſeparateth all theſe dregges of particular circumſtances from the body, and conceives it univerſally in the minde. When a man looketh upon a horſe, hee ſeeth him of ſuch quantitie, of ſuch a colour, and in ſuch a place; but when he is conceived in the minde, then it is an univerſall notion agreeing to all horſes. As the thing conceived in the minde is not viſible, becauſe it hath no colours, it is not audible, becauſe it hath no ſound, it hath no quantitie, as bigge or little: So the Soule it ſelfe muſt be of this nature, without all theſe; quantity, quality, time, and place; and therefore cannot be corruptible.

Reaſon 2.

If the Soule were mortall, then it ſhould follow, that the naturall deſires ſhould bee fruſtrate, but the naturall deſires (which are not ſinfull in the Soule) cannot be fruſtrate, *Natura nihil facit fruſtra*, *Nature doth nothing in vaine*; it ſhould be in vaine, if there were not ſomething to content it, which being not found upon earth, muſt be ſought for in heaven; therefore the ſoule is immortall. A ſinfull deſire cannot be fulfilled: as if one ſhould deſire to be an Angell; but naturall deſires, (as the deſire to be happy & to be free of miſery) cannot be fulfilled in this life; therefore it muſt be fulfilled in the life to come: naturally every man deſires to have a being after his body is diſſolved; hence is that deſire w^ch^ men have to leave a good name behind them, and ſo the deſire that they have that their poſterity be well,

well, and that their friends agree, and ſuch: and from this natural deſire, come theſe ambitious deſires in men who are deſirous to erect monuments and ſepulchers after their death, and, *to call their lands after their name*, *Pſal.* 49.12. So *Abſalon* for a memoriall of himſelfe, ſet up a pillar in the Kings dale, 2 *Sam.* 18.18. And the pooreſt tradeſman hath this deſire when he can reach no higher, he will have a ſtone layd upon him, with his marke and name upon it; this very ambitious deſire in man is a teſtimony in his minde that he acknowledgeth the immortalitie of the Soule.

Diſt. 44. 9. 2. *Queſt.* *Scotus* mooves the queſtion here, how ſhall we know that theſe naturall deſires are agreeable to reaſon, and that they muſt be fulfilled becauſe they are naturall.

Anſw. He anſwers, that this deſire of the immortalitie of the Soule is naturall, becauſe it longeth to have man a perfect man; for man is not a perfect man, while he hath a Soule and a Body joyned together after they are ſeparate, ſo that this deſire cannot be a ſinfull deſire, becauſe it is from the God of nature. Things without life ſeeke their preſervation, *ſecundum numerum*, in their owne particular being, and reſiſt thoſe things which labour to diſſolve them; beaſts againe deſire the continuance of their kind *ut nunc*, onely for the preſent, they deſire not the continuance of their kind perpetually; but man naturally deſireth *eſſe abſolutum ſuum*, his perpetuall being, included within no bounds.

Reaſon. 3. The Soule is no bodily thing, therefore it is not corruptible; if it be a body, it muſt be finite, and conſequently cannot have an infinite power; but the power of the Soule is in a manner infinite in underſtanding, comprehending not onely ſingular things, but the kinds of all things, and univerſalitie; therefore the underſtanding

ſtanding cannott be a Body, and conſequently mortall.

Obiect. But it may ſeeme, that the ſunne and fire which are bodies, may multiply things to an infinite number; and therefore bodily things may have power in infinite things, as well as intellectuall.

Anſw. The fire may conſume ſingular things, by adding continuall fewell to it; it cannot *conſumere ſpecies rerum*, the kinds of things. But this is the perfection of the underſtanding, that it conceiveth not onely ſingular things, but alſo all kinds of things, and univerſall things, (that in a manner are infinite) and ſo where the underſtanding receiveth theſe things, it is not corrupted by them, neither corrupts them, but is perfected by them.

Reaſon. 4.

Every corruptible thing is ſubject to time and motion; but the Soule is neither ſubject to time nor motion; therefore the Soule is not corruptible: That the Soule is not ſubject to motion, it is cleared thus; motion hindereth the Soule to attaine to the owne perfection, the Soule being free from motion and perturbation is moſt perfect, and then it is moſt fit to underſtand things; as the water the more cleere it is, it receives the ſimilitude of the face more clearely. Therefore it was that *Eliſha* when he was to receive the illumination of prophecy, he called for a Minſtrell, 2 *King.* 3. 14. to play ſad muſicke to ſettle his affections.

Reaſon. 5.

Theſe things that are true, have no neede of a lye to further them; but to uſe the immortalitie of the Soule as a middle to further us, to the duties which wee are bound to doe, were to uſe a lie, if the Soule were not immortall; for many religious duties which we are bound to performe, require the contempt of this life, as the reſtraining of pleaſures, which a man could not doe if hee had not hope of immortalitie, in which he

he findeth the recompence of his losses. This persuasion of immortalitie, made the heathen undergoe death for the safety of their conntrey; and if our last end were onely in this life, then all that we doe should be for this last end, to ayme at it, to procure it, and never to crosse it: it were great madnesse in men, to undergoe so many hard things as they doe, if they had not a persuasion in their hearts of this immortalitie, if we hope onely in this life, *Then of all men we are most miserable*, 1 *Cor.* 15. and if the Soule were not immortall, Christ would never have commended him, who hated his owne Soule in this world, that he may gaine it in the life to come, *Mark.* 8. 35.

Reason 6. The Soule is immortall because God is just; for God being the Iudge of all, *Gen.* 18. 23. it behooveth him to punish the wicked, and to reward the just; but if God did not this in another life, he should never doe it; for in this life, *the wicked flourish, and the just are afflicted*, *Psal.* 37. therefore as God is just, there remaines another life, wherein the soules of the godly are rewarded for wel-doing: the Prophet saith, *Ier.* 12. concerning every mans reward, *O Lord thou art just when I plead with thee, yet let me talke with thee of thy judgements, why doth the way of the wicked prosper, and why goeth it well with them that they doe wickedly.* To the which objection he answereth; (that he may defend the justice of God) *Gather them together as a flocke to the sacrifice*; whereby he signifieth that after this life, they shall smart in the life to come, howsoever they have escaped in this life. So Christ in the parable, *Luk.* 16. bringeth in *Abraham* defending the justice of God against the *Rich glutton*, *Matth. Chap.* 22. *Vers.* 32. 33. *God is the God of the living, and not the God of the dead.* As Christ proves out of this place, the resurrection of the body; so hence is clearly prooved the immortalitie of the

Reason 7. Soule;

Soule: for when God makes a covenant with his owne, it is a perpetuall covenant, therefore it is called a covenant of ſalt, to note the perpetuitie of it, *Num.* 18.19. If theſe with whom God makes his covenant exiſte not, then the covenant muſt of neceſſitie ceaſe; but the covenant of God indures for ever; therefore theſe with whom he makes the covenant muſt live for ever. God calling himſelfe the God of the Patriarches after their death, *Exod.* 3.6. then the ſoules muſt be immortall after the ſeparation from the body.

Reaſon. 8.

It is ſayd of *Ioſias*, although hee was ſlaine in the battell, yet, *He was gathered in peace to his fathers*, then hee muſt be gathered to the ſpirits of his fathers who enjoy peace, for he was not gathered in peace in his body; *For he was ſlaine*, 2 *Chron.* 35. It is ſayd of *Abraham* onely that he was gathered to the body of *Sarah*, *Gen.* 25: 10. but of the reſt ſimply it is ſayd, they were gathered to their fathers; that is, their Soules *were bound up in the bundle of life*, 2 *Sam.* 25. 29. Which being well marked, is a good argument for the Soules immortality, and that it was knowne under the old Teſtament; by *the fathers* here, are meant, *The ſpirits of the juſt men made perfect*, *Heb.* 12.23.

Reaſon 9. *Queſt.* 1, *Tuſc.*

The Heathen moſt of them were perſwaded of the immortalitie of the Soule. *Cicero* cited out of *Socrates*, that the Swanne was dedicated to *Apollo*, becauſe ſhe ſang ſweetly before her death, like the children of God, who ſing ſweetely before they die; being perſwaded of this immortalitie, die pleaſantly, ſinging their laſt moſt joyfull ſong. And the *Romanes* when their great men died, and when their bodies were burnt to aſhes, they cauſed an Eagle flee and mount on high, to ſignifie that the Soule was immortall, and periſhed not with the body.

Duplex vita, absoluta & χετικὴ seu relativa.

Object. If the soule be immortall, how is it said to die?

Answ. The soule of man hath a twofold life, one *absolute*, another *relatiue*. The *absolute* or *essentiall* life of the soule is never loosed, for the essence of the soule is *Metaphysicall*, having a beginning but no end, having no corruption within it; the second sort of life which the soule hath is *relatiue*, having relation to God, and getting grace from him, this life may be lost, for it is not of the essence of the soule; this last sort of life in the soule, which to us is *relative*, to Christ is *personall* and cannot be lost. Some perhaps may thinke that this distinction may bee more shortly expressed, and more plainely, by the life of nature, and the life of grace; but they are mistaken, for both these sorts of lives, as well *essentiall* as *relative*, were naturall to *Adam* before his fall.

Consequence.

Our soules are immortall substances, as the the *Chaldeans* say, *in eodem cretere temperatas esse animas nostras cum cœlestibus, our soules are tempered in the same mortar with the heavenly spirits*; therefore wee should be their servants, neither should wee measure our condition by our weake bodyes; but remember that we have spirits onely subject to him, *who is the Lord of our Spirits, Revel.* 22.6.

A collation betwixt the first *Adam*, and old *Adam*.

The soule is immortall; the *Sadduces* held, that *the Soule was mortall Act.* 23.8. and they sayd, *Let us eate, let us drinke, to morrow we shall die*; and the Apostle, *Cor.* 1.18,23. hath it in the present tense, *morimur, we die*, to note the beastlinesse of these wretches, who thought they should be quite extinguished, both in soule and body presently, like beasts knockt on the head, and if any man asked them, why then study you to keepe the Commadements of God, seeing yee beleeve not the immortalitie of the Soule? they answered, that it might goe well with them in this life; but men

now

now, who profeſſe the immortality of the ſoule, yet ſtudy not to keepe Gods Commandements, that it may goe well with them in the life to come. *Auguſtine* profeſſed, if he were perſwaded, that the ſoule were mortall, then of all ſects he would make choyſe to bee an *Epicurean*.

Chap. VIII.

Of the conjunction of the Soule with the Body.

Prop. THe ſoule is joyned to the Body immediately.

Illuſt. 1. The forme is joyned to the matter without any middle, but the Soule is the forme to the Body: therefore the ſoule is joyned to the Body without any middle.

Conſequence. The Soule is joyned to the body; hence wee may gather that there are intellectuall Spirits or Angels which have no bodies; for if two things bee joyned together, the one perfect, the other more imperfect; if the more imperfect be found alone, much more is the more perfect: we ſee that there are bodies without ſpirits; therefore there muſt be ſpirits without bodies. Secondly, thoſe things that are inſeparable, the one cannot bee found without the other, but thoſe things that are accidentally joyned together, the one may bee found without the other, as whiteneſſe and ſweetenes are but accidentally found in Sugar, for whiteneſſe may be found, where there is no ſweetneſſe; as in Snow; ſo ſweetneſſe may be found where there is no whiteneſſe, as in a Figge: therefore ſweetneſſe and whiteneſſe are but accidentally joyned together in the Sugar; ſo the body & the Spirit are but accidentally joyned together; there-

Duplex inſeparabilitas, logica & phyſica.

Inſeparabile logicum quod cogitatione poteſt ſeparare tantum ut riſibilitas in homine. Inſeparabile phyſicum cum unum non dependeat ab alio neceſſario ut nigredo in cornu.

fore there are Spirits that ſubſiſt by themſelves without bodies.

Object. But how is the Soule joyned accidentally to the body, ſeeing the ſoule is the eſſentiall forme to the body which animates it?

Anſw. The ſoule, as the ſoule, is the eſſentiall forme to the body, and ſo it is inſeparable, but the Soule as it is an intellectuall Spirit is accidentally joyned to the body, and may be ſeparate from it.

Object. But it might ſeeme that the Apoſtle puts the Spirit betwixt the ſoule and body, as a middle to joyne them together, therefore the Soule and Body are not joyned immediately. 1 *Theſſ.* 5.23. He prayes, *that God would ſanctifie them in their Spirits, Soule, and Bodies.*

Anſw. By the *Spirit* is not meant here a third thing, which joynes the ſoule and body together; but by the *Spirit* hee meanes the gift of ſanctification, which is through the whole man both in Soule and body oppoſite to the *Old man*, *Rom.* 7.

Conſeq. The ſoule is joyned immediately to the body, therefore *Averrois* erred, who held that the phantaſies or imaginations were a middle to joyne the ſoule and the body together. So theſe who held that the ſoule was joyned to the Body, by corporall Spirits: and ſo theſe who held that they were joyned together by light.

Prop. The ſoule being one, yet hath three diſtinct *Faculties*, the *Vegetative*, *Senſitive*, and *Reaſonable faculties.*

Illuſt. In the conception the *Vegetative* and *Senſitive faculties* are vertually in the ſeed, untill the fortieth day, and after the fortieth day the reaſonable ſoule is infuſed, they give place, and it animates the body. *Exod.* 21. 22. *If two ſtrive together, if one of them ſtrike a woman with child, that ſhe part with her child, and there be no hurt, neither to the mother nor to the child, then the ſtriker*

Anima vegetativa & ſenſitiva, eſt virtus ſeminis, preparans materiam ad recipiendam formam intellectualem.

ſhall

ſhall not die; but if there follow death of either of them, then the ſtriker ſhall die. If ſhe part with the child before it bee quicke in her belly, then ſhe ſhall not die; but if it bee a quicke child, and ſhe part with it, then he ſhall die. *Phyſitians* and *Canoniſts* hold, that before the forty dayes it is not a living child; It is then called *Golem, Pſal.* 139. *verſe* 16. *Maſſa rudis, corpus imperfectum* before the members be faſhioned in it; The *ſeventie* reade theſe words, *Exod.* 21. *verſe* 22. ἐξ εικονισμένον *Non ſignatum*; which they referre to the imperfect child when the woman abhorts, and the *Rabins* call it *Aſiman*, which word they borrowed from the *Greekes*, as money not ſealed or ſtamped; therefore the Law ſaith, *Si exierint jeladédha, nati eius, her ſonnes*, the Law then meaneth of a perfect and a formed infant, when a reaſonable ſoule quickens it; Why ſhould one give life for life, when as yet the life is not perfect? *Adams* body perfectly faſhioned, ſaith *Auguſtine*, received life and not before. So infants bodies perfectly faſhioned, receive the reaſonable ſoule.

Prop. Illuſt.

The ſoule is joyed to the body to make up one perſon.

The ſoule is not in the body, as a man dwelling in his houſe, or a Sayler in the ſhippe; for a houſe will ſtand without the man, but the body decayeth without the ſoule; ſhe is not in the body as the Spider in her web, as *Chalcidius* held, determinate to one part of the body, and from thence giving vertue and influence to the whole body; as the Spider dwelling in the middle of her Cob-web, feeles the leaſt touch in the webbe, either within or without: Neither dwels the ſoule in the body as water into a veſſell; or as one liquor into another; or as the heate in the fire; but as the morning light imparts the beames here and there, and in an inſtant doth unite her ſelfe to the tranſparent ayre, in all and every part thereof, ſtill reſting whole when the ayre is divi-

ded, abiding pure when the ayre is corrupted. So the ſoule filleth the body, being all in all, and all in every part; and as the Sunne bringeth light from above, although we behold it in the ayre; ſo the ſoule ſprings from eternall light, although ſhe ſhew her powers in the body; and as the Sunne in diverſe places worketh diverſe effects, here Harveſt, there Spring; here Evening, there Morning; ſo doth the ſoule in our little world worke diverſely, upon diverſe obiects, here ſhe attracts, there ſhe decocts; here ſhe quickens, there ſhe makes to grow; the light ſhines by it ſelfe, without the ayre, but not the ayre without the light; ſo the ſoule lives by it ſelfe, but the body cannot live without the ſoule. But as in all compariſons there is ſome diſſimilitude, ſo it is here; for the light is but a qualitie, but the Soule is a ſubſtance, the light comes from the ſubſtance of the Sunne, but the Soule is not of the Eſſence of God. This coniunction betwixt the ſoule and the body is ſo neere, that it makes up one Perſon, and this is the reaſon, why *the ſoules long for the Bodies. Reuel.6.10. To be joyned againe to them in the reſurrection.*

Conſequence. The ſoule was joyned to the body to make up one Perſon, and to dwell perpetually in the body, but ſince the fall, the ſoule is from home in the body, *and abſent from the Lord, 2 Cor. 6.*

Prop. The Soule is appointed onely to animate one Body.

Illuſt. The body of a flee, muſt onely have the life of a flee in it, the Soule of a man cannot animate the Body of an other Man, or an Elephant, *Materiæ individuales ejuſdem ſpetiei ſunt ita determinatæ; ut nullam aliam formam ejuſdem ſpeciei recipere poſſunt*, that is, *Every Body of that ſame kinde is ſo determinate, that it cannot receive any other forme of the ſame kind, but the owne.*

Anima non eſt vnibilis omni corpori ſed organico, & naturalis ad ſuſceptionem corporis apto.

The

Consequence.

The soule can animate no body but the owne body of it; therefore they erre who thinke that the Soule of Man may enter into the body of a beast and animate it, 2. The *Pythagoreans* and the *Iewes* erre, who held that the Soules went from one body to another. *Mark.6.16.*

Prop:

The soule was placed in the body, to animate and to rule it.

Illust. 1.

There are two things required in a forme. First, that it give a being to the matter. Secondly, that the forme and matter make up one thing; so doth the Soule of man give being to the body; and makes up one Person with the body.

Object. But seeing the soule is a spirituall thing, and the body corporall of two different natures, how can they make up one person?

Answ. The more excellent that the forme is, the more nearely it is joyned to the matter; and makes the neerer conjunction with it. So the soule of man joyned with his body makes a more stricter conjunction then the life of a beast joyned with his body. But if the body were of the same nature with the soule, it should not make up one person, as the life of the beast joyned with the body makes not up one Person, because of the baseneſſe of the forme which is onely drawne out of the matter.

Illust. 2.

We beleeve that Christ tooke upon him the nature of Man; and therefore a soule: which would not follow, if the soule were not an essentiall part of man, but onely a ruler of the body. Christs Divinity might have ruled his humanity; But *Apollinaris* was condemned for taking away of Christs Soule, and putting onely his Divinity in place of a soule to rule the body.

There are some formes which rule onely the body,

but doe not animate them, as the Angels, when they tooke bodies upon them; *Angelorum operationes in corporibus non fuerunt vitales, Those things which the Angels did in the Bodies were not vitall*; They ruled the bodies, but they informed them not; and they onely moved the bodies. Secondly, there are some formes that informe things, but doe not rule them, as the formes of things without life. Thirdly, there are formes which informe and rule, as the Soule of man in the body.

Object. It is sayd that the Angels did eate and drinke, *Gen.* 18. Therefore they have exercised these vitall functions in the body.

Answ. Theodoret answers; *Metaphorice non propriè dicuntur edere*; They are saide to eate by way of metaphor, but not properly; because of the manner of the true eating; and the Philosopher saith, that, *Vox est actus animati corporis*, The voyce is the act of the living creature; but when a Lute giveth a sound, it is but metaphorically a voyce (saith he:) So the eating of the Angels was but metaphorically a eating, for they eate not to disgest, or to nourish their bodies.

Aristot. 2. de anim.

Consequence.

In this that the Soule is joyned to the body as the forme, we may admire the mervailous worke of God, for if *David* wondred at the mervailous fashioning of the body in his mothers wombe, *Psal.* 139. much more may wee admire the mervailous conjunction of the Soule with the body, for we may observe that the highest of the lowest kind, is joyned alwayes to the lowest of the highest kind, as the lowest of living creatures (which have life) is the shell-fish; as the Oyster differeth little from the life of the plant, it comes nearer in order to the beast then the plant doth, because it feeles; therefore it is well sayd by one, *Sapientia Dei conjungit fines superiorum principijs inferiorum; the wisedome of God hath conjoyned the ends of the superior with the begin-*

Tho. Aquin. contra gent.

ning

ning of the inferiour; as the ſhel-fiſh to bee the baſeſt amongſt the ſenſitive, and more noble then the vegetative. So the body of man is the moſt excellent and higheſt in degree of the inferiour creatures; the ſoule (againe) of man is the loweſt of intellectuall Spirits; marke then how theſe two are joyned together. Therefore fitly the ſoule of man hath beene compared by ſome to the horizon, for as the horizon ſeparates the upper parts of the world from the nether, to our ſight, and yet the ſphere is one; ſo doth the ſoule ſeparate the intellectuall ſubſtances from the earthly bodies; and yet it is one with them both. And as *Hercules* was ſaid to be *Partim apud ſuperos, partim apud inferos*; ſo is the Soule, partly with the Spirits above, and partly with the bodies below.

Prop:

The bodie joyned to the ſoule, maketh the ſoule a compleate ſpirit.

Illuſt.

The Angels without bodies are *ſpiritus completi*; but our ſoules without the bodies are incompleate ſpirts. The Angels when they aſſumed bodies, it was not to their perfection, but for their miniſtery, *Non quibus juventur, ſed quibus iuvent*: Not that they were helped by theſe Bodies, but that they might helpe us. They have a double action, one of contemplation, another of miniſtery; for contemplation, to behold the face of God continually, *Math.* 18. 10. They tooke not bodies upon them; but onely for the miniſtry to us; but the ſoule of man is an incompleate Spirit, without the bodie.

Prop.

The Soule was joyned to the body, to goe upward to God, and not to be depreſſed by the body.

Illuſt.

When water and oyle are put together, the oyle being more aeriall goeth above, and the water being heavie goeth under; ſo the ſoule being more celeſtiall went upward, and was not drawne downe by the body, when man ſtood in innocency. The

Prop.
Illust.

Anima est simplex in essentia & multiplex in potentia.

The Soule hath sundry operations in the body.

When it groweth; it is call *anima*; when it contemplates, it is called *a spirit*; when it seeth and heareth, it is called *sense*; when it is wise, it is called *animus*; when it discernes, it is called *reason*; when it remembers, it is called *memory*; when it assents lightly, it is called *opinion*; when she defineth a truth by certaine principles, then it is called *judgement.*

Prop.

God hath wisely placed the faculties of the Soule and the Body.

Illust.

He hath placed the *intellectuall facultie* in the *Braine*, as highest; the *affections* in the *Heart*, the *naturall part* in the *Liver* and *Stomacke*; hee hath placed the *understanding* in the *Head*, as in the throane; in the *Heart* as in the chamber; but the rest of the *inferior faculties* hee hath placed below, as it were in the Kitchen: and as it were an unseemely thing for a Prince to be sitting in the Kitchen, and never to minde matters of estate; so it is a base thing for the soule to have minde of nothing but of eating and drinking, and to choose *Martha* her part, but never *Maries*, *Luk.* 10.42.

A collation betwixt the innocent and old *Adam.*

Man before his fall lived the life of God, but since the fall he lives onely the naturall life, and few live the life of grace. There is so little life in the shell-fish, that wee cannot tell whether they live the life of the plant or the sensitive life. So the life of God is so weake in many men, that we cannot tell whither it bee the naturall life or the spirituall life which they live. *Zeuxes* the Painter painted grapes so lively, that hee deceived the birds, and made them come fleeing to them. *Dedalus* made αὐτοκίνητα, images mooving by themselves, hee made men beleeve that they were living; but *Pygmaleon* made an image so lively, that he fell in love with it himselfe. So hypocrites which live onely the life of Nature, they will so counterfeit the actions of the faithfull,

full, that they make men beleeve indeed that they live the life of God; and ſometimes they deceive themſelues, thinking that they are living when they indeed are dead: the quickening power of the ſoule deſires onely *being*, and ſo it reſts: the ſenſe would not onely *be*, but alſo *be well*: but the underſtanding aſpires above all theſe to eternall bliſſe: theſe three powers make three ſorts of men, for ſome like plants doe fill their veines onely, ſome againe doe take their ſenſes pleaſure like beaſts onely, and ſome doe contemplate like Angels: therefore the Poets in their fables doe faine, that ſome were turned into flowers, others into beaſts, and others, into gods.

Chap. IIII.

Of the end of Mans Creation.

Prop.

MAn was created to ſerve God.

Illuſt. I.

A circle is more perfect than a line, for a circle returnes backe to the point whence it began: but a line is more imperfect, never returning to the place from whence it began. Man and Angels returne backe to God who made them, like a circle, but the beaſts are like a line goine ſtraite forward, never looking backe to God againe, who made them. It is true, ſome make the circle of a ſmall circumference, and returne to God ſcone after they came forth from him; others againe make it as large as the world, and run through all things, ſeeking bleſſednesſe, but finding none, after a large and wearisome compaſſe, they returne to their maker at laſt, as *Salomon* did when he had proved all vanities. But the moſt part are like the beaſts, comming from God as a

Duplex eſt motus, rectus, & circularis.

ſtreight

streight line, but never returne backe to him againe, and therefore are miserable eternally. The beasts content themselues with their owne proper objects, never looking to God.

Consequence. Therefore when beasts sin the Scriptures are brought in praysing God, *Psal.* 148. It is onely to stirre up man that he may prayse God.

Illust. 2. All the creatures in some sort returne to God, in so farre as they resemble him in their being, but because God is a most wise and understanding Spirit, it was necessary that a visible Creature should be made like to him in understanding, who should turne about againe, to prayse and honour him; and not onely to be an occasion of his prayse (as the beasts are,) but should directly prayse him.

A collation betwixt the innocent, and old *Adam.* Man before his fall was directly carried to the right end; but since the fall other visible creatures are carried to their proper ends: but man now neglecteth his proper end, wherefore he was created, and is led forward by the inventions of his owne heart.

So much of the Soule and body of man, and their threefold estate, in Creation, Fall, and Restauration: we come to the Image of God, by which he comes to be participant of the nature of God.

Chap. X.

Of the image of God in Man.

Prop. MAn in his Creation was made in holinesse, to the *Image* of God, and to beare rule over the rest of the visible creatures.

Illust. 1. God hath an *essentiall Image*, and a *personall Image*; his *essentiall Image*, is holinesse and righteousnes, common to all the three persons; his *personall Image*, is Iesus Christ:

When

When Man is ſaid to bee made to the *Image* of God, hee is to bee vnderſtood to bee made according to the *eſſentiall Image*, and not to his *perſonall Image*: for if it were meant of his *Perſonall Image*, then as *Auguſtine* markes well, hee would have ſaid, *Let us make Man to my Image, and not to our Image*; But Man being reſtored to the Image of God againe, is reſtored both to the eſſentiall Image, and is conformed to the Image of his Sonne Chriſt Ieſus, *Rom.*8. *Thoſe whom he fore-knew, hee predeſtinated to be made like to the Image of his Sonne.*

Duplex imago, eſſentialis, & perſonalis.

The ſimilitude of one thing is found in another two manner of wayes. Firſt, when one thing is like to another in nature; as when the fire burnes the wood, the heate in the wood is like in eſſence with the heate in the fire. Secondly, one thing is like to another in knowledge and underſtanding, as when wee feele or ſee the fire burning. Now the goodneſſe of God is communicated to his creatures, not onely by the giving them *being*, but alſo in giving them *holy knowledge* in ſome meaſure like unto himſelfe, and in this principally conſiſts the image of God.

Illuſt. 2.

Duplex eſt ſimilitudo, ſecundum naturam & in cognitione.

There is a twofold *ſimilitude*; the firſt is *naturall*, the ſecond by *repreſentation*; the *naturall ſimilitude* is when one thing is like to another by nature, as one egge is like another: and this is twofold; either *perfect* or *imperfect*; *perfect* as betwixt theſe things that are of the ſame kind, as the Sonne is the perfect Image of his Father, 2. *Cor.* 4.4. *Imperfect* is that which is ſomewhat like in nature, and by way of *Analogie* to that which is *perfect*, as created wiſedome in Man hath ſome *Analogie* with the increated wiſedome in God, *Coloſſ.* 3.10. A *ſimilitude* by *repreſentation*, is when things are repreſented to the minde, and this *repreſentation* is either *objective* or *formall*. *Obiective* when one maketh a ſimilitude, according to the patterne which hee hath before his eyes; and this is ſeene in artificiall things,

Illuſt. 3.

Dup'ex eſt ſimilitudo, naturalis, & repreſentativa.

Duplex eſt ſimilitudo naturalis perfecta aut imperfecta ſeu analogica.

Duplex ſimilitudo repreſentativa, objectiva, et formalis.

things, as when *Ahaz*, 2 *King.* 16. made an Altar, according to the patterne of the Altar which hee saw at *Damascus*. *A formall representation* of a *similitude* is, when the minde formes the *similitude* of a thing; and this kind of *similitude* in the minde, is more abstractive and perfect then the former; and the *objective* dependeth upon this, for every externall *representation*, proceeds from a formall and inward representation in the minde, as when they made the golden Calfe, *Exod.* 32. First, they carried the *formall representation* of this Calfe with them out of *Egypt*; and they made the *objective similitude* of it in the wilderneſſe. So when *Moses* received the patterne of the Tabernacle from God on the mount, hee kept the *formall representation* of it in his minde: but when hee erected it and set it up according to the patterne, *Exod.* 39.42. this was the *objective representation*. Now when it is sayd, *that man was made according to the Image of God*, *Gen.* 2. It is not to bee understood that he was made according to the *perfect Image* of God, for Christ is onely the *perfect naturall Image of the Father*, *Heb.* 1. but he was made to his Image by way of *Analogie*, not expressing his *Image* fully and naturally. Man was not made to the Image of God *objective*, because God had no patterne without himselfe to make him by; he was made to the *Image* of God *formally*, when he was made to the *exemplar* that was in the mind of God.

Prop. Illust. 1.

A *similitude* differeth much from an *Image*.

Vt aliquid sit imago rei tria requiruntur, 1. ut sit simile, 2. ut procedat inde aut naturaliter aut artificialiter.

An egge is like to another egge, yet it is not the image of another egge; for the one is not of the other, neither can wee know in particular this egge from that egge: for that which is the *Image* of a thing; first, it must bee like it; secondly, it must bee from it, either *naturally*, as the reflex of the countenance in the glasse; or *artificially*, as the seale in the waxe from the seale it selfe.

When

When it is the image of a thing made by *Art*, it repreſenteth not the thing *artificially*, but *naturally*; for the image of *Cæſar* is not *ex inſtituto*, the image of *Cæſar*, at the appointment or pleaſure of the Painter; for then any ſigne which the Painter ſhould make; ſhould bee the image of *Cæſar*; but *Art* muſt imitate *nature* as neare as ſhe can: ſo that the image is the image in ſo farre, as is naturally repreſents. Thirdly, it muſt repreſent in particular the thing it ſelfe.

There are foure wayes to take up the Image of God in man. Firſt wee know a man *in veſtigio*, by the print of his foote; Secondly, wee know him, *in umbra*, by his ſhadow; Thirdly, wee know, *in ſpeculo*, in a glaſſe; Fourthly, we know him, *in filio*, in his Sonne. Wee know a man *in veſtigio*, by the print of his foote, *Speciem hic cognoſcimus ſed non individuum*. We know that a man hath beene there and not a beaſt, but wee know not this or that man by the print of the foote. Wee know a man, *in umbra*, by his ſhadow; here we take up ſomewhat more of man then hee did by the print of his foote, as wee know it is the ſhadow of a man, and beſides this, his qualitie how tall hee is, but wee know not in particular by the ſhadow this or that man. The creatures they are but the ſhadow of God, they demonſtrate to us that there is a God & they ſhew to us his greatneſſe and power, but no more. We know a man *in ſpeculo*, in a glaſſe, when wee ſee the image of his face in the glaſſe, here wee diſcerne and know him more particularly. Man in his firſt Creation was like to this image: When we ſee a mans ſonne that is begotten of his Father, that is the moſt lively repreſentation of a man, when he preſents his perſon, manners and all, and ſo Chriſt is the perſonall and naturall image of the Father: and man renewed, is the image of Chriſt.

3. *ut illud ipſum ad vivum repreſentet. In imagine ſunt exemplar & exemplatum, 2. naturaliter repreſentat, 3. particulariter.*

Illuſt. 2.

Quatuor modis, dem cognoſcimus, 1 In veſtigio. 2. in umbra, 3. in ſpeculo, 4. in filio.

M an

Conseq. 1. *Epiph. haref.* 70.

Man was made in holineſſe to the Image of God; therefore the *Anthropomorphitæ* (who thought man was made to the Image of God according to his Body, thinking that God had had alſo a Body) were in a groſſe error; for when as in the Scripture there are feete, hands, and eyes, attributed to God, it is but by way of metaphore or borrowed ſpeech; other wayes, as *Theodoret* marketh well, wee ſhould bee forced to aſcribe a monſtrous body to God becauſe hee is ſaide to have wings, to have pennes, *Pſal.* 18. and *to have ſeven eyes, Zach.* 4.

Conſeq. 2. *Hieron. Oleaſter, in Gen.* 1.

The Image of God is not properly in the body but by reflex, therefore theſe alſo are miſtaken who thinke that God in the Creation tooke vpon him the viſible ſhape of a Man, and according to that ſhape made Man, for man was made according to the image of God in the Soule, and not according to the ſhape of his Body.

Conſeq. 3.

Theſe who thinke that man was made to the image of God (that is, according to the humane nature of Chriſt which hee was to aſſume of the *Virgin Mary*) erre alſo, for God ſaith not, *Let us make Man to thy Image*, but, *to our Image*. Secondly the Sonne of God according to his humane nature, is ſaid rather to be made according to the likenes of other men, *Phil.* 2. 7. It is true that by grace *theſe whom he foreknew he predeſtinate to bee like the Image of his Sonne. Rom.* 8.

A collation betwixt the innocent, old, and renued *Adam*.

Adam when hee was made to the Image of God in his firſt Creation, was like to the Moone in the full; Man fallen, before regeneration is like the Moone in the conjunction, altogether obſcured by Sunne, the Image of God then is defaced and blotted out in Man by ſinne: the image of God in Man reſtored, is like the Moone waxing and growing by degrees till ſhee come to her perfection. But as in every ſimilitude there is ſome diſſimilitude, ſo it is here, for when the Moone is in the con-

conjunction, ſhee is neareſt to the Sunne, her light and life, and is more illuminate by his beames, than in the oppoſition, although it ſeeme not ſo to us; and therefore the Church is well compared in her perfection, to the Moone in her conjunction. Againe, the diſſimilitude would bee marked, becauſe the Moone in her fulneſſe is in oppoſition, furtheſt from the Sunne; but the Church in her *Plenilunio* of grace, ſhe is neareſt the Sunne of righteouſneſſe. The Moone in her conjunction is neareſt to the Sunne; but the Church in her conjunction being darkned by ſinne, is furtheſt from her Spouſe the Sunne of righteouſneſſe.

A collation betwixt the Innocent and ſecond *Adam*.

The firſt Adam *was made a living Soule, but the ſecond Adam was made a quickning ſpirit.* 1 *Cor.* 15. that is, the *firſt Adam* in his Creation could have begotten children to his owne image, in holineſſe, and righteouſneſſe; but could not have given them perſeverance, and continuance in grace; but the *ſecond Adam, that quickning ſpirit*; as hee begets children to his owne image, ſo he gives them perſeverance in grace, that they fall not away againe.

Conſeq.

Of this we may gather, if *Adam* had not ſinned, his children might have ſinned; for his poſterity by generation, could have gotten nothing from him, but that which he had himſelfe: but *Adam* had not this gift of confirmation to continue; therefore he could not propagate this to his children, *Effectus non poteſt eſſe perfectior cauſa*, For the effect cannot be more perfect than the cauſe.

Prop.

The Image of God conſiſted in perfect holineſſe and knowledge.

Illuſt.

A collation betwixt the innocent, ſecond and renewed *Adam*.

Man was not to grow in holineſſe, as he was to grow in knowledge; for he was fully holy, and had all the perfections of it, which was requiſite in a Man.

The firſt *Adam* was holy, ὁλῶς, fully; but not ὁλοτελῶς,

hee had not the gift of confirmation in holineſſe, to make him continue to the end. Ieſus Chriſt the ſecond *Adam* was holy ὁλῶς & ὁλοτελῶς, he was full of grace and holineſſe, and could not fall from his holineſſe: but the renewed *Adam* is holy, ὁλοκληρῶς & ὁλοτελῶς, he is but renewed in holineſſe in part, and through Chriſt hee cannot fall from his holineſſe.

Chap. XI.

Of the knowledge of Adam in his firſt creation.

Prop. THis Image of God made *Adam* to have perfect knowledge, both of God and his creatures.

Illuſt. 1. There is a perfection in parts, and a perfection in degrees: he had all perfection in parts of knowledge before his fall, but hee had not then attained to the perfection of degrees in his knowledge, becauſe he was not confirmed in grace.

Illuſt. 2. His knowledge was obſcure, comparing it with the light which ſhould afterward have beene revealed to him; for theſe principles of knowledge which he had, were both common and imperfect: if they had beene ſingular, they had not beene principles but concluſions; if they had beene cleare, they had not beene principles but meanes.

The Image of God in *Adam* was either inward or outward, his inward Image was either in his underſtanding, will, and affections or paſſions. His outward Image was in his dominion over the creatures (ſpoken of in the ſecond part.) In his underſtanding conſiſted his knowledge:

Adam had knowledge both of God, and of his creatures; his knowledge of God was either his inbred know-

knowledge, which was naturall, or his acquired knowledge, by the creature; or his revealed knowledge, either of God or of his creatures: of every one of these in order, and first of *Adams* inbred knowlege.

Chap. XII.

Of Adams inbred knowledge of God.

Prop: MAn before his fall, had an inbred knowledge of God, before he knew him by his creatures, or any other teacher.

Illust. 1. As light is the first object of the eye, and not the light of the Sunne or Candle. So God is the first object of the minde, but not this or that way revealed, by his creatures, or by his word.

Principia de deo Gel sunt per se nota vel secundum nos. The principles of things, are either manifest in themselves onely, or, they are manifest to us; that *there is a God*, is a principle manifest in it selfe, because there is no neede of a middle to proove it. But it is not a principle knowen in it selfe to us, because we must use middles, that this principles may be stirred up in us.

Illust. 2. The first principles which we have of God, are naturally inbred within us; but the first principles of other sciences arise without from the senses. *Principia de Deo, & principia scientiarum ex opposito differunt; cognoscimus deum, per extromissionem, cognoscimus scientias per intromissionem.* The knowledge of God wee have it by extromission; but the knowledge of the first principles we have by intermission. The understanding at the first is voide of all formes, yet it is capable of all formes; as the eye being voide of all colours, yet is capable of all colours; the way how the understanding receives these formes into it is thus, the

Dupl'x est intellectus, agens, & possibilis.

ſenſe lets in the particular obiects to the imagination where they are more refined, than they were in the ſenſe; and by the light of the intellectuall agent, the poſſible faculty now actually underſtands. As the woman in the Goſpel who loſt her groat, could not have found it againe untill the candle was lighted: ſo this poſſible power in the underſtanding, could receive no obiects from the imagination, unleſſe this light intervened, and thus the firſt principles of ſciences are bred in the minde; for if I had never ſeene with my eyes, *totum*, *the whole*, I could never lay up this firſt principle in my minde, that, *the whole is more than the parts*. So that all this knowledge comes from the ſenſe firſt, and that maxime holds true, *Quicquid eſt in intellectu, prius fuerat in ſenſu.*

κοιναὶ ἔννοιαι.

Obiect. If all our knowledge comes from the ſenſes, how are theſe principles ſayd to be naturally in man?

Anſw. They are ſayd to be naturally in him, becauſe they are framed in the minde, without any reaſoning or diſcourſe; but the concluſions drawne from theſe, are made up by diſcourſe, and are not alike amongſt all men, as the firſt principles are.

Ob. If all our knowledge of things come by the ſenſe, how is it then that the man in the Goſpel, who was borne blind, when he began to ſee, ſayd that, *he ſaw men walking a farre off like trees*, *Matth.* 8.24. If hee had not had ſome notion of trees in his minde without helpe of the ſenſes, how could hee compare men to trees?

Anſw. This notion which hee had of trees was by other ſenſes, as by feeling and hearing; but if hee had beene both deafe and blind, &c. He could have had no notion of trees, as no blind man can judge of colours.

Conſeq. The principles of ſciences, are not naturally inbred in us, therefore *Plato*, *Origen*, and *Averrois*, erred who held

held that the Soules were from eternall, and the principles of all sciences, were from all eternitie, inbred with them; and *to learne* was onely *to remember*, and an actuall knowledge of those imprinted notions. This comparison then, cleares not the purpose well, if a master were to seeke his fugitive servant in a multitude, it were in vaine for him to seeke him, unlesse he had some pre-notions of him, in his shape and favour; or carried some picture drawen by others. So unlesse something were drawen within us, we could never take up those things without; but there is no such principles drawen in our minde at the first, untill they be formed out of the imagination, and layd up in the minde; and by these we may enquire, after that which we understand not.

Conseq. 2.

Wee understand nothing by intromission through the senses to the understanding; then *Adams* knowledge which he had of all the creatures when he awaked out of his sleepe, was an extraordinary infused knowledge, and was not naturall to him: But the first knowledge of God, is inbred with us, and is enlightned with that first light, *which enlightens all men comming in the world, Ioh. 1. 9.*

A collation betwixt the innocent and old *Adam.*

This inbred knowledge, which man had of God before the fall, is most obscure now since the fall; as he who writes with the juyce of an onyon, the letters cannot be read at the first, unlesse the paper be holden to the fire to dry the letters, and then they appeare legible. So this is written with the point of a diamont (as it were) in the hearts of all men, that (*there is God*) although they cannot reade it at the first, untill they begin to consider the creatures more nearely, and to waken that which is lurking within them; The Poets say, that *Oedipus* knew that he had a father, but he knew not, that *Laius* was his father; So man by nature know-

Rom. 1. 20. *deum negarunt, non ex habitu naturæ, sed ex affectu malitiæ.*

knoweth that there is a God, but he knoweth not the true God.

Queſt. Whether is this inbred knowledge which we have of God; or the knowledge which we have of him by the creatures more cleare?

Duplex eſt univerſale, confuſum & abſtractum.

Anſw. This inbred knowledge is more obſcure, than the knowledge which wee get by creatures. The firſt ſort of knowledge which we have of God now, is *univerſale confuſum*. *Example*, when wee behold a man a farre off: firſt, we take him up to be a creature, then we take him up to bee a living creature, and then to be a man, and at laſt to be *Peter* or *Iohn*: here we proceed, from the univerſall to the particular, from that which is confuſed, to that which is more cleare and diſtinct. So the firſt ſight, which our minde doth get of God now, is but an obſcure and confuſed ſight, as that which the *Athenians had of God*, *Act.*17. *When they worſhipped the unknowne God*; ſo that of the *Samaritans*, *Ioh.*4. *They worſhipped they knew not what.* Then we are led by the creatures ſome what more clearely to take them up, which is called *univerſale abſtractum*. So, firſt we learne particular things by ſenſe, and then univerſall things by our underſtanding; The Philoſophers found out a ſort of reaſoning by induction, aſcending from the particulars to the generall, as *Socrates* is a living creature; therefore all men are living creatures; *Plato* is a living creature, therefore all men are living creatures. Here we goe from the particular to the generall, and ſo we proceede thus from the creatures to take up what God is. There is a twofold order in diſcipline; firſt, the *order of invention*, as thoſe who finde out Arts, begin at thoſe things that are moſt knowne to our ſenſe, and moſt familiar to them; the ſecond is the *order of hearing*, as when a maſter proceeds in teaching his ſchollers from the cauſe

Cognitio particularia per ſenſum, et univerſalia per intellectum.

Duplex ordo, inventionis, & auſcultationis.

Fonſeca lib.2.q.2.s.8.

to

to the effect. In the first, we proceed from the *compounds* to the *simple*, from the *particulars* to the *generall*; but in the last, we proceede from the *simple* to the *compound*, and from the universall to the particular; in the first we compound, is the second we divide. When we learne by the creatures to take up God, it is *ordo inventionis*; but when God teacheth us in his schoole, and instructs us by the eare, this is a more perfect kind of learning, this is called *ordo auscultationis*.

Ordo compositionis & resolutionis, seu ab universalis, ad particulare, & contra.

Man by nature, hath sought out and polished all other sorts of Arts and Sciences since the fall; but the knowledge of God, they have detained captiue, and more and more obscured it, *Rom.* 1, 18.

Prop.

First, they found out *Physicke*, and *necessitie* bred this; then they found out *morall Philosophy*, *civilitie* bred this; then they found out *Mythologie* or fabulous theologie, and *delight* bred this. This *Mythologie* againe, they divided three manner of wayes; first, *Physically*, as *Homer* brings in the Gods fighting, thereby hee meant he fighting of the Elements, winds and raines. Secondly, morally when they placed, *Virgo Iustitia* the daughter of *Iupiter* betwixt *Leo* and *libra*; they signified that Iustice had a hand both in fortitude and equitie. Thirdly, *Theologically*, as *Iupiter* begate *Venus* upon the froth of the Sea; whereby they signified, when the gods begat any good motions in the hearts of men, there is nothing but vacuitie and froath in them, no preparation nor disposition to goodnesse; but the knowledge of God is more and more obscured in Man since the fall.

Illust. 1.

Necessitas peperit Physicam; civis ita, moralem philosophiam; delectatio, mythologiam.

Triplex mythologia, physica, moralis, & theologica.

Chap. XIII.

Of Adams acquired knowledge of God by the creatures.

Prop. Illust. 2.

Tribus modis pervenitur ad cognitionem Dei. 1. per viam negationis.

MAn before his fall, knew God by the creatures. We are led to take up God sundry wayes. First, *Per viam negationis*, as God is not this, nor this; therefore he is this: the Scriptures proceede thus in describing God, as, *God cannot denie himselfe*, 2 *Tim.* 2.13. *God dwels not in houses made with hands*, *Act.* 17. *God neyther sleepes nor slumbers*, *Psal.* 121.4. Here we proceede as the carver of an image doth, hee cuts off this and this, to make it thus: and for this purpose they apply that of *Seneca*, *Deus est id quod vides, & quod non vides*; *God is that which thou seest, and which thou seest not*; by affirmation we know what a thing is, and how it is distinguished from other things; but when we proceed by way of deniall, we distinguish a thing from other things, but know not what it is. *Anselmus* sheweth this way of negation very excellently; *Circumspicit anima mea, & non videt pulchritudinem tuam; auscultat & non audit harmoniam tuam; olfacit & non percipit odorem tuum, palpat & non sentit levitatem tuam, habes enim hæc in te domine deus modo ineffabili*: that is, *My soule looketh round about and seeth not thy beauty, it harkneth, and heares not thy harmony, it smels but smels not thy savour, it feeles but feeles not thy lightnesse, for thou hast these things in thee O Lord after an inspeakeable manner.*

But here wee must marke that wee must not still proceede in deniall, for then our mindes would evanish to nothing; but at last wee must rest in some positive thing, which carrieth some resemblance of God; he is not a Body, because a Body is composed, hee is not like to other Spirits mutable: but

a Spirit immutable, moſt ſimple, and of himſelfe.

Secondly, we proceed, *per viam eminentiæ*, good and evill are ſayd to bee comparatively with that which is beſt; amongſt the creatures a Body is good, a Spirit is better, which notwithſtanding hath not his goodneſſe of himſelfe; therefore hee muſt have it of him, who is abſolutely good; The Scriptures teach us how to take up God, thus, the excellent things, it calles them Gods things or belonging to God; as high mountaines it calls them *Gods mountaines*, *Num.* 10.33. tall Cedars it calles them, *Gods Cedars*, *Pſal.* 80.11. great wreſtlings it calls them *Gods wreſtlings*, *Gen.* 30.8. So it is ſayd, *Ninive was great to God*, that is, very great. *Ionas* 3.3. So, *Moyſes was faire to God*; that is, very faire, *Act.* 7.20. So when the Scripture will expreſſe great things, it compounds them with the name of God, *Iah*, ſo with the name of God, *El*, 2 *Sam.* 23.20. *Arriel*, that is, as yee would ſay, *A very ſtrong Lyon*, to teach us that when we ſee any excellent thing in the creatures, we ſhould elevate our minds to the infinite beauty and greatneſſe which is in God, *Gen.* 33.10. therefore *Iacob* when hee ſaw *Eſaus* loving countenance, it was as though he had ſeene the face of God.

2. *per viam eminentiæ.*

When the beames of the Sunne ſtrike upon a watry clowd, the beames are reflexed backe againe to the Sunne, and leave behind them in apparance to our ſight imaginary colours, which is the Rainebow. All the creatures ſhould be reflexed backe againe to God; the beauty in the creatures is but a ſhadow, untill we come backe to the beauty in God; and as we count little children fooliſh, who come to catch the Rainbow by the the two ends, ſo are they fooliſh who are bewitched with the beauty in the creatures, and aſcend not to the beauty in God.

Cant. 8. 6. *Flamma Iah.*

Thirdly,

3. *Per viam cauſationis.*

Thirdly we proceede to take up God, *Per viam cauſationis*, from the effects to take up the cauſe; as firſt, to that firſt matter, which the Philoſophers call *Materia prima*, or that *Tohu vabohu*, voyde of all forme, *Gen.* 1. Secondly, to the Elements; Thirdly, to that which is compoſed of two of the Elements, as the vapours of Water and Aire, the exhalations of Aire and Fire. Fourthly, to thoſe that are made of three Elements, as the meteors. Fiftly, to thoſe that are made of all the Elements, as the inferior creatures. Sixtly, to thoſe that have vegetative life onely, as Plants and Hearbs. Seventhly, to thoſe that have ſenſe, as the Beaſts. Eightly, to thoſe who have reaſon, as men. Ninthly, to thoſe that are intellectuall Spirits, as the Angels. Laſtly, to God himſelfe. Thus we proceed from the lower ſteppe of *Iacobs* ladder, *Gen.* 28. 12. and aſcend up to God himſelfe.

Illuſt. 2.

Triplex cauſa, particularis, univerſalis, & ſupereminens.

There are three ſorts of cauſes, the particular cauſe, the univerſall cauſe, and the ſupereminent cauſe. *Adam* could not be led by the effect, to take up the particular cauſe; as here is an Image; therefore *Polycletus* made it; here is a Picture; therefore *Apelles* painted it. Secondly, from the effect, he could not be led, to take up the univerſall cauſe alone; as, here is a man, therefore the Sunne hath begotten him; but this, here is a man, therefore the Sunne hath furthered his generation; *Namſol & homo generant hominem; the Sunne and a Man beget a Man*; But from the effect he was led to take up the ſupereminent cauſe, as here is a world, therefore God hath made it.

A collation betwixt the Innocent and old *Adam*.

Man before the fall, could clearely make up this concluſion, here is a world, therefore God hath made it, but ſince the fall he maketh not this concluſion clearely, for the greateſt Philoſophers thought the world to be eternall with God, and here they ſtucke as mice in pitch.

Ther e

There is a twofold disposition of the causes of all things in their operations; *Series causarum*, an order of causes, and *circulus causarum*, a circle of causes. *Hos.* 2.21. *I will heare the Heavens, and the Heavens shall heare the Earth, and the Earth shall heare the Corne and the Wine, and they shall heare Israel*, this is *series causarum*. Secondly, this is the circle of causes, as deaw breeds clowdes, clowdes breeds raine, raine breeds deaw, and so about againe, 2 *Pet.* 4.4. *Thu yeare as the last yeare, all things continue alike since the beginning*: from the effects here we may be led to take up the first cause, and so ascend to God.

Dup'ex processus causarum, in serie, & in circulo.

Man before the fall went by the order of causes, eyther from the cause to the effect, or from the effect to the cause. From the cause to the effect; God must heare the Heavens, that the Heavens may heare the Earth, and the Earth must heare the Corne and Wine, that they may heare *Israel*. From the effects to the cause, as the Wine and the Corne heare *Israel*, therefore the Earth hath heard the Corne and Wine, and the Heavens have heard the Earth, and God hath heard the Heavens. But Man after his fall goeth like a blind horse in the milne, round about in the circle of second causes, *Psal.* 12.9. *Impij ambulant in circuitu*, and never elevate their minde to the first cause God.

A collation betwixt the innocent and old *Adam*.

Duplex ordo incognitione rerum; συνθετικὸς & ἀναλυτικὸς.

Adam before his fall, saw God clearely in the creatures, as in a glasse.

Prop.

We see three wayes. First, ὁριζοντίως, streight out thirty or forty miles. Secondly, when we see ἀνοπτικῶς, streight up, then we see so many thousand miles up to the Stars. Thirdly, if we looke κατοπτικῶς, downeward, then wee see but hard before us.

Illust.

Man before the fall saw streight out, beholding God; but now hee lookes downeward onely; now hee is μύωψ, 2 *Pet. Chap.* 1. *Vers.* 9. *A pur-blind Man* seeth

A collation betwixt the innocent and old *Adam*.

ſeeth nothing but that which is hard before him.

Object. The effects cannot demonſtrate the cauſe, unleſſe they be proportioned to the cauſe, but there is no proportion betwixt the creatures and God; therefore no creature can ſhew that there is a God.

Anſw. We may demonſtrate that there is a God by his creatures, although we cannot have a perfect knowledge of him by them.

Wee aſcend by degrees to the knowledge of God.

Firſt, wee ſee him in his creatures: Secondly, by ſome viſible ſigne; as *Eſay* ſaw him, *Eſa. 6. In creata gloria*: Thirdly, *in umbris*, as the Iewes ſaw him: Fourthly, *in carne*, as the Apoſtle ſaw him: Fifthly, *per fidem*, as the beleevers ſee him: Sixtly, *in gloria*, as the glorified ſee him. *Adam* had a more cleare ſight of God than that which hee had by the creatures; hee had a more cleare ſight than that which *Eſay* had; hee had a more cleare ſight than that which the Iewes had; he had a more cleare ſight than that which is by Faith: but he had not ſo cleare a ſight, as the glorified have in Heaven of God.

Prop.

Illuſt.

Gradus perveniendi ad viſionem Dei ſunt hi. 1. in creaturis 2. viſibili ſigno 3. in umbris 4. in carne 5. per fidem 6. in gloria.

The knowledge which man hath by the creatures ſhall evaniſh in the life to come.

Prop.

Illuſt. 1.

1 *Cor.* 13. 10. *Propheſie and knowledge ſhall be aboliſhed in the life to come*; becauſe of their imperfection; this imperfection the Apoſtle noted in theſe words, 1 *Cor.* 12. 9. *We know in part, and we prophecy in part*, we know in part by the creatures, and ſo wee apprehend. So we know imperfectly by prophecy, 1 *Cor.* 13. by γνῶσις, here the Apoſtle underſtands that knowledge which wee have of God by the creatures, *Rom. Chap.* 1. *Verſ.* 19. τὸ γνωστὸν τοῦ Θεοῦ, that is, which wee naturally know of God by the creatures: and by *prophecy* here, hee meanes, not oncly the foretelling of things to come, but

but alſo the interpretation of the Scriptures, 1 *Cor.*14. but when that which is perfect ſhall come, both theſe ſorts of imperfect knowledge ſhall be aboliſhed; this the Apoſtle declares by the example of little children, 1 *Cor.*13.11. whoſe knowledge groweth daily by experience, then their former weake knowledge is aboliſhed. So he declares this by the ſimilitude of a glaſſe, and of a darke ſpeech, *Verſ.*12. There is a twofold glaſſe by the which we know God; the firſt, is the Scriptures; the ſecond, is the book of nature; but by both theſe we get but an obſcure ſort of knowledge of God; and as in an enigmaticall or darke ſpeech we apprehend certaine ſignes, but wee come not to the full meaning of the things ſignified, as *Sampſon* propoſed to the *Philiſtims* this Riddle, *Out of the eater came meate, and out of the bitter came ſweet, Iudg.*14.15. The *Philiſtims* could underſtand, what was bitter, and what was ſweet; but they could not underſtand the meaning of the Riddle. So it is but an obſcure ſight we get here and enigmaticall, comparing it with the ſight which we ſhal have of God, in the life to come.

Duplex ſpeculum ſcripturarum, & naturæ.

A greater light obſcures alwayes the leſſer, as the *Moone* giveth no ſhaddow when the *Sunne* ſhineth; but ſhee caſteth a ſhaddow when the *Sunne* ſhineth not; So the Planet *Venus* caſteth no ſhadow when the *Moone* ſhineth, but ſhee caſteth a ſhadow when the *Moone* ſhineth not; Heere the greater light, obſcureth alwayes the leſſer. So in the life to come, the glory that ſhall bee there, ſhall obſcure all the light that wee get by the creatures now; for if it ſhall aboliſh the preaching of the Law and the Goſpel, and the knowledge that wee get thereby, 1 *Corin.*15. *Then hee ſhall give up the Kingdome to the Father*; what Kingdome? his perſonall Kingdome (preaching of the Word, adminiſtrating

Illuſt.2.

miniſtrating of the Sacraments ſuch;) if that knowledge ſhall ceaſe in the life to come, why ſhall not the knowledge which wee get by the creatures ceaſe.

Illuſt.3.

In a dimme light wee can perceive a thing which a greater light doth obſcure, as the light of the Starres obſcures not the light of a Glow-worme; but yet the light of the Sunne obſcures both. So the knowledge which *Adam* had by the voyce of God, and that προφανεία, the ſight of God which he ſaw, obſcured not the knowledge which he had by the creatures. But in the life to come, the bright light light in glory ſhall obſcure both.

Prop.

The ſight which we have now of God, farre differeth from the ſight which *Adam* had in his eſtate of innocency.

Illuſt.

Duo ſunt media, propinquius, & remotius eaque vel obſcura vel clara.

When we looke upon a thing by two *media* middles, if the neareſt middle be perſpicuous and more cleare, and the furtheſt or remoteſt middle, be thicker or more obſcure, then things appeare more cleare and evident unto us; but if the neareſt middle be obſcure and groſſe, and the remoteſt clearer, then things appeare leſſe to us. A man when he beholds a Fiſh in the water, hee ſeeth her by two middles. Firſt, by the Aire the clearer middle, therefore the Fiſh ſeemeth greater to him and nearer: but the Fiſh being in the water, and beholding a man upon the banke: (firſt through the water the groſſer middle, and then through the aire the clearer middle) the man ſtanding upon the banke ſeemeth but little, and a farre off to the Fiſh. So we ſee the Starres by two middles: firſt, by the Aire which is the groſſeſt middle, then by the Heaven, which is the purer and remoter; therefore the Starres ſeeme but little to us and a farre off.

A collation betwixt the innocent and old *Adam*.

Man before his fall did looke upon the clearer and more perſpicuous middle, hearing Gods voyce, and ſaw

saw that θεοφανείαν the sight of God: then he looked upon the more obscure middle, which is the creatures; therefore he got a more cleare sight of God and nearer. But after his fall he lookes first upon the creatures, and then hee heares his word; therefore the sight which he gets of God here, is more obscure and remote.

Illust 2. *Tria requiruntur ad videndum, objectum, organum, & medium.*

The diversitie of the sight arising three manner of wayes. First, from the object. Secondly, from the organe. Thirdly, from the middle. Fiftly, if the object be clearer or obscurer, then the sight differeth. Secondly, if the middle be clearer or obscurer, then the light differeth; as if a Christall glasse be interposed, the sight is clearer; but if a greene glasse be interposed, the sight is obscured. Thirdly, if the organe be hurt, or when the spirits of the Eye are disturbed, as we see in drunken and mad men, to whom one thing appeares two, and in these who runne till their heads bee giddy.

A collation betwixt the innocent, old, renued, and glorified *Adam*.

The diversity which wee have of the sight of God in the life to come, and in this life, arising not in respect of the object *God*, for he remaines *One* still to all; the diversitie then ariseth, partly from the diversity of the meanes, for God doth not manifest himselfe, by the like meanes to all, and partly from the diversity of our apprehension, for all apprehend him not in a like manner, but in the life to come the diversitie shall not arise from the diversitie of the meanes, being to some clearer, and to some obscurer; but onely according to the diversitie of our capacitie, as a pint cannot containe a pottle, and this shall make the degrees in glory, 1 *Cor.* 15.

A collation betwixt the innocent, and second *Adam*.

A collation betwixt the *first Adams* knowledge and the *second Adam* Iesus Christ.

First, the *falnesse of knowledge* is of two sorts. First, in

Duplex eſt plenitudo ſcientia. 1. reſpectu ſcientia. 2. reſpectu ejus in quo eſt.

in reſpect of *knowledge* it ſelfe. Secondly, in reſpect of him that hath the *fulneſſe of knowledge*; The *fulneſſe of knowledge*, in reſpect of *knowledge* it ſelfe, is then, when one attained to the higheſt and uttermoſt of *knowledge*, both, *Quoad eſſentiam, & virtutẽ intenſivè, & extenſivè*, that is, when he hath it ſo far forth, as it may be had, & to all the effects & purpoſes, whereunto *knowledge* doth or can extend it ſelfe; this kind of *fulneſſe of knowledge* was proper to the ſecond *Adam* Chriſt, *of whoſe fulneſſe we receive, Ioh. 1. 16.* The *firſt Adam* had *fulneſſe of knowledge*, in reſpect of the ſubject or him that had it, according to his eſtate or condition, both *intenſively* to the uter-moſt bounds that God had prefixed, and *extenſively* in the vertue of it, in that it extended to the performing of theſe things, that he was to performe in that place and condition that God had ſet him in.

Duplex plenitudo ſcientiæ reſpectu objecti, intenſive, & extenſive.

The ſecond collation betwixt the firſt *Adams* knowledge, and Chriſts. *Thom. part. 3. q. 5. art. 1. Chriſtus conſideratur, vt viator, & vt comprehenſor.*

Secondly, Chriſt the ſecond *Adam* was both *viator* and *comprehenſor*, (the Apoſtle toucheth both theſe eſtates, *Phil. 3. So runne that yee may comprehend:*) Chriſt when he was *viator* taſted of all our three eſtates; for firſt, he was free from ſinne, that was our eſtate in innocency; ſecondly, hee felt the puniſhment of our ſinnes, which is the condition of Man fallen; thirdly, he ſaw God face to face, when he was here *viator* upon the earth, which ſhall bee our eſtate in glory. So Chriſt being both *viator* and *comprehenſor*, his knowledge differed farre from the firſt *Adams*; for as hee was *comprehenſor*, he had beſide his divine *knowledge*, his bleſſed *knowledge*, which they call *facialem cognitionem*; and beſides that hee had *inditam* or *infuſam cognitionem*; and thirdly, *acquired* or *experimentall knowledge*. Chriſts *knowledge* then was eyther as hee was God, or as hee was Man: as hee was Man hee was eyther *comprehenſor* or *viator*; as hee was com-

Quadruplex cognitio fuit in Chriſto, divina, ſacialis, infuſa, & experimentalis.
Duplex conſideratio Chriſti, vt Deus, vel vt homo.

comprehensor he had that *blessed knowledge*, called *facialis*; as hee was *viator* his *knowledge*, was either *infused*, or *experimentall*; his *infused knowledge*, was either *knowledge* of naturall things, in which he excelled *Adam* in his first estate; or his *knowledge* in spirituall things, & herein he excelled the Apostles and Angels themselves, in the knowledge of the mysteries of our saluation. His *experimentall knowledge*, was that whereby hee learned things by *experience* as wee doe. In his *infused knowledge* hee grew in the *habites*. In his *experimentall knowledge* hee grew from the *privation* to the *habite*. As he was *comprehensor*, hee grew not in the *habite*; as hee was *viator*, hee grew in the *habites* of things which were infused into him; as hee was *viator* hee grew from the *privation* to the *habite*, in these things which he learned by *experience*.

Differentia inter Christi infusam, & beatam cognitionem.

Christs *infused knowledge* differed from his *blessed knowledge*; for by his *blessed knowledge* hee saw things in *verbo* in the word, but by his *infused knowledge* hee knew things *in genere proprio, et per species rerum*; by the formes of things as they are here below. Secondly, his *blessed knowledge, semper est in actu*, it is ever in act; but by his *infused knowledge*, hee goeth from the *habite* to the *act*, turning himselfe to the view of things here below actually: as when Christ asked of *Peter*, *Matt.* 17. 25. *Whether or no doe the Kings Children pay tribute*; Christ had the *habite* here, and knew well enough that the Kings sonnes pay no tribute; now he turnes this *habite* to the *act*, when hee propounds this question to *Peter*. Againe, there is a twofold *knowledge*, *abstractive*, and *intuitive*: I have the *abstractive knowledge* of a rose in winter in my minde; I have the *intuitive knowledge* in my minde when I see the rose grow in *Iune*. Christs *abstractive knowledge* is the *habite*; and his *intuitive knowledg* is the *act*. Christ he excelled the Angels, in this *infused knowledge*,

Duplex cognitio, habitualis, & actualis.

Cognitio duplex, abstractiva & intuitiva.

for although they have *ſpecies connatas rerum*, naturally bred with them, yet this *infuſed knowledge* farre ſurpaſſed theirs; ſo it farre ſurpaſſed the knowledge of all the Prophets, for his Body and Soule being *hypoſtatically* united to the God-head, hee muſt have a more perfect *knowledge* than any other man could have infuſed in him. Thirdly, he had *experimentall knowledge*, and herein he grew from the *privation* to the *habite*; as in his *infuſed knowledge* hee grew but from the *habite* to the *act*. When a Doctor goeth to the Schooles to teach, hee proceeds from the *habite* to the *act*, and hee growes in the *habite*: Chriſt grew thus in his *infuſed knowledge*, but hee grew not ſo in his *bleſſed knowledge*. When a boy goeth to the Schooles to learne, he goeth from the *privation* to the *habite*, and ſo did our Saviour Chriſt, in this third ſort of knowledge *experimentall*; and hee knew more when he was *thirty yeares* old, than when he was *twelve*; hee could not tell what woman touched him in the multitude (when they crowded about him,) untill the woman with the bloody-Hix, fell downe before him and acknowledged it was ſhee, *Luk.* 8.45. So hee could not tell whether there were figges upon the figge-tree by this ſort of knowledge; *Mark*, 11.13. and in this ſenſe hee was ignorant of the day of iudgement, *Math.* 24. 36. this ignorance in Chriſt was not ſinfull ignorance, it was *ignorantia puræ negationis*, but not *pravæ diſpoſitionis*, for hee was ignorant of nothing of that which he was bound to know; when he was here upon the earth hee was ignorant of this day of iudgement as Man, *Math.* 24. 36. both in his *infuſed* and *experimentall knowledge*; firſt, in his *infuſed knowledge*, for all *infuſed knowledge* proceeds from the *habite* to the *act*, for by exerciſing the *habite* wee come to the *act*: but Chriſt by his *infuſed knowledge* could not come to the *act*, to know

ἀγνοῖα χῦ ἀπόρασιν, χ̣ χῦ διάθεσιν.

of

of this day in particular. Hee knew that God ſhould judge the word, and that he ſhould iudge it on a certaine day, here he proceeded from the *habite* to the *act*; but from the *habite* hee could not proceed to this particular day, for this is, *ſuperioris ſcientiæ*; farre leſſe could hee know this particuler day, by his *experimentall knowleege*. But now being in glory and having received all power, and being appointed judge of the Church, it is moſt probable that now as man hee knoweth this day.

In his *experimentall knowledge* hee farre excelled *Adam*; for *Adam non pernoctavit in honore* (as the Iewes ſay) *Pſal.* 49. 3. He lodged not one night in honour; they gather hence that *Adam* fell in the day of his Creation; and conſequently could not have ſuch *experimentall knowledge* of things as Chriſt had. This his experimentall knowledge, he learned it not of any teacher as wee doe, neither from any Angell: he was taught by no man, for when hee was *twelve yeeres* of age hee could reaſon with the Doctors, *Luk.* 2. So *Ioh.* 7 *they marveiled whence he had ſuch learning*, ſeeing hee was not taught. Secondly, he had it not from an Angel; an Angel in his agony came and comforted him, *Luk.* 22. that it might evidently appeare that hee was Man, and ſtood in neede of comfort; but they never came to inſtruct him.

Origen in tract. 3. in Matth.

Wee and the Church of *Rome* differ about this ignorance of Chriſt, for they hold that Chriſt is ſaid to bee ignorant of the day of iudgement, becauſe he would not reveile it to others; the Scriptures ſay he grew in knowledge as he grew in ſtature, *Luk.* 2. but he truely grew in ſtature: therefore hee truely grew in knowledge. Secondly, the Scriptures ſay, *Luk.* 2. that, *hee grew in grace with God and Man*; but he cannot bee ſaid to ſeeme to grow in grace with God; therefore

A collation betwixt the Church of *Rome* and us, concerning Chriſts knowledge and ignorance.

hee cannot bee ſaid to ſeeme to grow in grace with Men, but verily and truely to grow. There is in an Infant, the *firſt act* of *reaſon*, when hee beginneth to ſpeake; and the *ſecond act*, when hee beginneth to learne; and the *firſt act* of *knowledge*, is the *ſecond act* of *reaſon*; an Infant hath the *firſt act* of *reaſon*, but not the *ſecond*. A learned Man when he is ſleeping hath the *firſt act* of *knowledge*, but not the *ſecond*.

Duplex actus rationis primus, & ſecundus: ita & duplex actus ſcientiæ, primus & ſecundus.

The Ieſuites will have Chriſt, when hee was an Infant, to have the *firſt act* of *knowledge*, as the learned man when hee is ſleeping; and they make him onely to proceed from the *habite* to the *act* in *knowledge*. But wee hold that in his *experimentall knowledge*, hee was like other children, who have onely the *firſt act* of *reaſon*, and proceeded from the *privation* to the *habite*.

A collation betwixt the knowledge of *Adam* and the Angels.

A collation betwixt the *knowledge* of the *firſt Adam*, and the knowledge of the *Angels*.

Firſt, the *Angels* take up things by *one act*, they neither diſcover nor reaſon; they learne not *hoc ex hoc*: *ſed hoc poſt hoc*; *this of this*, *but*, *this after this*; they proceed not by way of *Syllogiſme*, *enthymeme*, or *induction* as wee doe; they are *intelligentes creaturæ*, but not *ratiocinantes*, vnderſtanding creatures, but not reaſoning; ſo ſhall the knowledge of Man, which hee ſhall have of God in the life to come, bee intellectuall and not by diſcourſe; the Apoſtle *Epheſ* 3. 10. ſaith *The Angells learne by the Church*, they take up in an inſtant the cauſe with the effect; but Man before the fall tooke up the cauſe by the effect in time: in thunder there is lightning and the cracke, theſe two goe in an inſtant together: and thus the Angels take up the knowledge of things; but Man cannot in an inſtant take them up together becauſe of the organs of the body.

Obiect. But it may ſeeme that they goe from the

ſigne

ſigne to the thing ſignified, *Exod.* 12. *the blood was ſprinkled upon the lintals of the doores, that the Angell might not deſtroy their houſes.*

Anſw. The Angel reaſoned not thus as we doe; here is the ſigne, therefore here is the houſe; but this blood was ſprinkled upon the lintals of the doores, to confirme and aſſure the doubting Iſraelits, that the Angel ſhould not deſtroy them.

The Sacraments are not inſtituted for Angels, or for men angelicall like unto Angels, but for poore and doubting ſinners.

Consequence.

Adams experimentall knowledge, was gotten from formes drawne from their ſingular objects, as the face in the glaſſe, differeth from the face it ſelfe, and the print in the waxe from the ſeale; ſo that which *Adam* abſtracted from the creature, differed from the creatures themſelves; but the *knowledge* of the Angels is not *abſtractive*, they behold the eſſence of things, and take them up. The Angels have three ſorts of *knowledge*. Firſt, their *morning knowledge*, which is the *knowledge* they have of the myſterie of the incarnation, 1. *Pet.* 2. *They deſire to looke into this myſtery.* Secondly, their *midday knowledge*, which is the knowledge they have in beholding the God-head. Thirdly, their *evening knowledge*, which is the *knowledge* they have in beholding the creatures below here. *Adam* before his fall, had not this their *morning knowledge*, nor their *midday knowledge*, but he had their *evening knowledge*.

The ſecond collation betwixt the firſt Adams knowledge and the Angels.

Scientia eſt abſoluta et eſſentialis in Deo, in mente humana eſt abſtractiva ſpecies, in phantaſia humana eſt concreta, ſed angelis intuentur ipſas eſſentias.

Coll. 3.

Triplex angelorum cognitio, matutina, meridiana, Veſpertina.

Queſt. How ſhould *Adams* children have come to his knowledge if hee had ſtood in innocency?

Anſw. Some thinke they ſhould have had the uſe of reaſon, and perfect *knowledge* at the very firſt; and that they ſhould afterward have growne to more *experimentall knowledge*. Secondly, others hold that ſo

soone as they had beene borne, they should have had the use of reason, so farre foorth as to discerne outward things good or evill; as the little Lambes by natures instinct, doe know the Wolfe, and flee from him, and seeke the dugge of their dammes.) but not to discerne things concerning morall vertue and the worship of God. Thirdly, others hold that they should have had no use of reason at the first, and this seemeth to be the soundest; for the gifts bestowed vpon *Adam* were of two sorts. First, the gifts that were bestowed upon him, *secundum naturam specificam*, as hee was the roote, out of which all mankind proceeded, and these gifts all his children should have beene partakers of. Secondly, the gifts which were bestowed vpon him *personally*; such were these, presently to know after his Creation, and to be immediately created of God, and to be created a perfect Man in full stature; these hee was not to communicate to his posterity: they should not so easily have come to this knowledge as *Adam* did, to whom he could not propagate his *actuall knowledge*, but his *potentiall*; for they were to be borne, as in weakenesse of body, so without *actuall knowledge*; so not having universall notions in their mindes, but being appointed by God to seeke for *knowledge*, by inward light and outward meanes: yet they should have farre more easily attained to the meanes than wee doe now and more certainely. For the Soule of man is like a Prince that useth spies: if they bring no newes he knoweth nothing; if they advertise lyes, then the counsell goeth awry. So if a Man bee blind and deafe, then hath hee no understanding. So if phrensies possesse the braine, it blots the formes of things, and the phantasie prooves vaine and brings no true relation to the Soule; But *Adams* senses arising of the exact temperature of the Body, gave full information to the phanta-

Duplicia dona, 1. respectu naturæ, 2. respectu personæ.

Duplex cognitio actualis & potentialis.

phantasie, and so it should have beene in his posteritie, as they grew in time, they should have received without any errour, the impression of any object. Thus should they have attained to the knowledge of humaine things and so much the more easily should they have come to the *knowledge* of God, than man doth now.

Prop,

Man before his fall tooke up God by way of Analogie, or proportion, and not fully as he is.

Illust, 1.

Triplex conceptus dei, adaquatus, analogicus, & falsus.

There is a full taking up of God whereby onely hee taketh up himselfe, neither Man nor Angel can thus conceive him. Secondly, there is a conception, and taking up of God by way of Analogie, as *Adam* seeing such goodnesse and beautie in the Creatures, gathered by way of Analogie, what goodnesse and beauty must be in God. The creatures are not like God *univocè*, that is, simply like unto God, neither *aquivocè*, having onely a resemblance in name to him: but they are like to him by way of *Analogie.* Thirdly, there is a false conception of God when we take him up falsely.

Analogia realis, est primum in deo, sed secundum rationem nominis est prius in nobis.

There is an *Analogie* of *similitude*, and an *Analogie* of *proportion.* *Analogie* of *similitude*, as when it is sayd, *bee ye holy as I am holy*, *Levit.* 19. 2. but there is no *Analogie of proportion* betwixt God and man, *Esay.* 40. 18. *Adam* tooke up God by *Analogie of similitude*, but not by way of *proportion.*

Illust, 2.

Duplex analogia, similitudinis & proportionis.

Man tooke up God by way of *Analogie*, but since the fal he hath a false conception of God: as when the Iewes resembled him to a Calfe eating hay; and the Papists paint him like an old Man: So they conceive not God by *Analogie of similitude*, when they resemble him by an Idoll.

A collation betwixt the innocent and old *Adam.*

Object. Seeing Gods attributes and essence are one in themselves, how can we take them up as distinguished without errour? Makes not this a false conception in our understanding?

Attributa vniuntur in Deo, dispergunter in creaturis, ut radij solis.

Answ. Although these attributes bee one in God, yet in operation towards us, they are distinguished when our vnderstanding conceives them, *Est inadæquatus conceptus sed non falsus*, It is an unequall conception but not false. The matter may be cleared by these examples.

First, the powers of the Soule which are dispersed in the organs of the Body, (in the Eye it is seeing, in the Eare it is hearing,) yet in the Soule it selfe they are united, *purè et eminenter*, simply and eminently. So although iustice and mercy bee divers in operation toward us, (for hee punisheth not by his mercy, nor sheweth mercy by his iustice) yet in God they are one, *purè et eminenter.*

Secondly, the thunder when it breakes upon a tree, it bores the hard, it burnes the dry, it scatters the leaves, and peeles the barke, yet the thunder is one in it selfe. So the attributes of God, although they have divers operations upon the creatures, yet they are one in themselves; when I conceive these operations distinctly in my understanding, this is not error in my conception of God.

Thirdly, the light is one in it selfe, yet as this light is reflext upon the creatures, wee take it up diversly. So the attributes of God being one in him, yet when they are dispersed amongst the creatures, we take them up distinctly.

A collation betwixt the innocent and old *Adam.*

Man before his fall could not take up that fully, which was in God; this was no sinne in him, for it was but a *negative conception*: it was more than his nature could reach unto. But Man after his fall conceives of God *privatively*, that is, hee takes up lesse of him than he is bound to take vp.

Duplex conceptio, negativa, et privativa.

Tria impedimenta in conceptu, summa formositas, summa deformitas, et summa informitas.

There are three things that hinder us to take vp a thing. First *summa formositas*, the great beauty in it. Secondly,

condly, *ſumma informitas*, the great informitie in it. Thirdly, *ſumma deformitas*, the great deformitie in it. We cannot take up God for the great beautie that is in him; hence is that ſaying, *We have ſeene God, therefore we ſhall dye*; *Iudg.* 13, 22. Wee cannot take up the firſt dayes worke, for the great informitie in it, being without all faſhion or ſhape. We cannot take up ſinne for the great deformitie that is in it.

Queſt. What ſhould a man doe, ſeeing he cannot behold the glory of God, or take him up?

Anſw. Wee muſt looke upon the Man Chriſt, for, *he who ſeeth the Sonne, ſeeth the Father*, *Ioh.* 14.9. A Man cannot behold the Sunne in the Eclipſe, it ſo dazeleth his eyes; what doth he then? he ſets downe a baſen full of water; and ſeeth the Image of the Sunne Eclipſed in the water. So, ſeeing we cannot behold the infinite God, nor comprehend him; wee muſt then caſt the eyes of our Faith upon his Image Chriſt; when we looke into a cleare glaſſe it caſteth no ſhadow to us, but put ſteele upon the backe, then it caſteth a reflex: So when wee cannot ſee God himſelfe, wee muſt put the Manhood of our Lord Ieſus Chriſt, (as it were a backe to his Godhead,) and then he will caſt a comfortable reflex to us.

Queſt. Shall wee comprehend God in the life to come?

Anſw. We ſhall not ſimply be *comprehenſores*, but, rather *apprehenſores*; that is, our underſtanding cannot comprehend him, but it ſhall take hold of him.

Obiect. But the Apoſtle ſaith; 1 *Cor.* 9. 24. *So runne that yee may comprehend*; ſo, *Philip.* 3. 12. then it may ſeeme that wee ſhall bee comprehenders of God in the life to come.

Anſw. There is a double ſort of comprehending the

Duplex comprehenſio, viſio, & manus.

the first is *visu*, in the vision; the second, *manu*: in the life to come wee shall comprehend him and lay hold on him; but wee shall not see him totally and fully: and so we shall apprehend rather than comprehend in the life to come.

Obiect. If wee comprehend him not infinitelie in the life to come, it may seeme that wee cannot be blessed then; for no finite thing can make a man blessed.

Answ. Apprehendimus infinitum sub ratione infiniti, sed non infinitè; We apprehend an infinite thing, as being infinite, but not by an infinite apprehension, for wee apprehend him who is infinite, but finitely: and it is a true axiome, *Omne receptum est in recipiente, non per modum recepti, sed per modum recipientis*; that is, every thing is receiued by the receiuer, not according to the thing receiued, but according to the measure of the receiuer.

Quest. Is not our apprehension infinite then?

Answ. It followeth not; the thing is infinite *extrinsecè*, in it selfe; but not *intrinsecè et formaliter*, in the intellect. So we say, sin is infinite *objectivè*, because it is commited against the infinite God, and not *intrinsecè*, respecting the forme of it. But that which wee apprehend of God is *extrinsecè finitum*, but, *intrinsecè et formaliter infinitum*.

Chap. XIIII.

Of Adams reveiled knowledge of God.

Prop. MAn in his estate of innocencie knew the true God in his attributes, naturally, but he knew not that there was a trinity of persons in one true God but by revelation.

Quest. Whether beleeued *Adam* before his fall the incarna-

carnation, as he believed the trinitie of persons?

Answ. Hee could not believe the incarnation, for then hee should have vnderstood of his owne fall, and consequently, hee would hove beene in a perpetuall feare before the fall.

Object. But it may be saide, that *Adam* might have knowne the end not knowing the meanes, as *Ioseph* knew that he should be ruler over his brethren, but he knew not the meanes how that should bee effected, as that hee should bee sold to the *Madianits*, and be a slave in *Egypt*; So *Adam* before his fall might have knowne of Christs incarnation, and yet not know his owne fall.

Answ. *Ioseph* knew by revelation that he should bee Lord ouer his brethren; but *Adam* before his fall (for ought we finde,) had no such revelation, and therefore could not know Christs incarnation, for it was not knowne till God revealed it to him after his fall: *That the seede of the Woman should tread downe the head of the Serpent, Gen.* 3.

Chap. XV.

Of the knowledge which Adam had of the creatures.

Prop. MAn in his first estate had the first principles created in him of all sciences and liberall arts, whereby he might vnderstand the nature of the creatures here below, and so learne by them.

Illust. As hee was *Pater viuentium*, the Father of all living, so he was *Pater scientium*; for as hee was able to beget children, so hee was able to teach his posteritie.

A collation betwixt the innocent, old, and renewed *Adam*.

Adams knowledge, the Angels and ours, differ foure manner of wayes. First, hee had his knowledge *per species infusas*, and not *per species connatas* as the Angels have;

Scientia vel eſt infuſa, connata, acquiſita, vel experimentalis.

have; we have our *knowledge* now, *per ſpecies acquiſitas* he had not his *knowledge* by experience as we have, yet he ſhould have had his *experimentall knowledge* of ſciences and arts if he had ſtood.

Queſt. Whether was his *knowledge* one ſort of *knowledge* with ours, or different?

Anſw. It was not a different ſort of knowledge from ours, although his was *infuſed*, and ours *acquired*. The ſight which we have naturally, and that which was miraculouſly reſtored by Chriſt to the blind, was one ſort of ſight, though the one was *ſupernaturall*, and the other *naturall*: ſo although *Adams knowledge* was *infuſed* and ours acquired, yet it is one ſort of *knowledge*, becauſe they are both ſet upon the ſame objects.

In amplitudine ſcientia.

Secondly, *Adams knowledge* and ours differed in extent of *knowledge*, for hee had the *knowledge* of all things which might bee knowne; that befalls to no man now, for he knoweth not that which hee ſhould know.

He knew διότι, we know ὅτι.

Thirdly, his knowledge and ours differed, for he knew the cauſe of every thing; we for the moſt part take up onely the effects of things, but know not the cauſes. The load-ſtone draweth the yron to it, yet being rub'd with garlike it cannot draw the yron to it; here hee could underſtand the cauſe, but we perceive onely the effect, that the yron is drawne up, but know not the cauſe; *Tripolium*, *tripolie* or *turbet*, changeth the colour of it three times in a day; for in the morning it is white, at the middle of the day it is of a purple colour; and in the evening it is light, red, or of a ſcarlet colour; hee knew the reaſon of it, wee know onely the effects. God knoweth the cauſe and the effects of things more excellently than they are in themſelves; *Adam* knew as much as was in the creatures, but wee know leſſe than is in them. There are ſome colours

Peucer. de divin.

Cognitio triplex, ſupereminens, adequata, et deficiens.

que

quæ exæquant visum, as the greene colour is equall with our sight; there are some colours *quæ superant visum*, that exceed our sight, as the snow scatters our sight; there are some colours that are deficient and lesse than our sight, as the tawnie colour: these colours which scatter the sight, the Greekes call διακριτικὰ; these which gather the sight, they call συγκριτικὰ; the creatures they are lesse than Gods knowledge, they are equall with *Adams* knowledge, but they exceed our knowledge now. The knowledge that man had before the fal of the creaturs & since is illustrate by this Apologe, the Wolfe desired the Crane upon a time to suppe with her, and powred thinne pottage upon a table which the Crane could not picke up becausе they were so thinne; the next night the Crane desired the Wolfe to supper, and brought a long narrow glasse with pottage in it, which she could easily put her beake into and eate of it, but the Wolfe could not put his head into it, but lickt onely the glasse without. Man before his fall was like the Crane, who could dive easily into the glasse, hee could easily take up the nature of the creatures; but since the fall he is like to the Wolfe, licking without the glasse, never putting his head within, to attaine to the secrets of nature; therefore it was that antiquitie fainted veritie to bee hid in a deepe well.

Differunt retentiones.

Fourthly, his knowledge and ours differed in the sure retaining, for man in his whole estate could not forget things taught him; but man now doth forget the things that are taught him: wee are now like to the houre glasse, for that which we receive in at the one eare goeth out at the other; or like to a sieve, which keepeth the branne and letteth the floore goe: so now wee forget the good, and retaine the bad.

A collation betwixt *Salomons* knowledge and *Adam* in innocency.

A collation betwixt that knowledge which *Salomon* had

had of naturall things, and that which *Adam* had before his fall. Man in his innocent estate excelled all that ever were in the knowledge of naturall things.

But it may be sayd, 1 *King*. 3. 12. that, *there was never none like Salomon*, in knowledge, *before him, or shall be after him*, therefore *Salomon* excelled *Adam* in *knowledge*. Some answer, that the comparison is here onely of Kings; there was never such a King in *Israel*, that had such wisedome as *Salomon*; but in divine things *Adam* excelled him. Bnt we must not grant this, for in the knowledge of naturall things *Adam* excelled all; then the comparison must onely bee betweene *Salomon* and other sinnefull men since the fall, hee excelled all sinfull men in *knowledge*, but not *Adam* in his innocent estate.

Quest. How did *Adam* understand all sorts of trades and sciences before the fall, seeing his posteritie is sayd to find out many after the fall, *Gen*. 4. As some of *Cains* posteritie found out the Art to worke in brasse, some to make tents; so *Noah* after he came out of the Arke planted the first vineyard, *Gen*. 9. 20.

Answ. He had the knowledge of all the liberall sciences before the fall, but the mechanicke and servile trades that serve for mans use after the fall hee knew them not, for hee was not *to eate bread by the sweat of his face*: his worke should have onely beene a recreation to him.

A collation betwixt the innocent and old *Adam*.

The first *Adam* had knowledge of the liberall sciences, but since the fall he poreth onely in the earth; and delights onely his senses, as the finding out of musicke; and for his profit, as folding of cattell, *Gen*. 4. But before the fall he had his mind elevated higher to God, and to the knowledge of the liberall sciences; and as the sciences followed *Adam* (the Divine;) so when the Gospell was restored, all liberall sciences follow it,

it, as the ſhadow doth the body, and was reſtored with it.

Adam knew all Arts and ſciences before his fall, therefore Philoſophy is not an invention of the heathen, for it came firſt from *Adam* to the Patriarches, and ſo hath continued ſtill; the ancienteſt of the Philoſophers are but of late, and they did learne the moſt of it out of *Egypt*; the exemplar of Philoſophy was from God; that which was framed to the exemplar was from man.

Conſequence.

Duplex Philoſophia, exemplaris & exemplata.

Queſt. Whence commeth it that ſome men excell others ſo farre now in Arts and liberall ſciences?

Anſw. It comes from a new gift of God; it is a new gift of God to excell even in theſe mechanike things and liberall ſciences: as the Lord gaue to *Bezaliel* and *Aboliah* a ſpeciall gift to worke in gold and ſilver, curious worke for the Tabernacle, *Exod.*34.1. *Eſai.*28.26. *For his God doth inſtruct him to diſcretion, and doth teach him.* God giveth a new gift to the husbandman to excell in husbandry. It is true that after the fall Man loſt not altogither this naturall knowledge; *Vulneratus eſt in naturalibus, et ſpoliatus eſt in ſpiritualibus*; that is, *hee was wounded in his naturali knowledge, and ſpoiled of his ſupernaturall*, for if hee had altogether loſt this naturall knowledge, the life of man could not have beene entertained; but to excell in this *knowledge*, this muſt be a *ſupernaturall gift.*

So much of *Adams* underſtanding wherein his knowledge conſiſted, both inbred and acquired. We come now to his Will, wherein chiefely conſiſteth the conſent to theſe things which his underſtanding hath diſcerned, and here ſtandeth the power that the Will hath over all the actions of men.

CHAP.

Chap. XVI.

Of the Will of Man.

THere are two *principall faculties* in the ſoule; the *underſtanding* and the *will*, which continually accompany it, both in the body, and out of the body.

The underſtanding, *is an eſſentiall facultie in the Soule, whereby it knoweth, judgeth, and diſcerneth naturally truth from falſehood.*

Prop. The will, *is an eſſentiall facultie in the Soule working freely, having liberty to chuſe, refuſe, or ſuſpend, not determinate to one thing.*

Illuſt. It is called a *facultie*, and not a *habite*; becauſe a *habite* is determinate to one thing; but a *facultie* may make choyce of moe. Secondly it is ſaid; *to worke freely*, to put a difference betwixt it and naturall agents, which ſtill worke after the ſame manner, and are alwayes carried to the ſame object: as the Sunne naturally cannot but heate, and it is but by accident if it breed cold: againe, it is ſayd, *to worke freely*, to put a difference betweene it and the actions of beaſts, which are but *ſemiliberæ actiones*, for the beaſts cannot but chuſe ſtill the ſelfe ſame thing, being alike affected; as being hungry they cannot chuſe but eate, as the ſtone being heavy cannot but goe to the center. Creatures without life, have neither *liberum motum*, a free motion, (becauſe they are moved by another) neither have they *liberum judicium*, free judgement, becauſe they are not moved by reaſon: the beaſts have a *free motion*, becauſe they move themſelves, according to the naturall inſtinct which God hath indued them with; but they have not a *free judgement*, for they are not directed by reaſon. Man hath both

Agens naturale movetur ad finem, agens per intellectum movetur in finem.

both *free motion*, and *free iudgement*; whereby he worketh *freely*. *Naturall agents* determinate no end to themselves; but reasonable creatures propound and determinate an end to themselves: therefore no *naturall agent* hath *freedome*, but *instinct*.

Tres Proprietates Voluntis, conformitas, libertas, et potestas.

There are three properties of the *Will*. First, the *conformity* of the *will* with the *understanding*. Secondly, the *liberty* of the *Will*; for when it followeth the *last judgement* of the *understanding*, it followes it freely. Thirdly, the *power* of the *will*, whereby the *will* after the election, (which now it hath gotten by the direction of the *understanding*) applyeth it selfe to the attaining of the object.

The first property of the will.

The first property of the *Will* is, that in the operation it dependeth upon the *understanding*, and followeth the direction of the mind.

Illust. 1.

The *Will* followes the direction of the *understanding*, either in *choosing*, *suspending*, or *refusing*; this is called, *sequasitas voluntatis*: the *will* of it selfe is but *caca potentia*, and hath nothing but a *desire*; which yet hath not desire to any particular object, except it be led by the light of the minde: hence come these sayings, *nihil in voluntate quod non prius fuerat in intellectu*; *error in notitia parit errorem in voluntate*; *quod intellectus male iudicat, voluntas male appetit*; *et tantum diligimus quantum cognoscimus*; that is, *There is nothing in the will which was not first in the understanding*: So, *error, in knowledge breeds error in the will*: so, *a false judging of a thing, breeds a false desire of a thing*: so, *the more wee love, the more wee know.*

Duplex intellectus. speculativus, et practicus. In intellectu practico dup'ex ratio, precedens et subsequens. Voluntas sequitur vltimum iudicium practici intellectus.

There is in the *understanding*, *intellection*, or *ratio speculativa*, which is of things to be knowen by Man; and *intellectus*, or *ratio practica*; of thinges used to bee done by Man, and fall under his election. Againe, in Mans *practicall reason*, there is *reason* going before, saying

ing, *this may be done*; and another following the *practicall understanding*, saying, *this shall be done*; and this *last judgement*, of *practicall understanding*, the *Will* followeth, and saith, *this will I doe*, she is in suspence before shee heare this last conclusion.

Quest. What is the reason that the *Will* doth not alway follow the last *judgement* of the *understanding*? for oftentimes it goeth a plaine contrary course in that which the understanding hath discerned, as *Medea* said, *Video meliora proboque, deteriora sequor*; *I see the good, but I follow the bad.*

Answ. The ground of this proceeds from the *understanding*: for the *understanding* having discerned a thing to be good, the *affections* draw the minde to a new resolution, as wee see in that complaint of the Apostle, *Rom.* 7. *The good that I would doe, that I doe not; and the evill that I would not doe, that I doe*; but still the *Will* followeth the *last resolution* of the *understanding*; otherwise of it selfe it is but *caca potentia.*

Prop. The *understanding* hath a mutuall dependance from the *Will*, and is set on worke by it:

Illust. The *Will*, wils the end without any deliberation, *appetitu innato*; and before any deliberation, there goeth an act of the *Will* still, whereby wee *will* deliberate upon such a purpose, and it saith *volo deliberare*, before the *minde* enter in deliberation: when the *Will* is set earnestly upon a thing, it stirreth up the *minde* to thinke upon it, and upon the meanes whhereby it may attaine unto it, that it may have the appetite satisfied, therefore the understanding cannot discernce a thing to bee true or false, before the will appoint the end, and so set the minde on worke.

There is a reciprocall dependance then betwixt these two, the *Will* dependeth upon the deliberation of

of the *Minde*; both particularly ſetting downe the obje&t, and how it ſhould exerciſe it ſelfe about the obje&t; but the mind dependeth upon the will, *quoad exercitium*, but not, *quoad ſpecificationem*, for when the mind hath given out her laſt determination concerning any particular obje&t, the will muſt chuſe that particular and not another, and neither refuſe it nor ſuſpend it; and it muſt chuſe it in that meaſure of earneſtneſſe, as it is knowne to be good; *tantum quiſque vult quantum intelligit ſe velle debere, every man deſireth ſo much as he underſtands.* But upon the other ſide the *will* ſets onely the *Mind* on worke, and conveneth the councell to deliberate, but telleth them not what to conclude, and attendeth their deliberation, and promiſeth to follow their concluſion. *Example*, when a controverſie ariſeth in the Church, the ſupreame magiſtrate conveneth a *Synode*, and commandeth them to give out their determination and Canon; but commandeth them not to encline more to one ſide than to the other; here he commands *exercitium*, and leaves *ſpecificationem* free: but when he hath heard their determination, according to the Word of God, hee taketh him to that ſide which they conclude to be beſt, without either ſuſpending or refuſing; and ſo followeth them both, *quoad exercitium & ſpecificationem:* Yet in this ſimilitude there is ſome diſſimilitude; for the magiſtrate, yea every private man hath *judicium diſcretionis*; but the will hath no judgement in it ſelfe, for it meerely depends upon the judgement of the minde, which maketh the neceſſitie of the dependance of the will upon the minde, to bee greater than the dependance of the King upon his Councell, or of any private man, upon a *Synods* determination.

Duplex actus intellectus, ſpecificationis & exercitij.
Voluntas ſequitur intellectum quoad ſpecificationem & exercitium actus; intellectus ſequitur voluntatem quoad exercitium actus tantum.

This naturall reciprocation of the *Minde* and the *Will*, is ſenſibly perceived, by the inſtruments of the

understanding and the *Will* in the body, whereby they exerciſe their functions, to wit, the heart and the braine: the ſpirits are carried from the heart to the braine, and when the heart waxeth hoate with an earneſt deſire of the *Will*, then the braine is more buſied, and intended to finde out the way how the heart may be ſatisfied; and againe when there is a cleare and a full knowledge in the braine, then the ſpirits runne from the braine to the heart, and ſtirre up the heart to purſue for the obtaining of the knowen good; which reciprocation bringeth foorth a happy worke, when the unruly affections, and ſinfull appetites, mixe not themſelves with the buſineſſe to marre all.

Queſt. Whether *Will* we a thing firſt, or *underſtand* we it firſt, and then *will* it?

Anſw. We *Will* a thing before wee *underſtand* it, by an inbred deſire and blind appetite, but wee cannot *Will* a thing in reſpect of the meanes, untill the *underſtanding* give light firſt. In all our actions there concurre foure things. Firſt, the *Obiect* which is the thing wee apprehend. Secondly, the *apprehending power* or the *underſtanding*, iudging this to bee good or evill. Thirdly, the *Will* which is mooved by the *underſtanding*. Fourthly, the *members* mooved by the *Will*; here the *underſtanding* conſidering the obiect giveth light to the *Will*.

Quatuor ſunt activa principia, res apprehenſa, apprehenſiva vis, voluntas, et vis executiva.

Queſt. Where begins ſinne firſt, whether in the *will*, or in the *underſtanding*?

Anſw. The *habite* of ſinne is firſt in the *underſtanding*, becauſe all ſinne comes from error which is in the *underſtanding*. Againe, when the *underſtanding* is conſidered by it ſelfe without any operation, then ſinne is firſt, in it; but when the *underſtanding* and the *Will* worke togither, then ſinne is firſt in the *Will*.

In actu abſoluto peccatum eſt prius in intellectu, in actu compoſito eſt prius in voluntate.

Here wee may gather that the ſinne in the *Will* is grea-

greater than the ſinne in the *underſtanding*, becauſe in the underſtanding there is onely a habite of ſinne, but in the will there is both the *habite* and the *Act* of ſinne, & therefore wee ſee that the *Will* is puniſhed with greater rebellion than the *underſtanding* is with darkeneſſe; *Pharaohs* heart was hardned, he knew the judgements of God, but yet his *Will* continually rebelled.

Peccatum eſt in objecto occaſionaliter, in intellectu originaliter, in voluntate formaliter, in membris quoad uſum.

Queſt. Whether is there a ſinne in the will without errour in the underſtanding or not?

Anſw. Sinne is in the *underſtanding* two wayes. Firſt, *originally* when the *underſtanding* is ſo blinded, that it can give no direction to the *will*. Secondly, *interpretatively*, when the *underſtanding* hath ſhewen the truth to the *will*, and the ſinne is committed firſt by the *Will*; yet for lacke of conſideration, the *underſtanding* approveth the act of the *Will*, and ſo followeth it in the ſame ſinne, which is by reaſon of the dependance of the *underſtanding* from the *will*: as a man going to murther, the *Will* ſets downe the wicked end that the *underſtanding* may deviſe the cruell meanes: yet the *underſtanding* had ſhowen the truth to the *will* before, that it was good not to murther.

Duplex ignorantia, originalis, & interpretativa.

Queſt. Whether doth *ignorance* in the *underſtanding* make the *will*, willing or not willing in the actions?

Anſw. There is a threefold *ignorance*. The firſt is called *ignorantia antecedens*, when a man is igorant of that which hee is not bound to know, nor could not know, which if he had knowen he would not have done it; here, *ignorance* is the cauſe of the fact; as a man cutting wood his axe head flees off and killes a man ignorantly, he doth the thing ignorantly; which if hee had knowne he would not have done; here the *ignorance* in the *underſtanding*, makes not the *will* willing, becauſe he ſinnes here *ex ignorantia*.

Triplex ignorantia, antecedens, concomitans, conſequens.

The ſecond is *called ignorantia concomitans*, when a man doth that thing ignorantly, which if hee had knowen hee would not have done, but would have done another thing as bad, and is ſorry that he hath not done it. A man conceives a hatred againſt ſuch a man, he miſtaking the man, killes another in place of him ignorantly; when this is told him, he is ſorry that he hath not killed his enemy; when he killes the other man, his *ignorance* is not *willing ignorance*, neyther is it *unwilling ignorance*: It is not *willing ignorance*; becauſe he would not have killed the man whom he killed; it is not *unwilling ignorance*, becauſe hee would have killed his enemy, and was ſorry that he killed him not, ſo that his ignorance was partly *willing*, and partly *not willing*; here he ſinnes *ignoranter*, but not *ex ignorantia*: Ignorantly he killed the man, although ignorance was not the cauſe, for hee did it of ſet purpoſe.

Triplex ignorantia, volens, nolens, non volens.

Aliquis peccat [dupliciter, ex ignorantia, & ignoranter.

The third is called *ignorantia conſequens*, when a man is wilfully ignorant, and drawes on the *ignorance* upon himſelfe, and then excuſeth his ſinne; a man in his drunkenneſſe, killes a child *ignorantly*; this *ignorance*, is a *willing ignorance*, becauſe the man *willingly* was drunke, and contracted this ignorance; and therefore he ſhould be puniſhed both for his dunkenneſſe, and for his murther; this is called an *affectate ignorance* and willing.

Prop.

The ſecond propertie of the will.

The ſecond propertie of the *will*, is the *libertie of the will*, whereby it chuſeth freely.

Duplex libertas, originalis & formalis.

Some of the *ſchoolemen* hold that *freedome* is *originally* in the *underſtanding*, and *formally* in the *will*, as *Aquinas*: others hold that this *freedome* is *formally* both in the *underſtanding*, and the *will*; but firſt in the *underſtanding*, and then in the *will*, as *Durandus*; but we hold that *freedome* is onely in the *will*.

That freedome is not originally in the underſtanding.

Wee will ſhow that this *freedome* cannot bee *originally*

nally in the *understanding*, by these two reasons.

First, the *understanding* is neither free from *coaction*, nor naturall necessitie: it is not free from coaction; for the *understanding* is forced to know a thing which it would not know, *contra inclinationem totius suppositi*, contrary to the inclination of the whole person, as the Divels are forced to beleeve that there is a God; so, a man that is sicke unto death is forced to beleeve that he shall die, contrary to the inclination of the whole man who would live; but the *will* can no wayes be thus inforced to *will*. Againe, the *understanding* is not free from *naturall necessitie*; for if arguments which necessarily conclude be proposed to it, it cannot chuse but beleeve them: if probable arguments be proposed to it, then it hath but a conceipt or opinion, with a feare to the contrary: but if arguments of like probabilitie on both sides be proposed to it, here it is *necessitate* to doubt, unlesse the inclination of the *will*, come in, to incline it rather the one way than the other? we may imagine any thing that we please, but we cannot give our lightest assent unto a thing, unlesse there be some colour of reason at least to induce.

Reason. 1.

Voluntas sequitur rationem, ut indicativum, non ut impulsivum.

All the powers of the Soule, are determinate by the *will* in their actions, and that necessarily, without any *freedome* in them; as the seeing eye, cannot but necessarily see colours, if they be layd before it; so the *understanding* is forced to *understand*, when truth is layd before it; but the will although it be determinate by the *understanding*, yet this determination takes not away the *libertie* of the *will* and places it in the *understanding*, *originally*; againe, the *understanding* is determinate by the object, *necessarily* and *naturally*: but the *will* is determinate by the *understanding*, *necessarily* yet *freely*.

Reason. 2.

Freedome is *radically* and *originally* in the *will*; there-

Conseq.

fore *Bellarmvine* halts here, both contrary to himſelfe and to others of his owne coate; he is plainely contrary to himſelfe, as *Benius* the *Ieſuite* markes well; for firſt (ſaith *Benius*) he placeth libertie *radically* in the *underſtanding*, whereby the *will* is determinate by *the laſt judgement of reaſon*; and yet in the third Booke and eight Chapter, of *free will and grace*, *Bellarmine* ſaith, *Voluntas in eligendo libera eſt, non quod non determinetur neceſſariò a judicio vltimo & practico rationis; ſed quod iſtud ipſum vltimum & practicum judicium rationis in poteſtate voluntatis eſt*, that is, *The will is free in chuſing, not that it is determinate neceſſarily by the laſt judgement of reaſon, but becauſe this ſame laſt judgement of reaſon, is in the power of the will.* *Benius* ſaith, that hee cannot ſee how theſe two can ſtand together, that the *underſtanding* in the *laſt Iudgement* ſhould determinate the *will*, & that the ſame *laſt Iudgement of reaſon* ſhould be in the power of the *will*: ſo that the patrons of free *will* in Man, doe not agree among themſelves concerning the originall of *freedome*, ſometimes placing it in the *underſtanding*, and ſometimes in the *will*. Here wee conclude, that, that freedome is originally in the *will*, for when the *underſtanding* hath demonſtrate the truth unto the *will*: although the *underſtanding neceſſitate* the *will* to chuſe; yet it doth not *inforce* it; but it chuſeth that which it chuſeth *freely*.

That freedome is not formally both in the underſtanding and the will.

Secondly, we will ſhew that this *libertie* is not both in the underſtanding and the *will*, *formally*; for if it were *formally* in both, then it ſhould follow that there were two *free wills* in man, one in the *underſtanding*, and another in the *will*; and conſequently a double election, and a double cauſe of ſinne; but the formall cauſe of ſinne is in the *will*; therefore *Bernard* ſaith *Ceſſet voluntas propria, & infernus non erit*, that is, Let the *will* ceaſe from ſinning, and there ſhall not bee

a hell; therefore there cannot be a formall cauſe of *freedome* in the *underſtanding*.

It reſts then that *freedome* is both *originally* and *formally* in the *will*. We muſt not thinke this an idle ſchoole diſtinction, and ſo let it paſſe; for covertly under this, (that they make the *underſtanding*, to be radically and *originally free*,) they cover their poyſon of *free-will*, and ſo vent it to the world: for *freedome* being originally in the *underſtanding* ſince the fall (unto good;) it directs the *will* in every action; and the *will* being determinate by the *underſtanding*, then there muſt bee yet *free-will* in Man ſince the fall, naturally to embrace good, as well as evill.

Quæſt. What is the *underſtanding* to the *will* then, whe the *will* chuſeth, ſeeing it is not the originall of the liberty thereof?

Anſw. It is the *cauſe* of the *determination* of the will, but not of the *liberty* thereof: It cannot bee the *efficient cauſe* of the *liberty* of the *will* although it might ſeeme ſo to bee; as for example: remiſſion of ſinnes is promiſed and given, if *we forgive men their treſpaſſes*: yet our forgiving of men their treſpaſſes, is not the *cauſe* why God remits our ſinnes, but a *condition*; ſo, the fire heateth not, unleſſe there bee a mutuall touch betwixt the *agent* and the *patient*, but yet this mutuall touch of the agent and the patient, is not the cauſe why the fire burneth but a *condition*; So, although the *will* chuſe not without the light of the *underſtanding*, yet the *underſtanding* is not the *cauſe*, why the will chuſeth *freely*, but a *condition* without which it could not chuſe; the *cauſe* is one thing, but the *condition* is another.

Intellectus eſt cauſa determinationis, non libertatis.

Aliud eſt conditio, aliud cauſa.

Bellarm. de grat. & lib. arbit.

Obiect. A *condition* never preceedeth an effect; as yee cannot ſee unleſſe the window bee opened, and yet it

it will not follow, that if the window be opened (which is the *condition*) that yee will ſtreight ſee, unleſſe the light come in; (which is the cauſe why we ſee:) but when the *underſtanding* ſhoweth the light to the *will*, it is not as a *condition*, but a *cauſe*, why the *will* chuſeth this thing, and not that; as the light makes the colours actually viſible, which were but *potentially* viſible, before the light did ſhine.

Conditio duplex, cauſalis, & conditionalis.

Anſw. There is a twofold *condition*. Firſt, when the *condition* includes a *cauſe*: as *if a man breath, he hath lungs*; here the *condition* of *breathing* is his *lungs*; which is alſo the *cauſe* of his *breathing*. Secondly, there is a *condition*, which is onely a *condition*, and includeth no *cauſe* in it; as the opening of the window is the *condition* without which we cannot ſee: if the window be not opened, the light cannot come in; and yet the opening of the window is not the cauſe of the light, for the cauſe is in the light it ſelfe, why the object is viſible. Againe, the light ſhining upon the object is not the *cauſe* of our ſeeing the object, for the cauſe is the eye, and the light is the condition without which we cannot ſee the object. So, the *underſtanding* is onely but a *condition* to the *will*, and not a *cauſe*, why it chuſeth freely, becauſe the *freedome* of the *will*, is onely in it ſelfe, embracing the object *freely*, without any externall cauſe mooving it.

A collation betwixt the will of the Angels, God, and Man.

The will of God neither turnes nor returnes; it is like the pole which ſtands immoveably in the firmament: the will of the Angell turnes, but returnes not; it is like the winde, which being ſetled in one ayrth ſtands ſtill there: but the will of Man both turnes and returnes; it is like the winde, ſometimes in this ayrth, and ſometimes in that.

Coll 2.

Betwixt the will of the Angels, innocent, ſecond, old, and renewed *Adam*.

In the Angels there was *primum inſtans, & ſecundum inſtans*; the Angels, *in primo inſtanti*, were *incomplete*

completè liberi, they were then but *viatores*; for although they did at the first onely actually chuse good, in the *first moment* of their creation, yet they were not confirmed in good, *Iob.* 4. 18. *he found not constancy in his Angels*: but in the *second instant*, the good Angels, were *completè liberi* and confirmed in good; as the bad Angels were setled in evill, the good Angels confirmed in good, were *comprehensores*, but not *viatores*; and the bad were confirmed onely in evill, and are continually *viatores*. So the first *Adam* was *incompletè liber* and *viator*, and therefore might chuse either good or evill; so the renewed *Adam* is *incompletè liber & viator*, because naturally he chuseth evill, and by grace he may chuse good; but, the *second Adam* Iesus Christ, being both *comprehensor* and *viator* is *completè liber* and cannot chuse evill; the *old Adam* is *viator* onely, and chuseth onely evill.

Duplex instans angelorum, primus, & secundus.

When the Divels and wicked men are sayd to be determinate to evill, it is not so to be understood that they are determinate to one sort of evill onely, for they may goe from one sort of evill to another; as the Divell inticed the *Iewes* to kill Christ, and yet hee inticed *Peter* to disswade Christ from going to *Ierusalem*, that he might be saved; & yet they are still determinate to evill.

An Angell differeth from the Soule of Man foure wayes. First, *naturally*, for the Soule doth animate the Body, but an Angell animates not a Body. Secondly, they differ in their *definition*, for the Soule is a reasonable creature, but an Angell is an intellectuall creature. Thirdly, the Soule may be mooved by the inferior faculties, but the Angell is onely mooved by God. Fourthly, the Soule makes choice either of good or evill, but an Angell of good onely, or of evill onely.

Colla. 3.

Betwixt the Angels and Man.

Quatuor modis differt angelus ab homine, 1. naturaliter, 2. logice, 3. metaphysice, 4. theologice.

Willingnesse is the most absolute perfection of the will, and therefore when the Saints ayme at this, it is

Conseq.

is noted as one of the higheſt degrees of perfection in this life to be willing to doe good. *Pſal.* 110. *My people are a willing people.*

Duplex libertas voluntatis, contrarietatis & contradictionis.

The *liberty* of the *will* is twofold, the *liberty of contrariety* and the *liberty of contradiction*: Man had *liberty of contrariety* before his fall to chuſe good or evill, and *liberty of contradiction*, to doe, or not to doe: theſe two ſorts of *liberties* are not the perfecteſt eſtate of the *will*, for when it hath power to chuſe or not to chuſe, it imports a weakeneſſe in it, but when it is determinate to the good, then it is fully ſatisfied, this is reſerved for Man in glory. The Apoſtle, *Rom.* 6. 18. uſeth this word *liberty*, more improperly, when he ſaith, *free from Iuſtice, and ſervant to ſinne*; when hee calleth this *freedome*, it is moſt improperly *freedome*; for, *if the Sonne make us free, then wee are free. Ioh.* 8. 36. ſo we ſay *to ſerve God*, this ſervice is not properly ſervice, but *freedome*.

The ſecond property of the will.

The eſſentiall property of the *will*, is *freedome*, that it cannot be compelled by no externall agent in the free chuſing; although in the externall action thereof it may be forced.

God worketh diverſly upon the *will*; ſometimes hee changeth the *will*, and convertes it; as when hee changed and converted the *will* of *Saule*, and made him an Apoſtle. Secondly, ſometimes he changeth the *will*, but converts it not; as when *Eſau* came againſt his brother *Iacob*, hee changed his will, and made him *fall upon his necke and weepe, Gen.* 33 4. But yet converted him not; ſo when *Alexander the Great*, came againſt *Ieruſalem*, minding to deſtroy it, the Lord changed his minde, and made him courteous to the Iewes, by granting them ſundry priviledges, and beſtowing gifts upon them; here his minde was changed, but not converted. Thirdly, ſometimes God neyther

ther changeth nor converts the *will*, but restraines it; as the will of *Laban* when he came against *Iacob*, *Gen.* 31. 24. and *Attila* when he came against *Rome*. Fourthly, sometimes God neither changeth, nor converteth, nor restaines the will, but he over-rules it, as he did the will of the Iewes who crucified Christ: all these wayes God workes upon the will, but hee never compels it.

Although the *will* cannot be compelled, *in actu elicito*, in the owne free choyce; yet *in actu imperato*, in the commanding act, it may be compelled; as when they drew the Martyrs against their *will* before their idols, putting frankincense in their hands to burne it before them: So *Ioh.* 21, Christ saith to *Peter*, *they shall draw thee whether thou would'st not.*

Duplex actus, elicitus & imperatus.

As the *will*, in the *commanding act* may bee *compelled*; so the *will* in the *free chusing act* may be *necessitate*.

Prop. Illust.

There is a threefold *necessitie*. First, when the *necessitie* ariseth from *within*; this is called, *necessitas ab intrinseco*, as the blessed in heaven are mooved, by the proper inclination of their *will* to love God necessarily. Secondly, when the *necessity* ariseth from *without*; as when the will is indifferent in it selfe, to doe or not to doe, to goe this way or that way. When *Nebuchadnezzar* stood in the parting of two wayes, *Ezech.* 21. doubtfull whither to goe, towards *Ierusalem* or *Rabbah*; the Lord determinates his will to goe towards *Ierusalem*. Thirdly, in respect of the *end*; as a man is to passe over a water, but hee cannot goe to the other side without a boate. These three sorts of *necessities* take not away the liberty of the will, although they necessitate it; the first sort of *necessitie* takes not away the *libertie* of the *will*, although it *necessitate* it; for this *will* is *internum principium sui motus*, and this *libertie* cannot be taken from it, unlesse it bee destroyed:

Triplex necessitas, ab intrinseco, ab extrinseco, & ratione finis.

the

the ſecond ſort of *neceſsitie* takes not away the *freedome* from it; for the will cannot be both *inforced*, and yet *free*; as heate cannot bee made cold: but yet the *Will* may be neceſſitate; for as the water which is cold may be made hoate, ſo the will which is *free* may be *neceſsitate*: and the third ſort of neceſſitie eſtabliſheth the freedome of the will.

The firſt collation betwixt the innocent, renewed, old, and glorified *Adam*.

Man in his firſt eſtate had free choyce of good or evill, but was *neceſsitate* to neither of them: in his ſecond eſtate, he is a ſervant to ſinne and *neceſsitate* to it; in his third eſtate, hee is free from the ſervitude of ſinne, but not from the *neceſsitie* of it: in his fourth eſtate hee is voluntarily good, and neceſſarily good, but hee is not free *libertate indifferentiæ*, as man was before the fall, for that includes a weakeneſſe in it.

Coll. 2.

In Adam's firſt eſtate his will was *free* from ſinne, and neceſſity of ſinne, becauſe hee had neither *internum*, nor *externum principium*, to move him to ſinne; ſo hee was *free* from miſery but not from mutability. In his ſecond eſtate he is ſubiect to the *neceſsitie* of ſinning, to miſery, and to the ſervitude of ſinne; but free from coaction. In his third eſtate, hee is free from the dominion of ſinne, from the ſervitude of ſinne, and from compulſion, but not from the neceſſitie of ſinning. In his fourth hee ſhall bee free from miſery, ſervitude, mutability, and neceſſity of ſinning; but not from neceſſity and willingneſſe to love God. In his firſt eſtate he was *liber*, free; in his ſecond eſtate hee was *ſervus*, a ſervant to ſinne; In his third eſtate hee is *liberatus*, freed from ſinne; but in his fourth eſtate hee ſhall be *liberrimus*, moſt freed from ſinne.

Prop.

The *will* working *freely*, hath power to determinate it ſelfe as it is directed by the *underſtanding*, in civill, and morall actions, and in indifferent things; but in actions ſpirituall it is onely determinate by God.

The

Illust.

The *will* hath power by the light of the understanding to determinate it selfe, in civill, and morall actions; and God in these likewise doth determinate the will, *Prov.* 21.1, *The Kings heart is in the hands of the Lord, and hee turnes it as the rivers of water*; when the King determinats his owne heart, the Lord also determinates it; for every particular agent, determinates his owne instrument to his worke; but the will is the instrument of God, (for onely the uncreated will hath an independant power) therefore the *Will* being but a second cause. is determinate by God. When God determinates the will in civill things, hee doth it by changing, restraining, or over-ruling it; but when he determinates the will (which cannot determinate it selfe) in spirituall things, then hee converts the will and inclines it, and here he is the sole and onely cause.

Sola increata Voluntas est independens.

Object. That which is moved from a cause without it selfe, is saide to be *compelled*; but the will cannot be *compelled*, therefore it may seeme that it cannot be determinate by God,

Answ. That which is moved by an *externall cause*, is saide to be *compelled*, if the *externall cause* take away the proper inclination of the *second cause*; but if it leave the *second cause* to the owne proper inclination, then it is not saide to be *compelled*, but to worke *freely*.

Object. But the motion is rather ascribed to him who mooves, than to that which is mooved, as wee say not that the stone killed the man, but the man who threw the stone; if God then moove the *Will*, it might seeme that the will were free and not to be blamed in the action

Answ. If the *will* were so mooved by God that it mooved not it selfe, then the *Will* were neither to bee praised nor to bee blamed: but seeing it is both

both mooved and mooves it ſelfe, and is not like a ſtone in a mans hand, which is mooved and moves not it ſelfe; therefore it is to be blamed in the ſinfull action.

The *Will*, in morall and civill actions, is not determinate, in the meanes, which leade to the end: (for that the underſtanding doth onely;) but reſpecting the end, it both determinates it ſelfe *naturally*, and is determinate by God; but in ſpirituall thing, it is onely determinate by God, both in the meanes and in the end, *Philip.* 2. 13. *It is God who worketh both the will and the deed in us.*

Conſequence. The grace of God determinates the *Will* onely to good: therefore theſe extenuate mightily the grace of God, who grant, that God in the *converſion* of Man doth powre in a *ſupernaturall grace* in his heart; but yet this grace doth not determinate the heart of man, for that the *will* doth *naturally* and *freely*: and to draw out the act of Faith (ſay they) there needs no concurrance of the grace of God, but onely moral perſwaſions. So *Fonſeca*, who holds that God onely ſets the will on worke, but leaves the will to worke by it ſelfe, he determinates (ſaith he) onely *in ſpecificatione*, but not *in exercitio*; in inclining the will to embrace ſuch an object, but the operation about that object is left free unto the *Will* it ſelfe, this it may performe freely without Gods grace.

Corvinus cap. 43. pag. 642. ſo Fonſeca.

Object. But it may ſeeme that God determinates the ſinfull actions of men as well as their morall, both in the meanes and in the end, and is the cauſe of the one as well as of the other, as God knoweth certainely that the *Antichriſt* will ſinne; therefore the *Will* of the *Antichriſt* is determinate to ſinne, by the decree of God.

Anſw. This followeth not, becauſe putting the decree of God, the *Antichriſt* will ſinne; theſe two goe not together as the cauſe and the effect, for Gods decree is not

Eternum decretum Dei ponit infallibilitatem conſequentis, ſed non conſequentia.

not the cause why the *Antichrist* sinnes; but it onely followes Gods foreknowledge and is not an effect of it, for there is a twofold connexion of things; first, of the *cause* with the *effect*, and so the *effect*, necessarily followeth the *cause*. Secondly, of the *antecedent* with the *consequent*: the sinne of the Antichrist is the consequent of Gods decree infallibly, but not productively, because the decree is not the cause of it.

Duplex rerum connexio rerum, 1. causæ cum effectu, 2. antecedentis cum consequente.

Object. But it may seeme that Gods decree is the cause of sinne: *Ioh.* 12. 39. *They could not beleeve, for Esay said, he blinded their eyes, and hardned their hearts.* Here it might seeme that the Prophets prediction was the cause of the hardning of their hearts, and not the antecedent of it onely.

Answ. These evill things God foreseeth to fall out, because they are to fall out; and they fall not out because hee foreseeth them to fall out: when I see a man writing, he writes not because I see him writing, but because he is writing therefore I see him write; so, the *Antichrist* sinneth not because God foresaw him to sinne, but because the *Antichrist* was to sinne therefore God foresaw him to sinne. God foreseeth other wayes good actions, for hee decreeth them, and they fall out as effects of his decree; but it is farre otherwayes in mans sinfull actions, for they are not the effects of Gods decree, but a necessary consequent of it.

The essentiall propertie of the *Will* (which is *libertie*) cannot be changed, but the equalitie of the *will* (which is good or evill) may be changed.

There are two things to be considered in the *will*. First, οὐσία or the *essence* of it. Secondly, ἐνέργεια or the operation of the *will*: the *essence* of the *will* cannot be changed, but the operation may bee changed it: may lose holinesse and sanctification in the choyce, but not the *essence*

of it: a clocke when it is out of frame sheweth the time but not the true time of the day; and as the saylers compasse stricken with thunder, the point of the needle stands alwayes at some ayrth, but not at the right ayrth; and so when Wine is turned inter vinegar it keepeth still the colour and quantitie, but it hath lost the right relish: so the *will* of man after the fall, *freely chuseth* that which it chuseth, *Non corrumpitur quoad agendi radicem sed terminum.*

A collation betwixt the innocent and old *Adam.*

Man in first estate, *willed* onely good, both in the *end*, and in the *meanes*: but man in his corrupt estate *wils* the *end*, either as good or apparent good; but hee maketh choyse of the *meanes* often as evill: the will respects the end, and election the meanes; no man wils the end as it is evill; but the meanes leading to this end are oftentimes chosen as evill. The adulterer and the theefe, they will the proper *ends* of their adultery and theft (which are pleasure and gaine) as good or at the least good in show; but the meanes they know are oftentimes evill, and chuse them as *evill* that they may attaine to their *ends*. Againe, the unregenerate man sometimes *wils* the end but not the meanes. *Pro.* 13. 4. *The sluggard wils, and he wills not*; he *wils* the *end* becauſe it is good; but he *wils* not the *meanes* becauſe they are painfull and laborious; so *Hos.* 10. 11. *Ephraim as an oxe delighted in threshing but not in plowing*; hee delighted in threshing, becauſe the oxe might not bee muzled when hee did thresh; *Deut.* 25. 4. but hee delighted not in plowing; that is, to take the paines to plow up his heart, and mortifie his sinnes; *Balaam* wished, *that hee might die the death of the righteous*, *Num.* 23. 14. but hee endeavoured not to live the life of the righteous.

τελος quα τελ⊙ αγαθον; *sed media eliguntur plerunque ut mala, ut finem assequamur.*

Prop.

Man after his fall had *liberty* in civill and morall actions.

This *libertie* which man hath now in his corrupt estate, unto any good, hath sundry impediments both outward and inward; and although our election be *free* yet the execution thereof is not in our hands. There bee three externall impediments in our *libertie*; first, Gods overuling of the *will* of Man, who although he take not away the libertie of the will from us, yet hee oftentimes furthers us in good, and hinders us in evill; and bridles so the fury of the wicked that they cannot come to the ends which they ayme at; as wee see in *Ieroboam*, 1 *King.* 13. 5. and *Sennaherib*, *Esay* 37. 29. For the wayes of man are not in his owne power, *Pro.* 16. 9. The second impediment of our libertie is *Sathans seducing*, who oftentimes seduceth the will when it is inclyned to good, and perswades it to evill, *Ephe.* 2. 2. which perswasion is effectuall in the sonnes of infidelitie: sometimes Sathan hindreth the children of God, as he hindred the Apostle that hee should not come to the *Thessalonians*, 1 *Thess.* 4. 17. 18. The third outward impediment is, the *multitude of objects* laid before us, which partly allure the minde if they bee pleasant, and terrifie the minde if they be fearefull.

The inward impediments which hinder the *wils libertie*, are. First, the *want of Gods image*. Secondly, the *blindnesse of the understanding*. Thirdly, *the infirmitie of the will*. Fourthly, a *naturall violence*. Fifthly; a *proneneſſe to evill*. Sixtly, *the vehemencie of the affections*, which draw the *will* after them, and trouble the *Iudgement*.

Illust.

Impedimenta libertatis humanæ sunt, vel extra se, vel in se.

Impedimenta externa sunt deus, diabolus, et externa obiecta.

Impedimenta interna sunt, destitutio imaginis Dei, cæcitas intellectus, infirmitas, vel tentatio, naturalis violentia, pronitas ad malum et vehementia affectionum

Chap. XVII.

Of Mans Will in his conversion.

Prop. The third property of the Will.

IN the first point of Mans *Conversion*, God infuseth a new habite of grace.

Illust. The *conversion* of Man is not wrought, first by stirring up of his *Will*, or by alluring or perswading him, but by powring grace into the heart. *Socrates* sayd that he was but to his schollers like a midwife; for a midwife doth nothing but helpeth forth the birth already conceived: so he sayd, that he onely but drew forth the wit, which was naturally within the schollers. But it is not so in the first point of a mans conversiō, for the Preacher doth not helpe forth the graces in a man; but he is like a father, *begetting him anew againe through the Gospel*, 1. *Cor.* 4. 15.

Man before his *conversion* to grace is *passive*.

Illust. *Potentia, vel est prox pinqua, vel remota. possiva, vel merè passiva.*

There is in some *patient* a *neere power*, as when powder is laid to the fire it hath a *neere power* to be kindled by the fire. Secondly; there is in some *patient a remote power*, as when greene wood is laid to the fire, it may be kindled although it be long ere it burne. Thirdly, there is in a *patient* a *passive* or *obedientiall power*, or that which they *cal potentia*, δεκτικὴ or *susceptiva*, as when the potter makes a vessell of clay. Fourthly, there is a *meere passive power*; as a stone hath no aptnes to be made a *living creature*. Man before his *conversion*, is not like powder, which had a *neere power* to take fire; he is not like greene wood which hath a *remot power* to take fire; he is not like the stone that is *meere passive*; but he is like the clay in the potters hand that is passive and capable to bee formed according to the will of the potter; and in this sense is that of *Augustine* to be understood, *Velle credere est gratiæ, sed posse credere est naturæ, to be willing to beleeve is of grace, but to be able to beleeve is of nature*; wch *Cajetane* expounds wel, *posse credere* is meant of the *potential* or *obedientiall power*.

God

God hath three ſorts of workes which hee workes in our *inſtification*. Firſt, ſuch workes as are onely propper to God, as to ſtand at the doore and knocke, *Revel.* 3.20. to open the heart, and to inſpire, &c. In which our will, giveth neither concourſe nor co-operation; therefore in theſe we are onely paſſive; and the will is *actived*, not being as yet *active* it ſelfe; *Non habet activum concurſum hic, ſed ſolum modo recipit*, the wil hath no active concourſe unto grace here, it hath onely an aptneſſe to receive, faith being wrought in it. Secondly, the begetting of new qualities in the habite; as Faith, Hope, & Charitie; for to the bringing forth of ſuch excellent qualities, nature can doe nothing; Man here alſo is paſſive, as the ayre when it is illuminate by the light. Thirdly, ſuch workes in the act, as to beleeve, repent, &c. which God workes not in us without us; unto which purpoſe is applied that of *Paul*, 1 *Cor.* 15. *The grace of God with me*; and that of *Auguſtine*, *eo operando perficit, quod operando incepit*; ſo the will of man, by this concurring grace is made, *pediſſequa*, and a ſubordinate agent under grace, grace being *comes* and *dux*; and the will being *pediſſequa*, *ſed non prævia*, attending grace, but no wayes going before.

Illuſt. 2.

Tria genera operum Dei nobis operatur in noſtra iuſtificatione.

Auguſt. Epiſt. 106.

Prop.

In the point of Mans *converſion* the will being moved, afterwards mooves it ſelfe.

Illuſt.

This action of the will is, firſt from *grace*; and ſecondly, from the *Will* it ſelfe; in both theſe acts God concurres as the firſt agent, and the will as the ſecondary. In the eſtate of corruption, the *will* is the true *efficient cauſe* of ſinne, in the eſtate of *juſtification*, the *will* is truely indued with grace; but in both theſe eſtates the *Will* is a true *efficient*, but differently: for in the ſinfull eſtate the will is the *principall efficient*; but in the eſtate of grace it is ſubordinate to the grace of God, and not collaterall; the holy Ghoſt quickening it and reviving

uing it to worke, and ſo by the grace of God wee are that we are, 1. *Cor.* 15. 10.

Voluntas conſideratur ut eſt natura quadam, & ut eſt principium ſuarum actionum.

Queſt. Whether is the *converſion* of Man, with his *Will*, or againſt his *Will*?

Anſw. The *Will* is conſidered two wayes. Firſt, *Vt eſt natura quædam*, as it is a creature ready to obey God, who rules the vniuerſe. Secondly *Vt eſt principium ſuarum actionum*, whereby it *freely wils*, or *nils*; in the firſt ſence, it is not againſt the *Will* that it is converted; in the ſecond ſence, as it is corrupted, *willing ſinne freely*, (before ſinne be expelled) it is againſt the *Will*. The water hath the proper inclination to goe downeward to the center, yet when it aſcends upward and keeps another courſe, *ne detur vacuum*, leſt there ſhould bee any emptines in nature, it runns a courſe contrary to the owne proper inclination: ſo when the *will* obeyeth God, (in the *firſt act* of mans *converſion*,) it is not againſt the *Will*, if yee reſpect the *Will* as it followeth the direction of God; but if yee reſpect the *Will*, as it is corrupt and ſinfull, it is againſt the will to obey God.

Thom cont. gentil. de miraculis.

Queſt. Whether is the *converſion* of man, a *miracle* or not?

Duæ conditiones requiruntur ut aliquid ſit miraculum, 1. ne cauſa ſit occulta, 2. ut ſit in re, unde aliter videatur debere evenire.

Anſw. Wee cannot call it a *miracle*; for there are two condicions required in a *miracle*. Firſt, that the cauſe which produceth the effect, bee altogether unknowne to any creature; for if it be knowne to ſome, and not to others, it is not a *miracle*; the eclipſe of the Sunne, ſeems to the country man a *miracle*, yet a *Methematician* knoweth the reaſon of it, therefore it is not a miracle. The ſecond condition required in a *miracle* is, that it bee wrought in a thing which had an inclination to the contrary effect; as when God raiſeth the dead by his power, this is a *miracle*, becauſe it is not according to the nature of the dead that ever they ſhould riſe againe: So when Chriſt cured the blind, this was a *miracle*, for nature would

would never make a blind man to see; so when Christ cured *Peters* mother in law of a feaver on a sudden, this was a *miracle*, for nature could not doe this in an instant. If any of these two former conditions bee lackeing it is not a *miracle*. Therefore in the defect of the second condition, the creation of the world is not a *miracle*, because such a great effect is proper to the nature of so glorious a cause: but if Man or Angel could create, it were a *miracle*, for it is contrary to their finite nature to produce such an infinite effect. So, the creation of the Soule is not a *miracle*, because God worketh ordinarily here, nature preparing the Body then God infuseth the Soule. But if God should create a Soule without this preparation of nature, this shonld bee a *miracle* in respect of the second condition; as when hee created *Eua* without helpe of *Adam*, and Christs manhood in the wombe of the Virgin, without the Virgine. So the *conversion* of Man is not a *miracle*, because the reasonable Soule was once created to the Image of God, and is againe capable of the grace of God. When wee heate cold water by fire, although it bee contrary to the inclnation of the forme of the water to bee hoat, yet it may receive heate, and when it receives heate it is not a *miracle*. But improperly the *conversion* of Man may bee said to bee a *miracle* in respect of the first condition required in a *miracle*, because it is done by God who is an unknowne cause to us, and although it bee not properly a *miracle*, because the second condition is deficient, yet it is a greater worke than a *miracle*, *Nam aliquid est maius opus, sed minus miraculum, vt creatio.*

Creatio est opus magnum, sed non miraculosum.

In Mans *conuersion* we must not take from grace, and give to nature. *Prop.*

It was a *maxime* received amongst the Iewes, *Satius est addere de profano ad sacrum, quàm demere de sacro* *Illust.* 1.

& addere ad profanum; they had rather take from the prophane day, and adde to the Sabbath, than to take from the holy Sabbath, and adde to the prophane day: but men now had rather take from grace and give to nature, than take from nature and give to grace.

When the Fathers laboured to overthrow one error, they fell in another: as a gardner when hee goeth to make streight a crooked sprigge, hee bends it sometimes too farre the other way: so they, that they might absolutely defend the grace of God against the maintainers of *free will*, they rooted out *free will*, and gave man *freedome* in no actions, but concluded all under the necessitie of Gods predestination as did the *Stoickes* among the heathen. But wee must not so stand in the defence of grace that we overthrow *free-will*, neither must wee ascribe that to *free-will*, which is due to grace onely.

Iesuita triplicem scientiam statuunt in Deo, 1. simplicis intelligentia, 2. visionis, 3. media.

The *Iesuites* that they may plead for *free-will* in man, have found out a new platforme of mans salvation; for first, they establish a *middle sort of knowledge in God*; by which he knoweth things that are to come, (not absolutely but conditionally) what man or Angell may bee able to doe by the freedome of their wils, no decree of God going before,) considering them in such or such a condition, with such or such circumstances. But there is no such *middle sort of knowledge* in God, for *God knoweth all his workes from the beginning*, *Act.* 15. 18. God knoweth all these things that are conditionall, although they never take effect, absolutely and perfectly: as for example, he foresaw that *Abimelech* the King of *Gerar* would have defiled *Abrahams* wife, nevertheless he hindred him that hee sinned not with her by his restraining grace; *Gen.* 20. 6. *I know that thou didst this in the simplicity of thine heart, therefore I have kept thee that thou should'st not sinne against me, neither touch her.* So, *Exod.* 13. 17. *God would not bring the*

Israelits

Israelits directly to the land of Canaan, but he led them about by a large circuite, lest perhaps (saith God) *it fore-thinke them, when they see the enimy come against them, and they returne backe to Egypt*; this word *perhaps* is not a doubting in God, or *a middle sort of knowledge*, but certainely hee foresaw it would have come to passe, therefore he prevented it by a sure remedy. There is no sort of *knowledge* in God, but either, *simplicis intelligentiæ*, or *visionis*; *simplicis intelligentiæ*, is of things possible, *scientia visionis* is of things that certainly come to passe.

Duplex scientia in Deo simplicis intelligentiæ & visionis.

Obiect. But they alledge that place, 1 *Sam.* 23. 11. 12. when *David* consults with God, what would become of him if hee stayed at *Keilah*, whether the *Keilites* would deliver him into the hands of *Saul* or not: it was answered conditionally in this sence, *if ye stay, Saule will come, and if he come, the Keilits will deliver you up in his hands*: hence they reason thus: God foretold this futer condition: therefore hee foreknew it. But hee foreknew it not by the first sort of *knowledge*, because that is of things possible, which may come to passe, or not come to passe: neither doeth God foreknow this by the second sort of *knowledge*, because that is of things that will certainely come to passe; but it is a third sort of *knowledge*, of things that may come to passe conditionally. Therefore say they, there is *a middle sort of knowledge* in God.

Answ. This sort of *Knowledge*, that is proposed conditionally, is absolute in God, and depends not upon the uncertainety of the condition, for an hypotheticall or conditionall proposition may bee true in the connexion, and yet in the parts it may be false; and so God knoweth it to bee false. The Apostle saith, *If an Angell come from heaven and teach another Gospell than that which wee have taught, let him be accursed*, *Gal.* 1 8. But an Angell cannot come from heaven to teach another Gospell.

Hypothetica propositio, potest esse vera in connexione, & falsa in partibus.

So,

So, 1. *King* 22. 28. *If thou returne againe in peace, the Lord hath not ſpoken by me.* But the Lord ſpake by the Prophet *Micaiah*, and the King was never to returne in peace. Although theſe ſpeeches bee conditionally ſet downe, yet God knowes them abſolutely that they ſhall either come to paſſe, or not come to paſſe: and ſo there is not a middle ſort of knowledge in God.

Queſt. How did God force *Davids* betraying by the *Keilits* unto *Saul*, whether *contingently* or *neceſſarily*?

Anſw. When God lookes *ad oppoſita*, he produceth his effect freely, and contingently, becauſe it muſt either be or not be; as the *Keilits* might have delivered, or not delivered, *David* into the hands of *Saul*; but when God determinates himſelfe to one of the oppoſites, then he abſolutely and neceſſarly foreknowes it; as he knew abſolutely that *David* ſhould flee and not be betrayed: That which is contingent conditionally in the cauſe, may be infallibly neceſſary in the effect; as, if *Peter runne, he mooves*; here hee mooves neceſſarily becauſe hee runnes, and yet hee runnes not neceſſarily; for hee may either runne or not runne: ſo this betraying of *David* was neceſſary in the effect if hee had ſtayed at *Keilah*, but it was contingent in the cauſe, for he might either have ſtayed there or not ſtayed. *Act.* 28. *Paul* ſaith, *If any of you goe out of the ſhippe ye ſhall all periſh*; but if ye ſtay in the ſhippe ye ſhall all bee ſaved: they might have ſtayed in the ſhippe or gone out of her, but reſpecting the event, they behooved to ſtay in the ſhippe and be ſaved: So that, contingent things fall under the providence of God, and Gods providence takes not away their contingency, no more then it did alter the nature of the bones of Chriſt, when he foreſaw that a bone of him ſhould not bee broken, *Ioh.* 19. 36. but neceſſarily the events of them follow and are foreſeene of God. When God wils a thing, it comes not

Conditionale in cauſa, poteſt eſſe neceſſarium in effectu.

not necessarily to passe; but when God wils a thing necessarily, then it must come to passe: God wils the eclipse of the Sunne, hee wills but this contingently, because it may either be or not be; but when he wills the eclipse necessarily, then it must come to passe; *in sensu conjuncto*, that which he wills it must come to passe; but *in sensu diviso*, that which hee will, may not come to passe; for he needed not to have willed it: for as *Thomas* in his Booke, *contra gentiles* saith; *Quædam eveniunt ex necessitate suppositionis & immutabilitatis, eo modo quo provisa sunt, scil. contingenter & liberè: ea quæ Deus determinavit liberè & contingenter eventura, ea contingenter evenient; & necessariò quæ determinavit necessariò.* That is, *some things fall out by necessitie of supposition and immutabilitie, that same way whereby they are foreseene*: to wit, *contingently and freely; but these things which God hath determinated to fall out contingently and freely, they shall fall out contingently; and these things that he hath determinate necessarily to come to passe, shall of necessitie be.*

Quest. Seeing the purposes of God are absolute, why are his promises and threatnings set downe conditionally?

Answ. He sets them downe conditionally to move sinners more earnestly to repent. *Ion.* 3: 5. *Yet fortie dayes and Ninive shall be destroyed.* But hee keepes up the condition here, to moove the *Ninivites* the more earnestly to repentance; and the event sheweth, that this was Gods purpose not to destroy the *Ninivites*, because they repented; here by degrees he manifests his counsell unto them.

Example, when a towne is beleaguered, the Counsaile of warre ordaines that whosoever goes upon the walles shall die the death, this is to terrifie souldiers, that they goe not upon the wals; the enemie makes a sudden assault

in

in the night, a ſouldier runnes up upon the walles, and repells the enemy: whether ſhall this man die for it or not? the Counſaile of warre explaines themſelves, and that which they ſet out abſolutely before, they interpret it now this way; our meaning was that no ſouldier ſhould goe up upon the walles that he might not give intelligence to the enemy: but this ſouldier hath repelled the enemy; therefore hee hath not violated our Law, neither is he culpable of death. See the example of *Ionathan*, 1. *Sam.* 13. So when God ſaith fourty dayes, and *Ninive* ſhall bee deſtroyed, keeping up the condition, *if they repent not*; when they repent, hee explaines his former ſentence, and ſhewes that it was not abſolutely his meaning they ſhould die, but onely to terrifie them, and to moove them to repentance.

Voluntas neque eſt cauſa neque conditio prædeſtinationis ut Ieſuitæ ſtatuunt.

The *Ieſuites*, when they ſubordinate the *will* of Man, to this conditionall knowledge in God; they leave Mans *Will* indifferent here, to chuſe or not to chuſe; and upon this *freedome* of Mans Will, they ground the decree of God, to predeſtinate this man, and to reject that man. But if this platforme hold, then it will follow, that when the *Will* of this Man imbraceth grace, and the *Will* of that refuſeth it, it muſt either be the *cauſe* of predeſtination or the *condition*; but no Chriſtian ever ſaid that the *will* of Man was the *cauſe* of predeſtination, except the *Pelagians* and their followers; if they make this act of the *will* the condition of Mans election, then they iumpe with the *Arminians*, who meaſure the efficacy of grace from the event of the *Will*, which notwithſtanding ſome of the *Ieſuits* ſtrongly denie.

Queſt. If the *will* be neither the *cauſe* nor *condition* of our predeſtination, which is it then?

Anſw. It is but a meane, for the fulfilling of mans predeſtination; for a mans name is not written in the Booke of life becauſe hee aſſents willingly, to the promiſes of

of the Gospell, and beleeves them : but because his name is written in the booke of life, therefore hee believes, *Act.*13.48. *As many as were ordained unto eternall life beleeved.* If a King should discerne that none should bee courtiers with him, unlesse they were trained first up in the warres ; this training up in the warres is neither the *cause* nor yet the *condition*, which mooves the King to make choyce of them; it is a meane whereby they are received into the Court, but no motive which mooved the King. So, Faith whereby a man is adopted to be the Sonne of God, is neither the *cause* nor yet the *condition* which mooves God to elect Man, but whom he electeth freely, them he gives to beleve.

If it be asked of *Bellarmine*, wherefore this man is saved and not that man? hee will answere that there is no other cause but the good pleasure and *will* of God.

Secondly, if it bee asked of him ; why hee gives this man *gratiam congruam*, or fitting grace, and not that man? hee will answer: because his will is to save this man, and not that man.

Thirdly, if it be asked of him, wherefore this man receives grace and not that man? hee will answere: because grace is fitting for this man and not for that man ; he calles this *fitting grace*, not when the will is determinate by grace (as wee hold,) *Physica determinatione*, or *Hyperphysica* rather ; neither will he make it to depend *ab eventu*, as the *Arminians* doe from the *Will* of man ; but he findes out a middle betwixt these two, placing it onely *in morall perswasions*, and the efficacy of the willes determination to depend upon Gods grace : for God (saith hee) foreseeth, that the will cannot refuse, because he hath fitted it so to the will, at this time and in this place ; so that he cannot now *absolutely* reiect the grace of God, but *conditionally* : and he saith *in sensu diviso* hee may reiect the grace of God ; but not *in*

Triplex determinatio; physica, Gentu, & moralis.

Duplex sensus, divisus et compositus.

Sensu

Dupliciter aliquid fiat, infallibiliter, et necessario.

sensu composito. Example, when I see a man writing, he cannot but write; and yet considering this act of writing by it selfe, he writes freely; so ioyning Mans *Will* with Gods Decree, a man cannot but *will*; and yet respecting the *will* in it selfe, hee may *will* grace or not *will* it when it is offered to him, because grace doth determinate his *Will* (saith he:) here hee *wils infallibiliter, sed non necessariò*.

But the *Arminians* hold that the *conversion* of man altogither depends from his *Will*, and that there is no other cause why this man chuseth and that man refuseth grace, but onely the *will*.

Fourthly, if it be asked, whether or no this man may resist the grace of God or not? hee will answer; by the *absolute freedome* of his *Will*, hee may resist it; by this it followeth that they will establish a reall act in the *will*, which is neither subiect to Gods providence, nor predestination; but if they acknowledged the consent of the will, to bee a meane for the fulfilling of predestination, in this we would agree with them.

Triplex gratia, sufficiens, abundans, et efficax.

Secondly, the *Iesuits* that they may plead for free will make three sorts of *grace*, *sufficient*, *abundant*, and *effectuall grace*; and they make *abundant grace* a higher degree than *sufficient grace*; as that *grace* which was offered to *Chorazin* and *Bethsaida*, *Mat.* 11. because they had a more effectuall calling than *Tyre* and *Sidon*: they make that *effectuall grace*, when one actually receiveth the grace offred, and applieth it to himselfe.

But this distinction of *grace* cannot hold, for how can that bee *sufficient grace*, which never taketh effect, seeing none was ever saved, or ever shall be saved, by this *sufficient grace*, which is not effectuall; *sufficient grace* hath ever the owne effect, for whom God will have converted, they cannot but be converted, *Rom.* 9. 19. *Who can resist the will of God?* Againe, those that are not converted,

converted, they of themselves cannot be converted, God gives them neither willingnesse nor *sufficient grace* (to whom is he debter?) for if God gave them this willingnes, then it should be both *sufficient* and *effectuall grace* to them.

But we hold that both *sufficient*, and *effectuall grace* are the free gifts of God, because, *without me* (saith Christ) *ye can do nothing*, *Ioh.* 15.5. Neither in *sufficient*, nor in *effectuall grace*. Againe, we hold that *abundant* & *effectuall grace*, are onely offered to the Elect; and that which was offered to *Chorazin* and *Bethsaida* was onely sufficient to leave them inexcusable and not to convert them.

Thirdly, the *Iesuites* plead for nature, holding that God concurres generally onely with the second causes, in giving them a naturall power to worke; but not by mooving and applying them to their operations, as the Carpenter applyeth his axe to cut. Neither (say they) hath hee any influence in the action it selfe; ascribing nothing to God, but the conservation of the second causes; and if hee worke with the second causes, they make not man subordinate to God, but as two causes working together, as a weake and a strong man carrying a loade.

Becan. tract. de deo.

But we hold, that God not onely concurs generally with the second causes, but applies and moves the second cause to worke; not as the second causes are *co-ordinate* with God, but as *subordinate*; so that when God works upon the *Will*, he giveth not only a generall influence, whereby he sustaines the *will*; but also he hath a particular influence into it: neither is the will his fellow helper in the action, but subordinate to him, for in producing of the effect God likewise concurs particularly.

To conclude this point, that the will of man separats not it selfe, 1 *Cor.* 4.7. it is manifest thus; if equall grace bee offered to two, and an inequall effect follow, the one

one of them embracing grace, and the other of them refusing; one of these two absurdities must necessarily follow, either that the grace of God was not an equall remedy for both, because it cured them not both, which is blasphemy; or else that there was not a like corruption in both, which is flat *Pelagianisme*; If mans will make the separation, then the Apostles question, 1. *Cor.* 4. 7. (*who hath separated thee*) is easily answered; and man then should have wherein to boast, *Rom.* 11. 18.

Prop. God is onely the effectuall *cause* of mans *conversion*.

Illust. There are three sorts of *causes*. First a *Physicall cause*. Secondly, a *morall cause*. Thirdly, a *miraculous cause*. A *Physicall cause*, is that which really and truely produceth the effect, and is called an *effectuall cause* in the Schooles. A *morall cause*, is improperly and metaphorically a *cause*, because it produceth not properly an effect, onely it proposeth arguments to induce or to perswade. A miraculous cause is that which worketh above the course of nature.

Trip'excausa, Physica, moralis, et miraculosa.

God in mans conversion, is not onely the morall cause; because morall perswasions suffice not to produce a supernaturall effect, it onely proposeth arguments, counsels, and commands, but cannot incline the heart directly. When a Father holds up an apple to his child; or when the master of the game, sets up βραβεῖον, *a reward* to the runners; he doth nothing but allure or perswade them, hee makes them not able to runne.

Secondly, God is not onely the *morall cause* of mans *conversion*; for then hee should have no greater stroke in mans *conversion*, than the Divell hath, in perverting the children of disobedience, to their destruction: for the Divell in mans destruction, onely inticeth, allureth, and seduceth, but hee changeth not his *Will*; and worketh oncly *per illicium*, intycing him onely to sinne; but

but the man himselfe changeth not his *Will*: God doth not onely worke upon our *Wills* by *morall perswasions*, proposing rewards to us, exhorting and commanding us; but changeth and directly workes upon the will, therfore the Apostle saith, *Philip.* 2. 13. *Both the will and the deed are from him.*

God is the *Physicall cause* of mans conuersion, or rather like a *Physicall cause*, by drawing, inclining, and mooving the heart. A man is put in the fetters, one gets him out of the fetters by one of two meanes. First, he useth *morall perswasions* to him to come foorth, then hee comes as a *Physicall cause* by breaking his bolts and taking him foorth: if God did nothing in mans conversion, but by *morall perswasions*, then he should never come out of the fetters; for by nature hee is like the deafe Adder that stoppeth his eare at the voyce of the enchanter, *Psal.* 58. God is not the *miraculous cause* of mans *conversion*; because the *conversion* of man is not a miracle, as wee have showen before.

Dei non tantum est causa moralis aut miraculosa conversionis humanæ; sed physica, aut quasi physica.

Prop.

When God converts a man to grace; first, hee opens the heart, and then he enters; the heart all this time being dead, untill God awake it.

Illust.

In order of causes, God first hee opens the heart, and then hee enters; but in order of time, when he opens, he enters. The *Iesuites* make God when he enters, the *efficient cause* of mans *conversion*; and they make the heart when it opens, the *materiall*, or *dispositive cause* of mans *conversion*; and one of them goeth about to cleare the matter by this comparison out of *Dominicus a Soto*, thus. When the winde beates upon a window, by entring in, it opens the window, and by opening the window it enters in; in respect of the *efficient cause* it enters in by motion, but in respect of the dispositive cause, it first opens, and then enters.

Greg. de Valen. dis. 8. q 3. p. 4.

Duplex causa; efficiens, & dispositiua.

But his comparison is false, for God must first open

the heart, and enter; before ever the heart open, and wee receive grace; ſo that the ſecond act of God, and our opening, are *ſimul tempore*; for when wee receive, hee opens; and when he hath entred, and opened, wee receive; although Gods opening goe before in order of cauſes, yet in time it goeth with our receiving, as the fiſh taks the hooke, and the hooke the fiſh, at the ſame time; but in order of cauſes, the hooke is preſented firſt to the fiſh.

Bellarmine, in his *ſixt Booke, of Free-will and Grace, Chap.* 15. ſummes up the co-working of the *Grace* of God with *Free-will* in man, in theſe concluſions following.

Concluſ. 1. Man hath *a remote power* before he get grace, to the workes of holineſſe.

Our diſſ. Man hath not *a remote power* to doe good as the grene wood hath *a remote power* to take fire, but onely *a paſſive* or *obedientiall power*, whereby grace makes him able, to the workes of holineſſe.

Concluſ. 2 Man before his converſion, hath not *a neere* and *a perfect power*, (before grace be offered,) to the workes of holineſſe: and therefore in the workes of pietie, he can doe nothing of himſelfe.

Our conſ. This propoſition wee willingly grant, for mans will is not like powder ready preſently to take fire.

Concluſ. 3 *Stirring up grace*, muſt neceſſarily goe before mans converſiõ, whether it be from infidelity to faith, or from ſinne to righteouſneſſe; neither is *helping grace*, ſufficient to mans converſion.

Our conſ. This propoſition might bee granted, firſt againſt the *Pelagians*, who denied all grace, and againſt the *ſemi pelagians*, who acknowledged *preventing grace*, but not *ſtirring up grace*; and we would grant to it, if by *ſtirring up grace*, he meant *infuſed graco*, which after that it is infuſed into the heart of man it ſtirres him up to doe good.

Concluſ. 4 This *ſtirring up grace*, is given to man without any preparation to grace.

We

Wee agree to this proposition, if by *stirring up grace*, he meant *infused grace.* *Our cons.*

Stirring up grace is not granted to man, without his working, although it be given to him without the *co-operation* of *free-will*: this proposition hee goeth about to cleare thus; *stirring up grace* (saith he) comprehends two things in it. First, *initium bona cogitationis.* Secondly, *initium boni desiderij*; but, *to thinke*, and *desire*, are the actions of the *mind* and *will*; wherefore a man cannot *desire* and *thinke* any thing, without his owne action. Yet becaus there are some sudden motions, which antevert all deliberation of reason; therefore they cannot bee the acts of *free-will*, such are these impure thoughts, that are cast into the heart by the Divel, against our *Will* these are the free motions of the *Will*; therefore the Apostle, *Rom*, 7. saith, *I doe not these things, but sinne that dwels in me*; so it may be said of these first good thoughts becaus they proceed not from the *Will*, I doe not these, but the grace of God which prevents me. *Concluſ.* 5

These *primoprimi motus*, which antevert the use of reason, are partly with the *will*, and partly against the *will*, they are not with the *will*, becaus they arise before the consent of the *Will*; neither are they against the *Will*, for then the heart should not delight it selfe in them when they arise. So the first motions of the spirit in the heart, are not altogither with the *Will*, becaus it is sinfull; neither altogether against the *Will*, becaus the *Will* is subordinate to God, and begins to take some delight in them. Wee must distinguish these three motions of the *Will*, *involuntarium*, *voluntarium*, *non voluntarium*: *involuntarium*, when the *will* no wayes wils a thing; *voluntarium* when thee *will* wils it altogether; *non voluntarium*, when it partly wils it, and partly wils it not: in this last sense it is, that our will consents to the working of Gods Spirit in our conversion. *Our diſſ.*

ἀκούσιον,
ἑκούσιον,
οὐκ ἑκούσιον.

Conclus.6. That wee may assent to *stirring up grace*, or to Gods internall calling, *helping grace* is necessary.

Our cons. We agree to this proposition, if this grace bee taken for *infused grace.*

Conclus.7 Neither *stirring up grace*, nor *helping grace*, impose any neceſſity to man, but that he may either chuse or refuse Gods calling.

Our diss. We hold that after *grace* is infused in the heart, although it compell not the *Will* to doe good, yet it *necessitates* it.

Conclus.8 It may bee that two having the same internall motion, the one may be called and not the other.

Our diss. Wee hold, that the *Will* of the man called inwardly, is so determinate by grace, that he cannot but chuse his conversion; but the *will* of the other not being determinate by grace cannot chuse it.

Conclus. 9 The conversion of man to God, as it is *a worke*, it proceeds from *free-will* onely, and Gods generall helpe assisting; as it is *good*, it is onely from grace; as it is *a good worke*, it is partly from the *will* and partly from grace; and hee goeth about to proove this; because (saith he) the efficient cause of humane actions (as they are *actions*,) is the *will* of man; and as they are *free-actions*, they proceed from the *freedome* of the *will*; and as they are *godly actions*, they proceed of grace; therefore grace makes the action, good and supernaturall.

Our diss. Wee hold that the action, not onely considering it, as it is *good*, but considering it, as it is *an action* proceeding from the *will*, is *necessitate* by God.

Conclus. 10 These actions which a man doth after his conversion, he needes not to these actions a new grace, but onely a continuall direction, protecting and keeping the seed already sowen in the heart.

Our diss. Man after his conversion hath neede of a continuall influence of grace, as the Organs have neede continually

nually of one to blow them, otherwayes they will make no sound; they would make the grace of God in man (being once infused,) to be like a cloake, if the pases bee drawne up in the morning, it will goe right all the day.

Concl 11. *Our diff.*

The habite of grace is infused into the heart, but not without the preparation of mans owne will.

We hold that before grace bee infused in the heart, there is no preparation in man. And thus farre *Bellarmine* goeth about to prove that there is *free will* in man naturally yet unto good, and would extenuate the grace of God.

Prop.

The *efficacious grace* of God, being offered to man, he cannot resist it.

Illust.

We are to marke, what the *will* of man can doe before his conversion to God; secondly, what it can doe in the first point of his conversion: thirdly, what hee doth after his conversion. And there is a threefold grace answerable to these three estates: first, there is *vocans*, an *externall calling*: secondly, *working grace* internally, answering to the third estate. The first grace is oftentimes resisted; *Ier.* 7. 13. *When I call upon you early in the morning, ye answere me not. Psal.* 81. 14. *Oh that my people had hearkned unto me.* So, *Matth.* 23. 37. *How often would I have gathered thee under my wings, but thou would'st not.* The *working grace* answering to our third estate, may be sayd to be resisted, not simply, but *secundum quid*; for this resistance is not betwixt the *will* and the grace of God, but *betwixt the flesh and the spirit*, *Rom.* 7. The working grace answering to our second estate, cannot bee resisted in the first point of mans conversion: when God gives a man a *will* to convert, he must first take away the resistance that hindred his conversion, before that ever hee give him the will to convert; if hee first take not away the impediments he cannot convert. God gives not *grace* to a man that

Triplex consideratio voluntatis, ante conversionem; in primo puncto conversionis; & post conversionem.

Triplex consideratio gratiæ, in vocando, in operando, & in co-operando.

Duplex resistentia, simplex, & secundum quid.

Duplex ſenſus gratia & reſiſtentiæ, diviſus, & compoſitus.

reſiſt in the *compound Senſe* (as they ſpeake in the ſchooles,) that is, ſo long as hee remaines unwilling hee gives him not grace; but in a *divided ſenſe*, when he gets grace, reſiſtance is taken from him.

Illuſt. 2.

Reſiſtance is, *when two ſtrive together*: if they be of equall ſtrength, then the one of them prevailes not againſt the other, if they be not of equall ſtrength, then the weaker ſuccumbs, and the ſtronger prevailes; if the agent be hindred by the patient and yet prevaile at the laſt, it is called *incompleta reſiſtentia*, an imperfite reſiſtance: but if the patient be of ſuch ſtrength, that it fruſtrates the agent of his purpoſe, then it is called *completa reſiſtentia*, a perfite reſiſtance. When *Michael* the archangell, and the divell, ſtrove about the body of *Moſes*, *Iude. 9.* if the divell had gotten the body of *Moſes*, and had ſet it vp and made an Idoll of it, then it had beene a perfit reſiſtance; but *Michael* prevailing againſt the divel, it was an imperfite reſiſtance. So when the *will* of man ſtriveth againſt the *grace* of God; if theſe two were of equall force, then the one of them ſhould not prevaile againſt the other; but becauſe they are not of equall force, although the *will* reſiſt for a time, yet hee yeeldes to the ſtronger, the grace of God: and ſo it is but an imperfect reſiſtance, for at laſt it yelds to the grace of God.

Triplex reſiſtentia; æqualis, completa, & incompleta.

Conſequence.

Lib. 6. de grat. et lib. arb. Quidam dei gratiam reiſciunt; quidam neque recipiunt neque reiiciunt; quidam neque reiiciunt, neq; recipiunt ſed delectantur in ea: quidam aperiunt cordа vt gratiam recipiant.

Man in his converſion cannot reſiſt the grace of God; therefore that diviſion of *Bellarmines* is falſe. Firſt, hee ſaith, that ſome who are called inwardly by the Spirit, may reiect the calling altogether. Secondly, ſome neither receive the grace of God nor reiect it, but ſuffer God to knocke at the heart, and is no wayes mooved by it to open. Thirdly, ſome neither receive nor reiect grace, but they begin to be delighted with it. Fourthly, ſome open their hearts, and ſuffer themſelves to be drawne by the grace of God: this is falſe, for it is the Lord onely, that hath the key of the heart to open or ſhut.

Man

Man in his first estate, had not neede of *preventing grace*, yet hee had neede of *stirring up*, or *preparing grace*, to stirre him up not from sinne or sluggishnesse, but from the intermission of his action: but man regenerate hath neede of *preventing grace*, *preparing grace*, *working grace*, and *perfecting grace*; and as the Lord promised *Deut.* 11. 12. *Mine eye shall bee upon this land from the beginning of the yeere to the end*: so unlesse God looke vpon man, from the beginning, to the end of his conversion, all is in vaine. Wee see, *Numb.* 17, when *Aarons* rod was laid before the Lord. First, he made it to bud, although it had no roote. Secondly, to blossome. Thirdly, to bring forth ripe almonds; so although there bee no grace in us, yet the Lord stirres up good motions in our hearts; then hee seconds these with new desires, then at last he make us to bring foorth good fruite: so that the beginning, progresse and end of all good workes come of God; when wee acknowledge this from our heart, then wee offer a burnt offering to the Lord.

A collation betwixt the innocent, and renewed *Adam*.

But it is said in *Mark.* 4. 26. that the Kingdome of God is like a husbandman, who when he hath sowen his seede, hee lyes downe and sleepes; and in the meane time it growes and shoots forth into the blade, and then to the eare; therefore it may seeme, that when God hath once sowne the seede of grace, hee addes not a new influence of grace to it.

Answ. That parable is onely meant of the Preacher, who after hee hath sowen the seede, can doe no more, but commits the event to God; but the parable can no wayes be applied to God; for after that the seed is sowne by God, hee must give both the first and the latter raine, or else it will not fructifie. The Schoolemen say well, *ad singulos actus desideratur gratia*, unto every action that a man doth grace is required.

Prop. Man in his reſtitution receiving the grace of God, cannot loſe it againe.

Illuſt. 1. *Gratia ſemel recepta non poteſt amitti, reſpectu patris, filij & ſpiritus ſancti.*

The certainty of the perſeverance of the Saints in grace, is prooved. First, in reſpect of God the Father. Secondly, in reſpect of God the Sonne. Thirdly in reſpect of God the holy Ghoſt. First in reſpect of God the Father, with whom there is no ſhadow of change; *and none can pull his ſheepe out of his hands*, *Ioh.* 10. 29. Secondly, in reſpect of God the Sonne, the Apoſtle ſaith, 1. *Cor.* 6. that, *his members agglutinantur Chriſto*; they are glewed to him. Thirdly, in reſpect of the holy Ghoſt, he is called *the earneſt penny of our ſalvation*, 2 *Cor.* 5. he is not called the pledge of our ſalvation; for a pledge may bee laide in pawne, and may bee taken up againe; but an earneſt penny is a part of the bargaine and cannot be taken up againe.

Illuſt. 2. There is a mutuall obligation betwixt God and Man, which ſheweth the perſeverance of the Saints. We give a pledge to God, 2 *Tim.* 1. 12. *I know whom I have beleeved, and I am perſwaded that hee is able to keepe that which I have committed unto him*; ſo, God giveth the earneſt penny of his Spirit to us; *Epheſ.* 1. 13. *In whom alſo after that yee were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance*; although we have the poſſeſſion of both, yet the keeping of both is committed to God who is a faithfull keeper; ſo that now the Child of God, cannot fall away againe, not onely in reſpect of the event, but alſo for the continuance of their Faith.

Queſt. When a man falls into any notorious ſinne, as murther, or adultery; whether is his Faith loſt or not?

Anſw. Not, for he fals not from his univerſall and firſt juſtification, whereby all his former ſins were remitted to him, he fals onely from the particular juſtification of

of that fact; this guilt of that fact which is particular, takes not away the first justification: here, *amittit ius ad rem, sed non jus in re*; hee loseth not the right of his former justification, but onely the use of it for the time; and when he repents of that particular fact, hee gets not a new right to his first justification, but is restored againe to the use of it. When *Nebuchadnezzer* became madde, hee was cast out of his Kingdome and lived amongst the beasts; when hee became sober againe and understanding, hee got not a new right againe to his Kingdome, but onely was restored to his possession: so when a man fals by sinne from God, when hee repents hee gets not a new right to his justification, but onely hee gets the right use of his former justification.

Duplex iustificatio, Gnivers alis et particularis.

Quest. Whether is the Child of God, quite cut off from Christ, when he commits any great sinne?

Answ. If wee respect Gods part, hee is not cut off: for justification upon Gods part, implyeth not any qualitie in man, but his free favour in pardoning; so that the question is not, what man deserved? but, what God doth in justifying Man? *it is hee who justifieth the ungodly*, Rom. 4.5 But if wee respect mans part in sinning, and according to his feeling before he repent, hee is cut off; but not respecting Gods first justification. A woman commits adultery, she deserves to be repudiate from her husband, yet the marriage is never dissolued upon her husbands part, untill hee give her the bill of divorce. So the sinner when he falles into any great sinne, upon his part hee deserves fully to bee cast off; and yet hee is not cast off by God, because hee hath not given him the bill of divorce; *demeritoriè incurrit iram Dei, licet non effectivè*, hee deserves the wrath of God, although the Lord powre not out his wrath upon him.

Quest.

Peccator neque amittit habitum neque actum fidei, sed actus pro tempore suspenditur.

Quest. What loseth he then by his fall?

Answ. He loseth not the habite of his Faith, neither the act of his faith, but onely this act of his Faith is suspended for the time. *Act.*20. 9. When *Eutyches* fell dead out of an upper loft, all that beheld him thought he had beene dead; yet when *Paul* imbraced him in his armes, he said, *he is not dead*; the act of life was not extinguished here, but suspended. So when the child of God falleth into any notorious sinne, grace is not quite gone out of him. The incestuous Corinthian who had layne with his fathers wife, 1 *Cor.*5.5. was to be excommunicated and cut off from the Church, *That his spirit might be saved, and the flesh destroyed*; he had the spirit all this time in him when he had fallen into this great sinne, and had not quite lost the grace of God: so that the Child of God seemeth to be cut off for the time, and the holy Spirit seemeth to bee quenched in him, yet grace commeth in and bloweth up the sparkles, that were lurking all this time under the ashes of sinne: example of this we may see in *David*, lying so long both in murther and adultery.

Consequence.

Therefore these who hold that a man may lose his justifying Faith, either altogether or for a time; and then by the grace of God working repentance in the heart of man, it may be restored to him againe; they mistake the nature of true Faith, for that which is justifying Faith, is a *fountaine of living water springing up unto eternall life in man*, *Ioh.*4. Neither can it be totally taken from a man, and restored againe, for *Iude*, *vers.* 3. saith, *that Faith is but once given to the Saints*. *Peter* after his fall, *went out and wept bitterly*, *Math.* 26. *Deus hic non infudit novum habitum, sed suscitavit*, God infused not a new habite in *Peter*, but wakened up the habite that was sleeping in him; for *his seede remained still in him*, 1 *Ioh.*3.

FINIS.

THE SECOND PART OF THE IMAGE of GOD in Man, in his Creation, Restauration, and Glorification.

CHAP. I.

Of the Passions of Man in generall.

Prop:

Passion, is a motion of the sensitive appetite, stirred up by the apprehension either of good or evill in the imagination, which worketh some outward change in the body.

Illust.

They are called *passions*, to put a difference betwixt them and the *faculties* of the Soule, which are naturally inbred in it; and betwixt the *habits* which are infused and acquired; but the *Passions*, although they be naturally inbred in the soule, yet they must be stirred up by outward objects. They are not like *habits*, which are alwayes alike and permanent, neither are they like bare *imaginations* and *phantasies* drawne from the objects, and reserved in the memory: but they arise from a knowne object,

Tria insunt animæ, potentia, habitus, et passiones.

object laid up in the *imagination*, appearing to us either pleaſant or hurtfull. They are wrought by an apprehenſion in the *imagination*, becauſe the *imagination* ſtirreth up immediately the *ſenſes*, then the *underſtanding faculty*, iudgeth them to be true or falſe, and the *will* conſidereth them as good or evill. As the *underſtanding* judgeth them to be true or falſe, it ſtirreth not up the *appetite*, but as the *Will* iudgeth them to be good or evill; yet not abſolutely, but as good or evill to us, or ours: and theſe *faculties* are rightly joyned togither, for the *ſenſitive faculty* of it ſelfe is blind, neither could it follow or decline any thing unleſſe the *underſtanding faculty* directed it: ſo the *underſtanding facultie* were needeleſſe, unleſſe it had theſe *paſſions* ioyned with it, to proſecute the truth, and to ſhun the falſehood.

Queſt. Whether are theſe *paſsions* placed in the ſenſitive part, or in the reaſonable?

Anſw. They are placed in the ſenſitive part, and not in the reaſonable, becauſe the reaſonable, doth not imploy any corporall organs in her actions, for when wee reaſon, there is no alteration in the body. But the *paſſions* appeare in the blood, by changing and altering of our countenance, and they are a middle betwixt the body and the minde, and have correſpondency with both; Hence it was that God commanded his people, *to abſtaine from blood*, *Gen.*9.4. and that they ſhould *offer blood in their ſacrifices*, *Heb.*9.22. that ſo the Soule *might anſwere for the Soule which ſinned*, *Levit.*17.11.12.

Although theſe paſſions be in the *ſenſitive part*, as in the ſubject, yet the *underſtanding* is the principall cauſe which moveth them. If there were a commotion amongſt the common people, moved by ſome crafty *Achitophel*, the commotion is properly in the people as in the ſubject, but it is in the crafty *Achitophels* head as in the cauſe, who moveth the ſedition. So theſe *paſſions*

are

are in the *will* and *understanding*, as commanding and ruling them; but in the *sensitive part*, as in the proper subject. In beasts the *phantasie* sets the *sensitive appetite* on worke, but in man the *phantasie* apprehending the object, presents it to the *understanding*, which considers it either as true or false, and the *understanding* presents it to the *will*, and thence ariseth the prosecution of the good; or shunning of the evill in the sensitive appetite, with an alteration of the spirits in the body.

Prop. Illust. The *passions* of man are ruled by reason.

We see by experience that these *passions* that draw nereſt to reason, are sooneſt subdued; and these *passions* that are furtheſt from reason, are more hardly subdued. A man will sooner subdue his passions than a woman or a childe, because he hath more reason, and a man will sooner quite his anger, than his fleshly lusts; because they are all further from reason; and the Philosophers shew this by the example of a Horse or a Bull, they are sooner tamed, because they draw nearer to reason, but the fishes cannot be tamed, because they have no resemblance of reason.

Quest. Whether are the *passions* that antevert the *will* ruled by reason or not? *Ans.* The *passions* which antevert the *will* are not from the *will* and reason; neither are they altogether against the *will* and reason, but partly with the *will*, and partly against the *will*. These *passions* which anteverte the *will*, doe not excuse but extenuate the fact, *in tanto*, *sed non in toto*, they excuse the fact in a part, but not fully.

Conseq. These *passions* excuse sinne, *in tanto*, *sed non in toto*; therefore it is a false divilion which the Church of *Rome* maketh of the passions of the soule. They say there are first *primo-primi motus* in the soule, which arise sodainly before reason thinke of them; these thoughts the *will* cannot

Triplices motus in deliuid, primo-primi motus. secundi primo-motus, secundi motus.

not repreſſe, becauſe they proceed from our naturall inclination; and are neither mortall nor veniall. Secondly they ſay that there are *ſecundo-primi motus*, which ariſe ſodainely after the firſt motions, theſe the *will* may repreſſe (ſay they) if ſhe take diligent heede to them; theſe they make veniall ſinnes. Thirdly, (ſay they) there are in the ſoule *ſecundi motus*, when the will gives the full conſent: they make theſe mortall ſinnes. But the firſt motions of all without conſent are ſinne, and damned in the laſt Commandement; and the motions which ariſe with conſent, are damned in the ſeventh commandement by Chriſt, *Mat.*5.28. *He that luſteth after a woman hath committed adultery with her already in his heart*; then the motions which ariſe without conſent, are damned in the laſt commandement.

Prop. Theſe perturbations doe not extenuate ſinne ſo farre as ignorance doth.

Illuſt. 1. The perturbations are ruled by prudencie, but becauſe theſe perturbations follow not the light of reaſon, their ſinne is greater than the ſinne of ignorance, which is want of knowledge in the underſtanding: *The ſervant that knoweth his Maſters will and doth it not, ſhall bee beaten with many ſtripes*, Luke 12. 47.

Chap. II.

Of the diviſion of the Paſſions.

Παθὸς ἐπιθυμητικὸν, καὶ θυμικὸν. Of the paſſions in the concupiſcible appetite.

ALL the *paſſions* may be reduced firſt, to the *concupiſcible* and *iraſcible facultyes* of the Soule. Secondly, there are as many *paſſions* in the ſoule, as there are divers conſiderations of *good* and *evill*. Firſt, *good* and *evill* are conſidered abſolutely; then *love* and *hatred* have

have respect to these. Secondly, *good* and *evill* are considered, in the *good* which may be obtained; and in the *evill* which is imminent; the *good* which is looked for and may bee obtained, that we desire, and it is called *desiderium*. The *evill* if it be imminent hath no proper name, but is called abusively *abomination*, *seu fuga mali*. Thirdly, when either the *good* is obtained or the *evill* present; if the *good* bee obtained, then it is called *gaudium*, joy: if the *evill* bee present, then it is called *tristitia*, *sadnesse*: so that there are sixe passions in the *concupiscible*.

Passio amoris a bono, & passio odij a malo.

Passio desiderij & abominationis.

Passio gaudij & tristitiæ.

In the *irascible appetite* there are five. If the *good* bee to come, and not obtained; either it is possible to obtaine it, or impossible; if it be possible to obtaine it, it stirres up two affections in the *irascible*: first, *hope*, which expecteth *bonum difficile*, that is, when goodnesse can hardly bee obtained. It hath an eye to *good*; which distinguisheth it from *feare*; it hath an eye to future *good*, which distinguisheth it from *joy*, that enjoyeth the *present good*. *Hope* lookes to *good* hardly to bee obtained, which distinguisheth it from *desire*, that is, of things easily to be obtained. If the *good* may be easily obtained, it stirres up *audaciam boldnesse*, this respects *evill*; but yet such *evill* which it thinkes it may overcome and it prosecuteth the meanes which tend to the attaining of the *good*; it respects *evill* by accident, hoping to shunne it. Secondly, if the *good* be thought impossible to be attained, then it workes *desperation*: this passion hath not an eye to *evill* as *evill* but by accident, because it seeth the *good* impossible to be attained. If the *evill* bee imminent and not present, then it workes *feare*: If the *evill* bee present and impossible to bee eschewed, then it worketh *anger*, which hath no contrarie. Some of the moralists reduce all these *passions* to two, *love* and *desire*; for whatsoever thing that is good is

Of the passions in the irascible appetite.

Passio spei & audatiæ

Passio desperationis & timoris.

Passiones.

is either in our preſent poſſeſſion, and this we *love*; or is abſent and wiſhed for, and this we *deſire*; ſo that every good thing, we either poſſeſſe it, or *deſire* to poſſeſſe it. Againe, theſe *paſsions* may bee reduced to foure principall; for every *paſsion* is a motion to *good*; and in this kind *hope* is the laſt; or a motion and turning from *evill*, and in this kinde *feare* is the laſt; or it is a reſt and enjoying the good, and in this kind *delights* is the laſt; or a reſtleſneſſe in the object, and in this kinde *ſadneſſe* is the laſt.

Triſtitia dividitur in miſeri cordiam, invidiam, anguſtiam, pœnitentiam, & zelum.

Thoſe who write of the *winds*, ſome make foure of them, ſome eight, ſome ſixeteene, ſome thirtietwo; ſo theſe who write of the *paſsions*, ſome make more and ſome make leſſe. Every one of theſe *paſsions* may bee branched out againe into ſeverall branches; as *ſadneſſe* hath under it; firſt *pitie*, which is a *greefe* of the evill which befalls others, as if it befell our ſelves. Secondly, *envie* which is a *ſadneſſe* that we conceive, for the good that befalleth others, wiſhing that it were our owne. Thirdly, *heavineſſe*, which greeves the mind when it ſeeth no way to eſcape. Fourthly, *repentance*, which is a *ſadneſſe* for by-paſt ſinnes. Fifthly, *zeale*, which is a *ſadneſſe* ariſing from the diſhonour of that which wee love moſt. So the daughters of *feare* are; firſt *bluſhing*, which is a *feare* ariſing from the loſſe of our good name, for ſome filthy thing preſently done. Secondly, *ſhamefaſtneſſe*, which is a *feare* ariſing for ſome evill to bee committed. Thirdly, *aſtoniſhment*, which is the feare of ſome evill that ſuddenly befals us not looked for. Fourthly, *agonie*, when we *feare* that which we no wayes can eſchew; and ſo may the reſt of the *paſsions* be branched forth.

Timor eſt erubeſcentiæ, verecundia, ſtuporis, aut agoniæ.

Prop.

The *paſsions* which are diſperſed in the *inferiour faculties*, are united after a more excellent manner in the *ſuperiour*.

As

As *seeing*, *hearing*, and *smelling*, are different in the organs of the body, and yet in the soule are united *eminenter*. So the *passions* in the *sensitive part*, are distinguished into the *irascible* and *concupiscible faculties*, and upon divers considerations arise divers *passions*, sixe in the one and five in the other, but in the *will* they are united *eminenter*, and have onely but two considerations either of *good* or *evill*.

Illust.

A collation betwixt the innocent *Adam* and second *Adam* and the Angels.

The *first Adam* had these *passions* as they are *eminenter in voluntate*, for hee had *prosecutionem boni, & aversionem a malo, pursuite of good, and a turning from evill*: but he had not as yet distinct objects for them to worke upon. Christ the *second Adam* had distinct objects to exercise his passions upon, by takeing the punishment of our sinnes upon him: but *Adam* had not *sadnesse*, *anger*, and such *actually*, but *potentially*. The Angels have joy, *love* and that *filiall reverence*, whereby they offend not God; but they have not *greefe*, *sorrow*, *feare of punishment*, and such passions. *Adam* had his *passions* without perturbation or turbation. Christ had his *passions* with *turbation*, but not with *perturbation*. *Ioh.* 11. 33. *hee was mightily troubled in the spirit, and was troubled in himselfe*. But wee have our passions with perturbation.

Prop. Christ tooke our *passions* upon him as hee tooke our nature.

Illust. As hee was *Ben-adam*, *the sonne of a man* for us; so he was *Ben-enosh the sonne of a fraile man*, *Psal.* 8. 5. subject to passions and miseries, hee tooke our *miserabiles passiones*, but not *detestabiles*; he tooke not our sinfull passions upon him, as *despaire* or *boldnesse*; but hee tooke all the rest: as in the *concupiscible appetite*; hee tooke our *love* upon him, our *desire*, our *hatred of evill*, our *abomination* or *abhorring of sinne*, our joy, our sadnesse. Againe in the irascible faculty, hee tooke

our *anger* and *feare* upon him: but he tooke not *despaire* upon him, because he thought not the evill of punishment layde before him impossible to be overcome: he tooke not *audaciam* upon him, because it lookes to *evill* possibly to be eschewed: it lookes directly to *good*, yet because it lookes accidentally to *evill*, he could not take it upon him.

Illust. 2. Christ when hee became man, was not ἀπαθὴς, *without all affections*, hee was not δυσπαθὴς, *impatiens affectionis*, hee was not ἰδιοπαθὴς, for his affections were not proper to himselfe, but hee was εὐπαθὴς, having his affections well ordered; hee was ὁμοιοπαθὴς, having his affections like ours; hee was συμπαθὴς, for hee had a fellow-feeling of our infirmities; hee was μετριοπαθὴς, *Heb.* 4. 15. for hee had such a fellow-feeling, that hee can measure out to every one of his members, that which is fit for them to suffer.

Quest. How could Christ take our *passions* upon him, as our *feare* and *sadnesse*, seeing hee was *comprehensor*, and beheld the glory of God in the highest measure of happinesse?

Answ. By the singular dispensation and wisedome of God; for this happinesse and glory was kept up, within the closet of the minde of Christ, that it came neither to his body nor sensuall part, and so hee might bee fully happy and glorified in the *superior faculty* of the Soule, and yet this glory not to shew it selfe in his body and *inferior faculties*, as it doth now in glory.

A collation betwixt the second and old *Adam*.

Christs *passions* when he lived here, did not arise in him before reason directed them, they rise not *contra rationem, aut praeter rationem; contrary or besides reason*: wherefore, *Ioh.* 11. 33. it is said *that Iesus* ἐτάραξεν ἑαυτὸν, *troubled or moved himselfe*, at the death of *Lazarus*; for his *reason* commanded his *sadnesse*, *Math.* 26. *cœpit tristari, hee began to be sad. Hierome* saith well; *Passiones*

Christi

Christi respectu principij semper sequuntur rationem, they *alwaies follow reason when they arise*; and as the *Centurion*, if hee had said to one of his souldies; *Goe, and hee goeth; and to another come, and hee cometh; and to the third doe this, and hee doeth it*, *Matth.* 8. 9. So Christs *affections* were directed by his *reason*, to goe and come at the commandement thereof. In his *agonie* they never disturbed his *reason*, for in his *agony* they were like a glasse; which hath pure and cleane water in it, stirre the glasse and there ariseth no mudde in it; but our *passions* antevert *reason*, they trouble and blind *reason*; they are like the foule glasse, when wee stirre it, presently it grow'th dimme and the mudde ariseth. The flowers of *Egypt*, that are continually watered by the waters of *Nilus* (which are grosse) yeeld not such pleasant smelles as other flowers doe. So our sinfull passions are not so pure and cleare, for the vapours and exhalations that arise out of them from originall sinne. Our *passions* are like the beardlesse Counsellors of *Reboboam*, who drew away the King to his destruction, 1 *King.* 12. 8. Secondly, the *passions* in Christ differed from ours, *quoad gradus*, for when once his reason commanded them to retreate and stay, they did proceed no further; therefore in Christ they might have rather beene called *propassiones* than *passiones*, because they were the forerunners and beginners of *passions*, and might be stayed at pleasure, and had no power to transport his *reason*.

Some things are neither to bee praysed, *in ortu nec progressu*, in their rysing nor proceeding, as hunger and thirst, which are not subject to reason. Some againe are to bee praysed *in ortu*, but not, *in progressu*, as just anger in man since the fall: hence the Apostle, *Ephes.* 4. 25. saith, *be angry but sinne not*, that is, take heed that your anger continue not, for if it doe, it will turne to

sinne; it is like good Wine which is soone turned into Vinegar. Some passions are to be praised, both *in ortu et progressu*, and these were proper unto Christ.

Inter Christi passiones nulla fuit contrarietas, instabilitas, aut importunitas.

There was no contrariety and contradiction amongst Christs passions. Secondly, there was no instability in them. Thirdly, there was no importunity in them. But since the fall, there is a great contrariety and contradiction amongst our passions, and great instabilitie, and great importunitie. *In Christo fuerunt pœnales sed non culpabiles, in nobis sunt pœnales sed et culpabiles: In Christ the passions were a punishment, but not a sinne; but in us they are both a punishment and sinne.* First, in their contrariety or contradiction; it is written in the life of *Anselme*, when hee walked in the field hee saw a shepheards boy, who had taken a bird and had tyed a stone to her legge, and as the bird mounted up, the stone drew her downe againe; which mooved *Anselme* to weepe, lamenting how men indeavoured to flee up to heauen, and yet are still borne downe to the earth by sinne. Mens passions now are like contrary winds or tides; a covetous man that is given to adultery, is drawne by two wilde horses contrariways; for his covetousnesse bids him hold in, but his adultery bids him spend. Secondly, now our affections are instable, like the winds changing from this ayrth to that, like *Amnon* who now hated *Thamar* more than ever hee loved her before. Thirdly, now the affections importunate us, for sometimes they lie sicke as *Ahab* did, if they get not *Naboths* Vineyard, 1 *King*. 21. or like *Rachal* who cried to *Iacob*, *Give mee children or else I die*, *Gen.* 30. or like the horseleech which hath two daughters, *that cry continually*, *Give, give*, *Prou.* 30. 15.

A collation betwixt the old and renewed *Adam*.

The *regenerate man*, is renewed in all his passions, as wee may see in *Davids love*, *Psal.* 119. 97. *How doe I love thy law*: In his *hatred*, *I hate thy enemies with a perfect*

*fect hatred, Psal.*130.22. In his *desire, mine eyes are dimme for wating, how doe I long for thy saluation, Psal.*35.9, In his *feare, his judgements are terrible, I tremble and quake. Psal.* 119.120, In his *delight, thy testimonies are my delight, Ps.* 119.16. *I reioyce more in them, then in a rich spoile, Psal.* 119.162. In his *sorrow, mine eyes gush out with rivers of water, Psal.*119.136. But the unregenerate, are renewed in none of these passions.

Prop. The affections of man since the fall are fearefull tormenters of him.

Illust. It is a greater iudgement to bee given over to them, than when the people were given up to be slaine by Lyons, 2.*King.*17.25. and it may seeme a greater judgement to be given over to these passions, than to bee excommunicate and given over to Sathan, for sundry that have beene excommunicate haue beene reclaimed and called backe againe, 1.*Cor.*5. but very few of these who are given over to these passions are reclaimed.

Conseq. It is a mercy of God when a man fals, that God hath not given him over to his sinfull appetite wholly, but hath some seed of Grace working within him, which restraines him, that he worke not sin with greedinesse, and makes him long to bee at his first estate againe; as wee see in that incestuous *Corinthian*, 1.*Cor.*5. when hee had committed that beastly sinne in lying with his fathers wife, yet the Spirit that was lurking within him, stirred him up to repentance, and made him to long to be at his first estate of grace againe.

There is a notable apologue serving for this purpose: when *Vlysses* in his travailes had left his men with *Circe* that Witch, she changed them all into divers sorts of beasts: as into Dogges, Swine, Lyons, Tigers, Elephants. *Vlysses* when he returned, complained that *Circe* had done him wrong in turning his men into beasts, *Circe* replied that the benefite of speech was left unto

them all, and so hee might demand of them whether they would be changed into men againe. Hee beganne first with the Hogge, and demanded of him whether hee would bee a Man againe or not, hee answered, that hee was more contented with that sort of life then hee was before; for when hee was a man hee was troubled with a thousand cares, and one griefe came continually after another; but now hee had care for to fill his belly, and to lye downe in the dounghill and sleepe: and so hee demanded of all the rest about: but all of them refused to turne men againe, untill he came to the Elephant, who in his first estate had beene a Philosopher; hee demanded of him, whether or not hee would bee a man againe; hee answered that he would with all his heart, because he knew what was the difference betwixt a brutish and a reasonable life. The application of the apologue is this. These beastly creatures given over to their sensuall appetites, transformed and changed by Sathan into beasts, in their hearts they desire never to returne to a better estate, but to live still in their swinish pleasures, and to follow their sensuall appetites.

But these who have the Spirit of Grace in them, and are fallen into some haynous sinne, having tasted of both the estates, like the Elephant they desire to bee backe at their first estate againe.

Theologia, & moralis philosophia differunt.

Divinitie and *morall Philosophy* differ farre in shewing Man his sinnefull passions; the *moralists* shew nothing but the outside of these sinfull *passions*: they leave them without, *like painted Sepulchers, but within full of rottennesse and dead mens bones*, *Math.* 23. 27. They hold up ἑτερόχημον, *a counterfeit glasse*, which maketh their sinfull *passions* looke a great deale better than they are.

This counterfeit cure of the *moralists* curing the

passions

paſsions is not unfitly compared to a Barber; for a Barber doth nothing to a Man but trimmes him, waſhes him, and ſhaves him; hegoeth not like a skilfull Phyſitian to finde out the cauſe of his diſeaſe, but onely outwardly layes a playſter to the ſore, and the paſſions, *mendaciter ſubijciunt ſe tantum rationi*; they neither ſhew the beginning, progreſſe nor remnant of their ſinne. But *Divinitie* ſheweth this firſt as in a cleare glaſſe, the ground of all our ſinnefull paſſions. Firſt, it lets us ſee in the bottome originall ſinne the fountaine of all the reſt, which the *moraliſt* knoweth not. Secondly, it lets us ſee the firſt motions of the heart (which are without conſent) to be ſinne: & as in a cleare ſun-ſhine wee ſee atomos, the little mots which are the leaſt thing, that the eye of man can perceive: So the Law of God lets us ſee the firſt motions, aryſing from originall ſinne, to bee ſinne before God. Thirdly, *Divinitie* lets us ſee, that unadviſed anger is a ſinne before God. Fourthly, it lets us ſee, that, *Hee who cals his brother raca, is to bee puniſhed by the Councell, Mat.* 5.22. Fiftly, it lets us ſee what a ſinne the fact it ſelfe is. Sixtly, it lets us ſee that when the revenge is pardoned, yet remaines ſome dregges behind, that wee remember not; therefore the Law ſaith, *Levit.* 19.18. *Ye ſhall neither revenge nor remember.* This the moraliſt cannot doe.

Chap. III.

How the passions are cured by the morall vertues.

Prop. THe *morall Philosophers* cure the *Passions* by *morall vertues* onely.

Illust. There are eleven *morall vertues*, that cure these *passions*; which *vertues* attend them, as Pædagogues waite upon their pupilles, and they sing unto them as nurses doe to their babes, μὴ σπεύδε, μὴ βοᾶ, *haste not, burst not foorth*; These *passions* have their beginning in the *appetite*, and end in reason, but the *vertues* have their beginning in reason, and end in the *sensitive appetite*; therefore they may fitly rule the *passions*.

The eleven vertues, are *Liberality*, *Temperance*, *Magnificence*, *Magnanimity*, *modesty*, *Fortitude*, *Iustice*, *meeknes affabylity*, *urbanity* or *Courtesie*, and *Verity*: and as the eleven *passions* are reduced to foure, so are the eleven *vertues* reduced to foure, which are called the foure *cardinall vertues*: *Prudency*, *Temperance*, *Fortitude*, and *Iustice*.

Prop. These *vertues* cure the *perturbations* or *passions*, when they are either in excesse or defect, by drawing them to a mediocrity; and at last they attaine to their last happinesse, being ruled by the *heroicke vertues*.

Illust. The *moralist* maketh a double middle. First, when *vertue* is opposite to *vice*, and then the *vice* is to bee corrected by the *vertue*; here the one extreame is the meane, which must rectifie the other extreame. Secondly, when the *vertue* is interposed betwixt *two vices*, then the *vertue* must mediate betwixt them.

virtus media, in extremo aut in medio.

Doctrine. Here we may observe, that there is a greater difference betwixt the *vertue* & *vice*, than betwixt two vices; for there cannot bee a middle betwixt *vertue* and *vice*, but there is middle betwixt *two vices*; this the Scripture

sheweth

sheweth us, *Revel.* 3. 15. *I would ye were either hote or cold, but because ye are luke-warme, therefore I will spew you out of my mouth*; God will have no middle here betwixt truth and falsehood, therefore hee abhorres more luke-warmenes than coldnes: coldnesse is not to be corrected by luke-warmenes as the middle, but it must bee reduced to hotnesse.

But there is a middle betwixt *vice* and *vice*, and these two are corrected by the *vertue* in the middle.

Example in the *concupiscible appetite*, there are the *vices* of *Prodigalitie* in excesse, and the *vice* in defect is *avarice*; these two are to bee reduced to the middle *liberalitie* the *vertue*. So againe in the *concupiscible appetite* there is *Morologia, scurrility*; *Hos.* 7. 3. *They make the Kings heart merry with their lies*; such was the jesting of the boyes at *Elisha*, 2 *King* 2. 24. The other extremitie is *rusticitie* or *sullennesse*, such was that clowne *Nabal*, and these can abide no mirth. These two extremities are to be corrected, by εὐτραπελία* wch is when a man sheweth himselfe pleasant without just offence to his neighbour; as when *Elias* jeasted at the *Idoll Baal*, 1 *Kin.* 18. 27. So for a man to have too great a desire of *honour*, this is called *pride*. The other extremitie is, to bee altogether averse from *honour*, this is called *pusillanimitie* or baseneesse of minde; these must be moderate by the *vertue* φιλοτιμία a moderate love of *honour*.

*Est nomen, μισεον.

Example, 1 *Tim.* 3. 1. *He who desireth a Bishopricke desireth a good worke*, this is the middle; but when *Amonius* the Monke cut off his right eare, that they should not make choyce of him to the ministry, this was the extremitie in defect. The other extremitie is when presumptuously, men seeke this calling, as when the high Priests sought ths Priesthood by bribes.

Quest. What sort of middle is this, when *vertue* moderates betwixt two *vices*?

Answ.

Duplex medium, arithmeticum seu medium rei, et geometricum seu medium personæ.

Answ. There is a twofold middle; the first is called an *Arithmeticall middle*, the second is called a *Geometricall middle*; the first is called, *medium rei*, the second is called *medium personæ seu rationis.*

Medium arithmeticum, or *medium rei*, keepeth always an equall proportion betwixt the two extremes; as when the *Israelites* gathered their Manna, they put it all in one heape, then every man got his *Gomer* measured out unto him, for they gote all alike, *Exod*, 16.19. 2 *Cor*. 8.15. But *medium geometricum, seu personæ, vel rationis*, draweth neerer the one extreme than the other, and giveth to the persons according to their conditions and estate, as it giveth strong meate to these that are strong, and milke to babes, *Heb*. 5.13. So the *vertue* that is placed betwixt two *vices*, it keepes a *Geometricall middle*, and stands not equally betwixt the two extremes, for *prodigalitie* commeth neerer to *liberality* than *avarice* doth.

Differunt virtutes morales, et theologicæ.

Marke a difference betwixt *morall vertues* and *theologicall*; the *morall vertues* are the middle betwixt the two extremes; but in *Divinitie* if ye shall consider the *theologicall vertues* as they have a respect to God, (and that infinite good) they cannot be a middle, for these which have a middle, faile either when they come short or exceede the middle: but wee cannot exceede, when wee looke to God who is infinite, for wee may come short there.

Obiect. But hope seemeth to bee a middle betwixt *presumption* and *despaire*, then in the *theologicall vertues* there may bee a middle.

Duplex medium, 1 formale vel quantitatis absolutæ. 2. materiale vel proportionis.

Answ. There is a double middle; the first is called *medium formale*, a formall middle; or, the middle of *quantitie*; and this respects the inward essence of the *vertue*, here no *middle* is found: the second is called a *materiall middle*, or a *middle of proportion*, and in this we may either

exceed

exceed or come ſhort, becauſe of the eight circumſtances that accompany every action; which are comprehended under this technicall Verſe.

Quis? quid? vbi? quibus? & cur? quomodo? quando? quibuſcum?

That is, every action is tried by theſe circumſtances: *Who? what? and why? by what meanes? and by whoſe? How? when? and where? doe many things diſcloſe.*

As, who doth it? what he doth? where he doth it? and by what inſtrument, &c. If we reſpect theſe circumſtances, then a man may exceed or come ſhort of religion.

Example, εὐσεβεία *true worſhip* is the middle; ἀσεβεία, and δεισιδαιμονία *atheiſme* and *ſuperſtition* are the two extremities; if we reſpect religion in it ſelfe *ſecundum formale*, as it is *medium quantitatis abſolutæ*, here wee cannot exceed and be too religious, for religion it ſelfe is oppoſite to all defects of religion. So *hope*, in reſpect of the inward forme of it, looking directly towards God, wee cannot exceede here, although wee come ſhort; but reſpecting the matter of it, & weighing al circumſtances in *hope*, a man may *preſume* or *deſpaire*; as who hopeth? what he hopeth for? when hee hopeth? and ſuch.

The matter may bee cleared by another example when we conſider *Iuſtice* as *Iuſtice*, we cannot exceed in *Iuſtice*, or bee too iuſt; but conſidering *Iuſtice* in reſpect of circumſtances, a Iudge may be either too iuſt, *Eccleſ.* 7. 16. *noli eſſe nimium iuſtus? be not too juſt*; and ſo exceed the middle: or he may be deficient in *Iuſtice*, having no reſpect of the poore in iudgement, *theſe two ar eequally abomination before the Lord*, *Prov.* 17. 15. *to let the wicked goe, and condemne the innocent*, the one in exceſſe, and the other in defect. So, *Exod.* 23. 4. *Yee ſhall not have pittie upon the poore for his poverty.*

As

As these *passions* are cured by drawing them to the *vertues*, the mediocritie: so they are cured when all these vertues are joyned together, and ruled by the *Heroicke vertues*; and then the *moralists* hold that a man may attaine, *ad ultimum finem*; to true happinesse it selfe, without any helpe of Gods grace, onely through the remnants of the image of God remaining still in them yet after the fall.

When all these *passions* are cured by the vertues, the *moralists* make up a perfect Lady whom they paint foorth to us after this sort, they say her forerunners are, *obedience*, *continencie* and *patience*; her attendants which attend her are many, as *security*, *hope*, *tranquillitie*, joy, *reverence*, *clemency*, *modesty*, and *mercy*: they describe her selfe this way; her head is *wisedome*, her eyes *prudencie*, her heart *love*, her spirits *charitie*, her hand *liberality*, her breast *religion*, her thighes *justice*, her health *temperance*, and *fortitude* her strength.

But this Lady trimmed thus, is but a farded *Helena*, untill grace come in and sanctifie her. Wee see this betwixt *Diogenes* & *Plato*, & betwixt *Aristippus* and *Diogenes*, how every one of them discovered, that their *vertues* were but shewes of *vertues*. When *Diogenes* saw *Plato* delight in neatnesse and cleannesse, and to have his beds well dressed, he went and trod upon his beds, and he said *calco Platonis Fastum*, I tread upon *Plato's* pride; *Plato* replyed, *sed majori Fastu, with a greater pride.* Againe, when *Plato* saw *Diogenes* goe with an old cloake full of holes, he said he saw his pride through the holes, of his cloake. When *Diogenes* was dressing rootes for his dinner, *Aristippus* came in; *Diogenes* said unto him; *if Aristippus were content of such a dinner, hee needed not to fawne upon Kings and flatter them. Aristippus* replied, *If Diogenes could use Kings, he needed not to eate of such rootes*; thus we see how *Diogenes* taxed *Aristippus* pride and

and *Aristippus* againe *Diogenes* his counterfeite humilitie.

So wee see likewise their *vertues* to bee counterfeite *vertues*; for they counted this an *Heroicke vertue* to kill themselves, either for feare of shame as *Lucrecia* did, and *Cleopatra*; or for vaine-glory, as when *M. Curtius* leapt into the gulfe at *Rome*, in time of a great pestilence, thinking there was no other remedy to take it away.

Quest. What are wee to thinke of these passions *ruled* by the *morall vertues* in the heathen, whether were they sinne or not?

Complacentia Dei duplex κατ' οἰκονομίαν & κατ' εὐδοκίαν.

Answ. God liketh the workes of men two wayes. First, by a generall liking of them because they proceed from the reliques of intire nature yet left in man, *Rom.* 2. 14. *for by nature they did the things of the Law:* 1 *Cor.* 11. 14. *doth not nature it selfe teach you?*

Secondly, he liketh them according to his good pleasure, when he loved them as renewed in Christ: The workes of the Heathen which proceeded from the remnant light of nature were not done by them as renued men; neither did they proceed from the corruption of nature, as when a man sinnes; but from that sparkle of naturall light, which is left in them. So if wee respect the worke it selfe, the good workes of the Gentiles are not sinnes, and in this sense it is said, 2 *King.* 10. 30. *Iehu did that which was good in the sight of the Lord.* So, *Gen.* 20. 26. *thou didst this in the integritie of thy heart.*

Opera gentilium sine fide, peccata sunt.

But if wee consider these vertues according to the Gospel, then we must call them sinnes, because they proceeded not from faith; *For without faith it is impossible to please God, Heb.* 11.

Opera gentilium respectu finis sunt peccata.

Secondly, if we respect the end of their workes, they are sinnes, because they did them not for the glory of God, but for their owne prayse.

Thirdly, in respect of the subject of their good workes, because

becauſe the perſons were not renued who did them. If the perſon be not renued, his workes cannot be accepted before God. *Aurichalcum*, *latten* or *copper*, is called a falſe mettall, not becauſe it is a falſe ſubſtance, but becauſe it is falſe gold. So theſe workes of the heathen, are falſe *vertues*, becauſe they proceed not from faith; but they are not ſimply falſe.

Chap. IIII.

How the Stoickes cure the Paſſions.

THe *Stoickes* take another courſe to cure theſe *paſſions*; for they would root them out of the nature of man, as altogether ſinfull. A man having the gout, one layeth a plaiſter to his feete, which ſo benummed them that he can walke no more, here the phyſicke is worſe than the diſeaſe, So thé *Stoicks* when they feele perturbations in the *paſſions*, they would pull them out; here the remedy is worſe than the diſeaſe. As at the firſt, in *Athens* the thirtie tyrants cauſed to bee put to death ſome wicked man; but afterward they began to kill good citizens; ſo the *Stoickes* at the firſt ſet themſelves againſt the ſinfull *paſſions*, and at laſt againſt the good Citizens, the beſt *paſſions*: for they would roote out of man the chiefe helpes, which God hath placed in the ſoule, for the proſecuting of good, and declyning of evill: if there were not *paſſions* in the ſoule, then there ſhould be no *vertues* to moderate them; for take away *feare* and *hardneſſe* from *fortitude*, then *fortitude* were no more a vertue.

The paſſions are aſcribed both to Chriſt and God, and therefore are not to be rooted out.

Chriſt himſelfe tooke theſe *paſſions* upon him, therefore

fore they cannot be ſinne. *Luke*, 10. 21. Hee was *angrie*, *Marke* 3. 5. He was *ſad*, *Matth.* 26. 38. and *rejoyced*, *Luke.* 10. 21. They are ſanctified by regeneration. The Apoſtle, *Rom.* 1. 30. condemnes the want of naturall affection, hee calls them ἀστόργους, *without naturall affection.*

They are aſcribed to God ἀνθρωποπαθῆ, there fore they cannot be ſinne. If the *Stoicks* ſhould reade that there are Ilands and Countreys, as *Delos* and *Egypt*, which had never felt the violence of earth-quakes, and which had continued immoveable, when all other parts of the world had beene ſhaken, would they beleeve it? Why ſhould they then beleeve that there are men to be found voyd of all paſſions? They grant us this power, to tame elephants, tygers and lyons; (and yet not to deſtroy them: why will they not allow us this power then, to ſuppreſſe theſe *paſſions*, when they riſe againſt reaſon? They muſt not then be rooted out but moderated: we muſt not take away diverſitie of tunes in Muſicke, but reduce them to good order, and ſo make up a harmonie.

Chap. V.

How Chriſt cureth the Paſsions.

Prop.

CHriſt taking our nature and *paſsions* upon him, it is hee that onely reduceth them to right order.

Illuſt. 1.

Chriſtus quatuor modis moderatur paſsiones, 1. ſubingendo.

Chriſt rectifieth the *paſsions*, foure manner of wayes. Firſt, he ſubdueth the *paſsions* that they ariſe not inordinately; *Eſay.* 11. 5. it is ſaid, *Juſtice ſhall be the girdle of his loynes*, to ſignifie that by juſtice all his ſenſuall affecti-

Duplex cingendi modus: 1. sursum versus ad mammillas, 2. deorsum versus ad lumbos & renes.

fections are suppressed. Againe, *Revel.* 1. 13. Christ is brought in, *with his girdle about his pappes*; to signifie that Iesus Christ subdued, not onely his *sensitive faculties* but also the *intellectuall*, in his *will*, and *understanding*; and it was for this that the High Priest under the law was forbidden to weare his girdle, *about his sweating places*, *Ezeki.* 44. 18. that is, about his middle, as the *Chalde Paraphrase* interpreteth it, not beneath, but about his pappes; to signifie the moderation of all his *passions*; It is a true axiome; *quod operatur Christus pro nobis, operatur in nobis*; *that which Christ doth for us, he doth in us*: He subdueth his own passions, that He may subdue our *passions*.

Reconciliando.

Secondly, Christ reconciles the *passions*, which strive so one against another: *Iudg.* 17. 6. *when there was no King in Israel, every man might doe what hee pleased*; so these passions doe what they please, contradicting one another, till Christ come in to reconcile them. *Moses* when he saw two Hebrewes striving together, he sayd, *ye are brethren, why doe ye strive? Exod.* 2. 13. So when Christ seeth the *passions* striving one with another, Hee saith, *Ye are brethren, why doe ye strive? Acts* 7. 24.

Rectificando.

Thirdly, Christ setts the *passions* upon their right objects, whereas before they were set upon the wrong objects, and he turnes these inordinate desires the right way. A man takes a bleeding at the nose, the way to stay the blood is to divert the course of it, and open a veine in the arme. So the Lord draweth the passions from their wrong objects, and turnes them to another. *Mary Magdalen* was given to uncleane lust, the Lord diverted this sinfull passion, and she became penitent, and thirsted after grace, *Luk.* 8. 2. So hee turned the passions of *Saul* when hee was a bloody murtherer, to thirst for grace, *Act.* 9. We know a womans appetite to be a false appetite, when she desireth to eate raw flesh,

fleſh, or coales, or ſuch traſh: and that ſhee is mending againe when her appetite is ſet upon wholſome meates. So when the paſſions are ſet upon wrong objects, then a man is in the eſtate of ſinne: but when the *paſsions* are turned to the right objects, then a man becomes the child of God.

4 *Immobiliter permanendo.*

Fourthly, when Chriſt hath ſent theſe paſſions upon the right object, he ſettles them that they cannot bee mooved; for as the needle in the compaſſe trembleth ſtill, while it bee directly ſetled towards the North pole; then it ſtands. So the affections are never ſetled, till they bee ſet upon the right object, and there hee tyes them, that they ſtart not away againe. *Pſal.* 86. 9. *David* prayeth, *knit my heart to thee O Lord.* The beaſts when they were brought to bee made a ſacrifice, were tyed with cords to the hornes of the Altar, *Pſ.* 118. 27. that they might not ſtart away againe. So the Lord muſt tye the affections to the right objects that they ſtart not away againe.

The paſſions are either in the *concupiſcible* or *iraſcible* part of the Soule. There be ſix paſſions in the *concupiſcible appetite*; *Love*, *hatred*, *deſire*, *abomination*, *pleaſure*, *ſadneſſe*.

Chap. VI.

Of the Paſsions in particular, in the concupiſcible appetite.

Of Love.

LOve, *is a paſsion or affection in the concupiſcible appetite, that it may enjoy the thing which is*

Amor eſt voluntarius quidam affectus, quem conſummatiſſime ea quæ bona ſunt indeuatur frueudi.

Prop. *esteemed to bee good as neere as it can.*

Man before the fall, loved God above all things and his neighbour as himselfe.

Illust. God is the first good cause and the last good end: he is the first true cause, by giving knowledge to the understanding: he is the last good end, by rectifying the will; therefore the understanding never contents it selfe, untill it know God, and the will never rests till it come to the last good end; God is A to the *understanding*, and Ω to the *will*. He is mans chiefe good, therefore he is to be preferred to all things, both to our owne selfe, and to those things we count most of, beside our selves; wherefore, *Luk.* 14. he saith; *He that loveth his life better than me, is not worthy of me.* So *Matth.* 10. *He that loveth his father or mother better than me, is not worthy of me*: so hee that preferres his owne *love* before God, is not worthy of the love of God.

Illust. 2. *Triplex amor, emanans, imperatus, & elicitus.*

There are three sorts of *love*; *emanans*, or naturall love; *imperatus*, or commanded love; *elicitus*, or love freely proceeding.

Naturall love is that *love*, whereby every thing, hath an inclination naturally to the like, as heavie things naturally goe downe to the center of the earth: beasts are carried by sense and instinct to their objects, the Pismere in Somer layeth up provision against the Winter, *Prov.* 6. 8. This naturall instinct the Greekes call ὁρμὴ. So man is carried to his object by *love*: and because he must *love* something, what better object could he chuse to *love* than God?

Commanded love is that, whereby reason sheweth us some good thing to bee *loved*, and then our will commandeth us to *love* the same. If wee had no more but reason, to shew it to us, and the will to command us, these were enough to moove the affections to *love* God.

Love proceeding freely is, that when the affections make choyce of God freely; when as they conſider his goodneſſe that breeds *admiration* in them; when they conſider his beauty, that breeds love in them, and his ſweetneſſe ſatisfieth their whole deſires; ſo that nothing is ſo worthy an object to bee beloved as God who hath all theſe properties in him.

God *loved* us firſt, *Ioh.*3. 16. therefore we are bound to *love* him againe.

There are three ſorts of *love*.

Triplex amor, quærens vile, laſcivus, & purus.

First, the *love* that ſeekes his owne profite onely; as when a ſubject loves his Prince onely for his goods: ſuch was the *love* of *Laban* to *Iacob*; here the Prince is not bonnd to *love* his ſubject againe; neither was *Iacob* bound to *love Laban* for this ſort of *love*.

Secondly, the *love* that lookes to filthineſſe and diſhoneſtie, ſuch was the *love* which *Putiphars* wife carried to *Ioſeph*, *Gen.*39.9. *Ioſeph* was not bound to *love Putiphars* wife againe, in this ſort of *love*.

The third ſort of *love* is moſt pure and holy *love*, and in this *love* wee are bound to *love* backe againe. God *loved* us before wee *loved* him, hee *loved* us freely and for no by-reſpect, therefore wee are bound to *love* him firſt and above all things.

*Illuſt.*3.

The *Part*, *loves the being* of the *whole*, better than it ſelfe; this is ſeene in the world the great man, and in man the little world: for the water in the great world aſcends, that there ſhould not bee *vacuum* or a vaſtneſſe in the univerſe (for the elements touch one another) as wee ſee when wee powre water out of a narrow mouthed glaſſe, the water contrary to the nature of it, runneth up to the ayre, that there

may not bee a voyde place: it prefers the good of the whole, to the owne proper center: ſo in the little world man, the hand caſts it ſelfe up to preſerve the head. So God being all in all to us, we ſhould hazard all for him.

Prop. Man in innocencie *loved* God onely for himſelfe.

Illuſt. 1. *Amor propter ſe, et propter aliud.*

Some things we *love* for themſelves onely, ſome things wee love not for themſelves, but for another end. A ſicke man loves a bitter potion, not for it ſelfe, but for another end, which is his health.

Some things wee *love* both for themſelves and for another end; as a man *loves* ſweete wine for it ſelfe, becauſe it is pleaſant to his taſte, then hee underſtands alſo that it is good for his health, here hee *loves* it not onely for it ſelfe, but for his healths ſake. But *Adam* in innocency loved God onely for himſelfe.

Queſt. Whether are we to love God more for the moe benefits he beſtowes upon us or not?

2. 2. q. 24. art. 3. *Anſw.* *Thomas* anſwers thus, God is to be *beloved* although hee ſhould give nothing but correct us; as a good child loveth his father although hee correct him: but when it is ſaid, we are to *love* God for his benefits: *for*, notes not the finall cauſe here, but the motive: therefore

Super Ieb. ſerm. 3. *Auguſtine* ſaith well, *Non dilige ad præmium, ſed ipſe Deus ſit præmium tuum; love not for the rewards ſake, but let God bee thy reward*; it is a good thing for a man to thinke upon Gods benefits, that hee may bee ſtirred up by them to *love* God, and *love* him onely for himſelfe and for his benefits. *Moſes* and *Paule* ſo loved God, that they cared not to bee eternally curſed, rather than his glory ſhould be blemiſhed, *Exod.* 32. 33. *Rom.* 9. 3.

Obiect. But when God promiſed, *Gen.* 15. 1. 2. to bee *Abrahams great reward*; *Abraham* ſaid, *What wilt thou*

thou give mee ſeeing I goe childleſſe? then the father of the faithfull might ſeeme to *love* God for his benefits, and not for himſelfe.

Anſw. The Text ſhould not be read thus, *I am thy exceeding great reward*, but, *thy reward ſhall be exceeding great*, as if the Lord ſhould ſay unto him; *thou waſt not inriched by the ſpoile of the Kings, but I ſhall give thee a greater reward. Abraham* replies *what reward is this thou canſt give mee ſeeing I goe childleſſe? Abraham* had ſowen righteouſneſſe, and therefore ſhould reape a *faithfull reward*, *Prov.* 11. 18. though he were not inriched by the King of *Sodome*, *Gen.* 14. 22. So that, *Abraham* loved God onely for himſelfe in the firſt place; and hee ſeekes a reward (ſucceſſion of children) in the ſecond place, and by this his Faith is ſtrengthened, for hee adheres to the promiſe of God, *Gen.* 13. 15. 16.

A collation betwixt the innocent, and old *Adam*.

The firſt *Adam loved* not the creatures for themſelves; neither *loved* he God for another end, but for himſelfe; neither *loved* hee God for himſelfe and for another end, but onely for himſelfe: therefore the Church, *Cant*, 1. 4. is commended, *quia amat in rectitudinibus*; becauſe ſhe *loveth* God directly for himſelfe; But now men *love* the creatures onely for themſelues, and herein they are *Epicures*. Some againe *love* God for the creatures, and theſe are mercenaries; but theſe who *love* God for himſelfe, theſe are his true children; and herein *Auguſtines* ſaying is to be approved, who ſayth, *fruimur Deo, et utimur alijs*, wee enioy that which we love for it ſelfe, but wee uſe that which we uſe to another end. But the naturall man would enioy the creatures, and uſe God to another end.

Coll. 2.

Man in innocency *loved* God, *iudicio particulari, hic et nunc*, above all things; that is, he knew *Iehova* to bee the true God, and ſo *loved* him. But ſince the fall, hee *loveth* him, above all things *iudicio univerſali*, for his

Duplex amor, 1 Iudicio particulari, 2 iudicio univerſali.

wil oftentimes followeth not his judgement: thē he *loved* himſelfe for God, but now he *loveth* all things for himſelfe; this inordinate *love* of a mans ſelfe breeds contempt of God; but the ordinate *love* inſpired by God, teacheth us firſt to *love* God and then our ſelves, 1 *Ioh.* 4.7. *Let us love one another, becauſe love is of God*, where he ſheweth us, that the *love* of our neighbours muſt proceed from God; therefore the love of our ſelfe muſt begin alſo at God. It is true, *Iohn* ſaith, 1 *Ioh.* 4.20. *If we love not our brother whom we ſee, how can wee love God whom we ſee not?* not have the *love* of the regenerate begins firſt at our neighbour, but this is the moſt ſenſible note, to know whether we love God or not: this *love* is *a poſteriori*, as the other is *a priori*.

Duplex amor, a poſteriori, & a priori.

Obiect. But it may ſeeme that a man in corrupt nature, may *love* God better than himſelfe, becauſe ſome heathen have given their lives for their country, and ſome for their friends?

Anſw. This corrupt *love* was but for themſelves and for their owne vaine glory, and in this they loved themſelves better than any other thing.

Coll. 3.

Lib. 1. *de doct. Chriſt. cap.* 5. *Gradus amoris ſunt*, 1. *amare ſupra nos*, 2 *quod nos ſumus* 3. *iuxta nos*, 4. *infra nos.*

We are bound ſaith Saint *Auguſtine*, to *love* ſome things *ſupra nos*; ſecondly, to *love* ſome thing, *quod nos ſumus*; thirdly, to *love* ſome things, *iuxta nos*; fourthly, to *love* ſome things, *infra nos*.

Man in his firſt eſtate, *loved* God above himſelfe; in the ſecond roome, his owne Soule; in the third place his neighbours ſoule; and laſt his owue Body. He was firſt bound to *love* himſelfe, and then his neighbour; his own ſoule before his neighbours ſoule; his owne body before his neighbours body; for this is the rule under the Law, *Thou ſhalt love thy neighbour as thy ſelfe; Math.* 22.39. The rule muſt bee before the thing ruled. It is not ſaid, *Luk.* 3.11. *that he hath a coate let him give it to him who wants a coate*; but, *he who hath two*

coates,

coates, let him give one to him who wants a coate; but under the Goſpell the rule of our love muſt bee, *as Chriſt loved us, ſo we muſt love our neighbours, Ioh.* 13. 34. But man ſince the fall hath inverted this order mightily, he loves his owne body, better than his neighbours ſoule, than his owne ſoule, yea better than God; and often times his hogges better than his owne ſoule, yea than God himſelfe, as the *Gergaſites* did, *Math.* 8. 34.

Queſt. Alexander Hales mooves the queſtion, whether the Angels proceed thus in their manner of *love*; if God be he who is above them, whom they are bound to *love* above themſelves; and in the ſecond roome themſelves, *& iuxta ſe* other Angels: what place muſt the ſoule of man come into, in their conſiderat on? whether *iuxta*, or *infra*, and what muſt bee the eſtimation of the body of man in their *love*?

Hee anſwers, that the Angels of God dee love the ſoules of men now, *infra ſe*, but when we ſhall be ἰσάγγελοι, like unto the Angels of God, *Math.* 22. 33. then wee ſhall be beloved of them in our ſoules, *iuxta, ſed non infraſe*. And as touching our bodies they are beloved of them *infraſe*, becauſe the Angels (ſaith he) deſire *primum præmium, & ſecundum*, their firſt reward in God, the ſecond reward for the keeping of man: they ſhall bee rewarded for their miniſtrie towards the bodyes and ſoules of men, for keeping them, when they ſhall give up their account and ſay, *behold here are wee, and the children whom thou haſt given us, Ioh.* 17. 12.

Duplex præmium angelorum; primum, & ſecundum.

Prop.

Man before his fall *loved* God withall his heart.

Illuſt.

He *loved* nothing *ſupra Deum*, he loved nothing in equall ballance with God, hee loved nothing contrary to God, hee *loved* him with all his heart, ſoule, and ſtrength, and Chriſt addeth μετὰ διανοίας, with the efficacy of the minde and the will. *Mat.* 22. 31. and the learned ſcribe, *Mark.* 12. 31. addeth a fit word σύνεσις,

Nihil amandum ſupra, juxta, contra, aut æquale Deo.

with his whole understanding. By which diversity of words God lets us see, that man when he was created, *loved* God unfainedly, and that all the Fountaines or Springs within his soule praised him, *Psal.* 87. 7.

A collation betwixt the innocent, and old *Adam.*

The *first Adam loved* God with all his heart; but since the fall he *loves* God *diviso corde*, *Hos.* 10. 2. and hee loves some thing better than God, contrary to God, and equall with God. The Church of *Rome* makes a double perfection, *perfectio viæ*, *et perfectio patriæ*, or *perfectio finis*, *et perfectio ordinis*; they say there is not *perfectio patriæ* found here; but *perfectione viæ*: wee may love God with all our heart, this way (say they.) But this is false, for when we have done all things, we must call our selves unprofitable servants, *Luk.* 17. 10.

Duplex amor, intensivus, et appretiativus.

Wee are to *love* God more than the creatnres, yet it falleth out often, that wee *love* the creatures *intensivè*, more than God; but the child of God *loves* not the creatures more *appretiativè*. A man may more lament the death of his sonne, than the want of spirituall grace; and yet in his estimation and deliberation, hee will be more sorry for the want of Gods grace, than for the want of his sonne.

A Collation betwixt the innocent, and renewed *Adam.*

The *first Adam loved* God with all his heart, both in quantity and quality; but the *renewed Adam* is measured by the soundnesse of the heart. *Peter* being asked of the measure of his *love*, *Ioh.* 21. 15. *Lovest thou mee more than these?* he answered onely concerning the truth. For being asked of the quantity, he answered onely of the quality, *Lord thou knowest I love thee*; it is the quality thou delights in, and not the quantity. Hence it is, when the Scriptures speake of perfection, it is to bee understood of sinceritie: in one place they are saide, to be *of a perfect heart*, and in another, *of an upright heart.* 1 *Chron.* 12. 33. 38.

The *love* which the renewed man beares to God now, is

is but a small measure of love, in respect of that which we shall have to God in the life to come: in the life to come, *our hope and faith shall cease*, 1 *Cor.* 13. Our faith and hope ceasing, our *love* must be doubled: for as when we shut one of our eyes, the sight must be doubled in the other eye, *vis geminata fortior*; so when *faith* and *hope* shall be shut up, our *love* shall bee doubled: *Cum venerit quod perfectum est, abolebitur quod imperfectum est*, 1 *Cor.* 13. It is true, *Gratia perficit Naturam*, Grace perfits Nature; and so doth Glory, *quoad essentiam*, as touching the essence; *sed evacuat quoad imperfectiones*, it takes away all imperfections. *Faith* and *Hope* are but imperfections in the soule, comparing them with the estate in the life to come, they shall bee abolished then, and onely *love* shall remaine, 1 *Cor.* 13 8.

A collation betwixt the renued and glorified Adam.

Prop. Man by naturall discourse, since the Fall, may take up, that God is to be *beloved* above all things, although he cannot love him above all things.

Illust. That which all men commend in the second roome, is better than that which many commend in the first roome. When the battaile was fought at *Thermopyle* against *Xerxes* King of *Persia*, if it had beene demanded of the Captaines severally, who was the chiefe cause of the victorie, this Captaine would have said it was hee: and this Captaine would have sayd it was hee: then if yee had asked them all in the second place, who fought next best to them, all of them would have answered, *Themistocles*; therfore he woon the field. So, aske mē severally in their first cogitations, why man should *love* God? some will answere, because he is good to them; others, because he bestowes honours upon them; and so their love is resolved into worldly respects, and not into God. But shew them the instabilitie of riches, the vanitie of Honour, & such like, then all of them, in their second cogitations, will be forced to graunt, that God is to bee *beloved* for himselfe.

The

The Notes to know the love of God, since the Fall.

The markes to know whether we *love* God, are,

1 First, *Love* makes one soule to live as it were in two bodies, *Nam anima magis est ubi amat, quam ubi animat; The soule is more where it loves, than where it animates:* This made the Apostle to say, *Gal.* 2. 20. *I live not, but Christ lives in me.*

2 The second note is, that those who *love* dearely, rejoyce together and are greived together. *Homer* describing *Agamemnons* affliction, when he was forced to sacrifice his daughter *Iphygenia*, he represents al his friends accompanying him unto the sacrifice, with a mournefull countenance: and at *Rome*, when any man was called in question, all his friends mourned with him. Therefore it was, that good *Vriah* would not take rest upon his bed, *when the Arke of the Lord was in the fields.* 2. *Sam.* 11.9.

3 The third note is, that these who *love*, would wish to bee changed and transformed one into another, but because this transformation cannot be without their destruction, they desire it as neere as they can. But our conjunction with God in Christ is more neere, without the destruction of our persons, *Ioh.* 17. 23. *I in them, and they in me;* and therefore we should *love* this coniunction, and most earnestly wish for it.

4 The fourth note is, that the man which *loveth* another, not onely *loves* himselfe, but also his image or picture, and not onely his reall forme, but also his imaginary: they *love* them that are allyed, or are in kin to them, or like them in manners. So, hee who loveth God, hee *loves* his children also who are like him, and also their spirituall kinred and affinity.

Formâ realis et imaginaria.

The

5 The fift note of the *love* of God is ; that those who *love* converse togither, and are as little absent from other as can bee, they have the same delights and distasts. The presence of the party *beloved* filles the heart of the lover with contentment. So the children of God, their whole delight is to walke with God as *Enoch* did, *Gen.* 5. to bee still in his presence: and if hee withdraw himselfe but a little from them, they long wonderfully for his presence againe.

6 The sixt note is, hee that *loveth* transports himselfe often to the place where hee was accustomed to see his friend, hee delights in reading of his letters, and in handling the gages and monuments he hath left behind him. So the child of God to testifie his *love* to God, transports himselfe often to the place where hee may finde God in his sanctuary, amongst his Saints ; he delights in reading of his letters, (the Scriptures:) he delights in eating and tasting these holy monuments and pledges (his Sacraments;) which the Lord hath left behind him, as tokens of his *love* untill hee come againe.

7 The seaventh note is, when there is any thing, that may seeme to preserve the memory of *love* more lively in our soules, wee embrace the invention here; wherein *Artemisia* Queene of *Caria*, shewed an act of wonderfull passion, towards her husband *Mausolus*; for death having taken him away, she not knowing how to pull the thorns of sorrow out of her soule, caused his body to be reduced to ashes, and mingled them in her drinke, meaning to make her body a living tombe, wherein the relikes of her husband might rest, from whom she could not endure to live separated. The child of God hath a comfortable and true coniunction with Christ, eating his flesh and drinking his blood, and these two can never be separate againe.

Of Adams love to his neighbour.

Prop. As *Adam loved* God with all his heart, so he *loved* his neighbour as himselfe.

Illust. He *loved* his owne soule better than his neighbours soule, hee *loved* his owne body better than his neighbours body; but hee *loved* his neighbours soule better than his owne body. We are to love our neighbours as our selves, wee are to preferre the safetie of the soule to the safetie of the body, therefore our soule is called, *our darling*, *Psalm.* 22. 15. which is most to be beloved.

Consequence 1. We may not follow the *Phisitians* then, who prescribe sometimes phisicke to their patients to be drunke, that they may recover their health. *Navarrus* holds that it is not a sinne in the patient, that hee drinke till hee bee drunke for the recovery of his health.

Cap. 23. *Num.* 19.

Conseq. 2. Although we are to preferre the safetie of the soule, to the safety of the body; yet we are not for the good of the soule to dismember the body, as *Origen* did; misinterpreting these words, *Math.* 19. *Many are made Eunuches for the Kingdome of God*, taking them litterally, when they are to bee understood metaphorically.

Conseq. 3. As we are not to dismember the body for the good of the soule, so we are not to whip the body for the good of the soule. A man cannot make a free choyce of that which is evill in it selfe, as the *Moralists* prove against the *Stoicks*; who did chuse povertie, although they knew it to bee evill in it selfe: but for a man to whip himselfe, it is evill in it selfe; for in this hee usurps the magistrates authoritie.

Thom. 2. 2. *quest.* 66. *art.* 3.

The magistrates authoritie stands in these foure things; to kill the body; to mutilate the body; *Ex.* 21. 24.

Eye

Eye for eye, and tooth for tooth; to whip the body, *Deut.*25.3. and to impriſon the body; *Levit.*24.12. *killing of the body* takes away the life it ſelfe; *cutting a member* of the body takes away the perfection of the body; *whipping of the body* takes away the delight and reſt of the body; *impriſoning of the body* takes away the liberty of it. Now as we may not kill our ſelfe, cut a member from our ſelfe, impriſon our ſelfe, (for all theſe belong to the magiſtrate) ſo neither are wee to whip our ſelves.

Againe, it is not lawfull for a man to weaken his body by faſting. 1 *Tim.* 5, 33. it was not lawfull for *Timothy* to drinke water for the weakning of his body, therefore it is farre leſſe lawfull for a man to whip his body. We read of *Baals* Prieſts who cut their fleſh, 2 *King.*18.28. but never of the Prieſts of the Lord, *Deut.*14. We have a warrant moderately to faſt ſometimes, that the body may bee more ſubiect to the ſoule, 1 *Cor.*9.27. *I chaſtice my body, and bring it under ſubjection.* So, *Coloſſ.*3.5. *mortifie your members*; but never to whip it. Wee are not to exceed our ſtrength or to diſable our ſelves, for Gods ſervice; for God doth not deſire the hurt of his creature who is about his ſervice; hee will rather forbeare ſome part of his ſervice, than an oxe or an aſſe ſhall want neceſſary food; much leſſe will hee have a man to indanger himſelfe, though it be in his ſervice.

Prop. We are to preferre our owne temporary life to our neighbours.

Illuſt. If our neighbour bee of equall degree with us, then wee ſhould preferre our owne life to his life, or if hee be our inferiour, wee ſhould likewiſe preferre our owne life to his. But if he bee our Soveraigne, we are more bound to ſave his life than our owne; as for the ſafety of the Princes life, the ſubject is to give his life, 2 *Sam.*19.43. ſo for the ſafetie of the common-wealth.

A man may hazard his life for the ſafety of another mans life; who is in priſon, perrill of death, *Magis enim bonum proximi præferendum minori proprio, ſed non æquali*; wee are to preferre the greater good of our neighbour, to our owne good that is leſſe; but not where there is equall. When my neighbour is in a certaine danger of death, and I but in a hazard; it is a greater good to ſave my neighbours life, than not to hazard my owne.

Conſeq. Wee are bound more to ſave our owne lives, than the lives of our equals: therefore that friendſhip which is ſo much commended by the heathen betwixt *Pelides* and *Oreſtes*, the one giving his life for the other, was not lawfull. So, of that betwixt *Damon* and *Pythias*, when the one would have given his life for the other.

Prop. As we are to preferre our owne life to our neighbours life; ſo wee are to preferre our ſelves in temporary things belonging to this life, to our neighbour.

Illuſt. Temporary things ſerve either for our *neceſsity*, or for our *utility*, or for our *ſufficiency*, or for our *ſuperfluity*. *For neceſsity*, things ſerve for the maintenance of our life; *utility*, for our vocation; *ſufficiencie*, for our delectation; *ſuperfluity*, for wantonneſſe and exceſſe.

Adquatur in ſervitute temporaria, propter neceſſitatem, propter ſufficientiam, propter utilitatem, et propter ſuperfluitatem.

In wiſhing temporary things, wee ſhould put our ſelves in the firſt degre, and our neighbour in the ſecond; that which is out of ſuperfluity, I ſhould wiſh for his ſufficiency; and out of my ſufficiency, I deſire his utility, to further him in his calling; and out of my utility, I ſhould further him in his neceſſity, to preſerve his life: that is, with things neceſſary to my calling I ought to relieve his life. But men now will not give of their ſuperfluity, to entertaine their neighbours neceſſity and life; as *Nabal* would not give to *David* 1. *Sam.* 25. 10. And the *rich glutton* to *Lazarus*, *Luk.* 16. out of their ſuperfluity, to ſupply their neceſſity.

Queſt.

Queſt. Are wee bound to love all all our neighbours alike?

Anſw. Some anſwer that we are bound to loue them all alike, *affectu, ſed non effectu*, we are bound ſay they, to love all alike in our internall affection, but we are not bound to helpe all alike; for wee are more bound to theſe who are neereſt to us, and to helpe them moſt with our goods.

Amor eſt tum in affectu, tum in effectu.

But *Aquinas* ſhew'th this to be falſe, and ſets downe this as a true poſition, that ſome of our neighbours are more to bee *loved* than others, *tum affectu, tum effectu.* His reaſon is, becauſe the hatred of ſome of our neighbours, is a greater hatred, than the hatred of other of our neighbours; therefore wee are more bound by the rule of charity, to love ſome of our neighbours (*quoad affectum internum*, in our internall affection) than other: as well as wee are bound more to helpe them *externo effectu.* This is cleare by the rule of contraries. The antecedent is proved, *He that curſeth his father or mother ſhall die the death*, *Levit.* 20. But the Law appoints no ſuch death to him who curſeth another of his neighbours; therefore it muſt be a greater ſinne to curſe their Parents than other of their neighbours, or to wiſh them evill. Therefore wee are more bound to love them in our affection, as wee are more bound to helpe them than others.

Amor obiectivus & apprætiativus.

Queſt. Whether are wee bound to love thoſe more, in whom wee ſee more grace although they be ſtrangers to us: than thoſe of our kindred, in whom we ſee not ſo great meaſure of grace.

Anſw. Wee are to love thoſe moſt, in whom we ſee moſt grace *obiectivè*, that is, in reſpect of the bleſſednesſe that is deſired, becauſe they are neerer ioyned to us in God. A Centre, out of which iſſueth many Lines; the further they are extended from the Centre, they are the further

further diſ-united amongſt themſelues; and the neerer that they draw to the Centre, they are the neerer vnited. So, thoſe who are neereſt to God, ſhould be neereſt to us, and we ſhould wiſh to them the greateſt meaſure of happineſſe.

But thoſe who are neareſt to us in the fleſh, and in the Lord, *Phil.* 2. 21. ſhould be more deare to us *appretiativè*, and in our eſtimation, although they have not ſuch meaſure of grace. And ſo Chriſt loved *Iohn* better than the reſt of his Diſciples, *Ioh.* 13. 23. becauſe hee was both his couſin german, and had more grace in him: but he wiſhed not a greater meaſure of glory to him than to *Paule, obiectivè*; *For he that doth moſt his will, are his brother and ſiſter, Math.* 12. 50.

Duplex ratio amoris, obiecti, & originis.

So that we come under a threefold conſideration of Chriſt here; for hee is conſidered as God; as Mediator God and man; & as man: Chriſt, as God, loved not *Iohn* better than the reſt; Chriſt, as Mediator, loved him not better; but Chriſt, as man, loved him better than the reſt.

Wee are more bound to love our Parents, than any other of our neighbours, both in temporall and ſpirituall things. 1 *Tim.* 5. 4. *If a Widow have children, let them learne to requite their Parents*: in the Syriacke it is, *rependere ſanus parentibus*. A man divideth his goods into three parts: firſt, ſo much he ſpends upon himſelfe, his wife, and ſervants: ſecondly, ſo much hee gives to the poore: thirdly, ſo much he lends to his children, looking for intereſt backe againe. Againe wee are more bound to them, than thoſe of whom wee have received greateſt benefits; yea, than him that hath dilivered us from death: *Dijs & parentibus non poſſunt reddi aqualia*. This is ἀντιπελαργεῖν, as the young Storkes uphold the old when they are flying. Hence comes νόμος πελάργικος that is, as the fathers have ſuſtained the children, ſo ſhould the children the fathers againe.

Ariſt. lib. 8. Ethic.

The

The Hebrewes ſay, What is the honor that the children owe unto their Parents? They owe to them maintenance, and reverence; they ſhould give them meate, drinke, and cloathing; they ſhould leade them in, and leade them out. And they adde further, *wee reade, Honour the Lord with thy ſubſtance,* and, *Honour thy father and mother*: thou art to honor God with thy ſubſtance, if thou have any ſubſtance; but thou art to honour thy parents, whether thou have any ſubſtance, or not; for if thou have not, thou art bound to begge for thy parents: So, ſaith *R. Salomon*, in his Gloſſe upon *Levit.* 10.3.

Wee are to love our Parents more than our Children, in giving them honor; for they are neerer to us than our Children, being the inſtruments of our *being*. *Ariſ. lib. 9. Ethic.*

Wee are to ſuccour our Parents, in caſe of extreme neceſſity, rather than our Children; *Filium ſubvenire parenti proprio, honeſtius eſt quam ſibi ipſi; It is a more honeſt thing to helpe the Parent, than a mans ſelfe*; and there is a greater coniunction betwixt the father and the ſonne in *eſſe abſoluto*, than betwixt us and our children: and therefore in that caſe of neceſſity, he is more bound to helpe his father than his child.

Where there is not ſuch a caſe of extreme neceſſity, hee is more bound to helpe his Child than his Parent; *The Children lay not up for the Parents, but the Parents for the Children*, 2. *Cor.* 12.14. And the reaſon is, becauſe the father is ioyned with the ſonne, as the cauſe with the effect; *Sed cauſa influit in effectum, The cauſe workes in the effect*; ſo ſhould the Parent communicate with his child.

Secondly, the father is ioyned with the ſonne as with a part of himſelfe, and comming from himſelfe; which cannot be ſaid of the child to the father.

Thirdly, the love of the father towards the child is

elder, and continueth longer; for the fathers love their children even from their Cradle: but the children love not their fathers, till they bee come to the yeeres of diſcretion; for the more old that love is, the more perfect it is.

Prop. How a man is to preferre himſelfe to his neighbour in temporall things.

Wee are more bound to love our father than our mother; wee are more bound to love our wives than our parents, becauſe the man and the wife are one fleſh; and, *a man ſhould leave his father and mother, and cleave to his wife, Math.19.* For reverence and honour, hee is more to honour his parents than his wife, but otherwiſe he is to ſupply her wants in temporary things before his fathers.

As we are to preferre our owne temporary life to our neighbours life, ſo alſo wee are to preferre our owne ſpirituall life to the life of our ſuperiors or equals.

Our temporary life ſhould not be ſo deare to us as his ſpirituall life, and wee ought to imitate Chriſt, who gave his life for the ſpirituall life of his children, *1 Ioh. 3.16.*

Queſt. But what is the ſpirituall neceſſity of our neighbour, for the which we are bound to give our temporary life?

Triplex neceſſitas, gravis, non gravis, et extrema.

Anſw. There is a threefold *neceſsity*: firſt, that which is *not an urgent neceſsity*: ſecondly, that which is *an urgent neceſsity*: Thirdly, that which is an *extreme neceſsitie.*

Firſt, when the neceſſity is not great, and when my neighbour can provide for his ſpirituall life, without the hazard of my temporary life: in this caſe I am not bound to give my temporary life for his ſpirituall life.

Secondly, if the neceſſity be ſuch, that he cannot without great difficulty ſave his ſpirituall life, in this caſe I ought to hazard my temporary life for his ſpiritual life.

Thirdly, if his ſpirituall life be in extreme neceſſity; for

for then I am to lay downe my temporary life for him.

Conſequence 1.

Here we ſee that paſtors who are the ſhepheards of the ſoules of the people, are bound to watch over their people comm itted to their charge, and with loſſe of their owne lives to ſuccour them in their abſolute extremity, *Ioh.* 10.11. *The good ſhepheard giveth his life for the ſheepe, but the hireling fleeth.*

Conſeq. 2.

Wee are not to give our temporary life for the ſpirituall life of our neighbour, but in caſe of extreme neceſſity, therefore that caſe which *Navarrus* propounds in his caſes of popiſh conſcience, is not to be allowed. If a Chriſtian ſhould have a child borne to him amongſt the Pagans, and the child were neere death; whether or no were a Preacher bound to baptize that child althogh hee knew certainely that the Pagans would kill him? *Navarrus* holdes, that this child being in a ſpirituall immineent danger of eternall death for want of baptiſme, the Preacher is bound to baptize him, although he knew it ſhould coſt him his life.

But there is no ſuch neceſſity of baptiſme, that the want of it can bring eternall death to the child; but onely the contempt of it; therefore this caſe of neceſſity is but an imaginary neceſſity, and if a man in this caſe would hazard himſefe, he were guilty of his owne death.

Prop.

How we are to preferre our neighbour to our ſelues in ſpirituall things.

Illuſt.

Although we are to preferre our owne ſalvation to the ſalvation of others, yet we may deſire the deferring of it for a while for the good of others.

Phil. 1,23,24. *It is good for mee to be diſſolved, but better for you that I remaine in this body*; it was for this cauſe that *Ezekias* deſired to live, that hee might goe up to the houſe of the Lord, and ſee Gods glory ſet up there, and the peoples ſalvation ſet forward, *Eſay* 38. ſo *Martinus* ſaid, *Si adhuc Domine ſum populo tuo neceſſarius non recuſo laborem*; *if I can be ſteadable yet Lord to thy people, I refuſe not to undergoe any travell amongſt them.*

Although it be lawfull for us to deſire the deferring of our happineſſe for a time, for the good of others: yet it is not lawfull for a man to deſire the perpetuall deſay of his bleſſednesſe for the good of others.

Obiect. But *Paule* wiſhed, that he might be *Anathema* for the people of God, *Rom. 9. 3.* and ſo *Moſes* wiſhed that hee might bee raſed out of the Booke of life for the Iewes, 2 *Exod.* 32. 32.

Anſw. It was for Gods glory that they wiſhed this, and not ſimply for the Iewes, becauſe Gods glory was manifeſted in them.

Aliquid amatur obiectivè, et appretiative.

In the ſpirituall things which a man is bound to deſire for himſelfe add his neighbour, he is more bound to deſire his owne ſalvation, *appretiativè*; as if it were neceſſarie either for mee or *Peter* to periſh, I had rather *Peter* periſhed: but theſe who are more holier than I am and have greater graces, they are more to be beloved *obiectivè*, in reſpect of the good that is deſired, and I am more bound to ſeeke a higher degree of glory to him, than to my ſelfe; and herein I follow the will of God, becauſe I ſhould bee content of that meaſure that he hath beſtowed vpon me.

Wee are to preferre our owne ſalvation to the ſalvation of others: therefore it is not lawfull to commit a ſinne, for the ſafety of our neighbour. *Math. 16. What availeth it a man to get the whole word, and hee looſe his owne ſoule?* ſinne is the loſſe of the ſoule.

A Collation betwixt the innocent, firſt, and old *Adam*.

Man before his fall *loved* his neighbour as himſelfe: but the unregenerate now, they think it is *love* ſufficient if they hate not their neighbour. Others (as the *Phariſes*) thinke that their *love* is ſufficient, if they thinke well to their friend, and hate their enemies, There is a third ſort who will have compaſſion upon their enemies if they ſubmit themſelves to them, but this may be found in generous beaſts, as in the Lyon.

The

A Collation betwixt the old and renewed *Adam.*

The regenerate man loves his neighbour as himſelfe; not onely him who is his next neighbour called *vicinus*, or his doore neighbour, or him who is neere in friendſhip or blood to him: but him who is neere in nature to him, being his owne fleſh: therefore the Apoſtle expounding theſe words, *Luk*, 10. 27, *Thou ſhalt love thy neighbour*; expounds *thy neighbour*, τὸν ἕτερον, *Rom*, 13. 8. *any other man.*

But the love of the unregenerate, extends not it ſelfe ſo farre, for he loves his friend, and hates his enemy: but Chriſt extends this *love* of our neighbour to our enemies alſo, *Mat.* 5.44. & the Lawexpounds it ſo likewiſe: for in *Exo.* 23,4. it is ſaid *Thou ſhalt love thine enemy*; but *Deut*, 22. 1. the ſame law being repeated calles him, *thy brother*: now neighbour and brother in the Scripture are uſed in one ſenſe; and it is to be marked, that when the two Hebrews ſtrove together, *Moſes calleth them brethren*, *Act.* 7. 25. *Yee are brethren, why doe you ſtrive?* So that our enemies are our brethren, as Chriſt ſheweth in the parable of the *Samaritane*, *Luk.* 10.

Queſt. How are wee to *love* our enemies?

Anſw. Our enemies are conſidered. Firſt, as our private enemies; or as Gods enemies, and to his Church. Secondly, wee muſt diſtinguiſh betwixt our owne private cauſe, and Gods cauſe. Thirdly, wee muſt diſtinguiſh betwixt the perſons of evill men, and the actions of evill men.

Wee are to love our enemies, although they have wronged us, and ſhould love their perſons: we are to pray againſt their ſinnes, but not their perſons, 2. *Sam*, 15. 31. *Act.* 4.29. Wee are bound to wiſh to our private enemies, things temporary, unleſſe theſe things bee hurtfull to them; but if they be enemies to the Church, wee are not to ſupply their wants, unleſſe wee hope by theſe meanes to draw them to the Church.

But if the perſons ſinne unto death. 1 *Ioh.* 5. 19, then we are to pray, not onely againſt their actions, but alſo againſt their perſons; and becauſe few have the ſpirit to diſcerne theſe, wee ſhould apply theſe imprecations uſed in the Pſalmes, againſt the enemies of the Church in generall.

Obiectum amoris vel eſt formale, vel materiale.

Queſt. Whether is the *love* of God and of our neighbour, one ſort of *love* or not?

Anſw. It is one ſort of love; the formall obiect of our love in this life is God, becauſe all things are reduced to God by love; the materiall obiect of our love is our neighbour, here they are not two ſorts, but one *love*: and as there is but *vnus ſpiritus et varia dona*, one Spirit and diverſity of gifts; 1 *Cor.* 12: ſo there are *duo præcepta et vnus amor*; two præcepts and one love.

Vno habitu charitatis diligimus, deum & proximum licet actu diſtinguanter.

The remedies to cure ſinfull love ſince the fall.

That wee may cure our ſinfull *love*, and ſet it upon the right obiect:

Firſt, wee muſt turne our ſenſes, that they be not *incentivum et fomentum amoris perverſi*; that is, that our ſenſes be not the provokers and nouriſhment of perverſe love. It is memorable which *Auguſtine* markes, that the two firſt corrupt loves began at the eye. Firſt, the love of *Eva* beholding the forbidden fruite, which brought deſtruction to the ſoules of men. Secondly when the Sonnes of God, ſaw the daughters of men to be faire, they went in to them, *Gen.* 6. 1. this ſinne brought on the deluge; it had beene a profitable leſſon then for them, *If they had made a covenant with their eyes*, *Iob.* 31. 1.

Secondly, it is a profitable helpe, to draw our affections from things beloved, to conſider ſeriouſly, what arguments wee may draw from the things which we *love*, that

that wee may alienate our minds from them; and wee ſhall finde more hurt by the things we ſet our *love* upon, than wee can finde pleaſure in them. If *David* when hee look't upon *Bethſabe* with an adulterous eye, had remembred what feareſull conſequence would have followed: as the torment of conſcience, the defiling of his daughter *Tamar*, and of his concubines, and, *that the ſword ſhould never depart from his houſe*, 2 *Sam.* 12.11. and a thouſand ſuch inconveniences, hee would have ſaide, this will bee a deare bought ſinne.

Thirdly, conſider the hurts which this perverſe love breeds, *He who loves ſinne hates his owne ſoule*, *Pſal*, 10.5.

Fourthly, let thy minde be buſied upon lawfull objects, and idleneſſe would bee eſchued, it was idleneſſe which brought the *Sodomites* to their ſin, *Qui otio vacant in rem negotioſiſſimam incidunt*; theſe who are given to idleneſſe fall into many troubleſome buſineſſe.

Chap. VII.

Of Hatred.

Odium eſt quo voluntas reſilit ab obiecto diſconvenienti, vel ut diſconvenienti.

A collation betwixt the innocent, and old *Adam*.

Hatred is a turning of the concupiſcible appetite from that which is evill, or eſteemed evill.

Man in his firſt eſtate loved God with all his heart: but ſince the fall, hee is become, *a hater of God*, *Rom.* 1.30. and of his neighbour, 1 *Ioh.* 2.9. and of himſelfe, *Pſal.* 10.5. How can God (who is abſolutely good) be *hated*, ſeing there is no evill in him?

Anſw. God cannot bee directly the object of our *hatred*: *bonum in univerſali*, cannot be hated; God is both truth and goodneſſe; therefore he cannot be hated. The underſtanding lookes to truth, and the will to goodneſſe; God is both truth and goodneſſe; therefore hee

cannot bee hated in himſelfe, but in ſome particular reſpect; as men hate him, becauſe hee inflicteth the evill of puniſhment upon them, or becauſe he commandeth thē ſomething, which they thinke hard to doe; as reſtraining them in their pleaſure or profite.

So the wicked they hate not the word as the word, but as it croſſeth their leawde appetites, and curbs their deſires, *Gal.*4, 6. *Am I become your enemie becauſe I tell you the truth?* The ſheepe hates not the Wolfe, as it is a living creature; for then it ſhould hate the Oxe alſo; but the Sheepe hates the Wolfe as hurtfull to it; and in this ſenſe Men are ſaid to be haters of God.

Theſe who behold that infinite good, cannot hate him, but of neceſſity love him; therefore the ſin of the divels was, the turning away of their ſight from God, and the reflection of their underſtanding upon themſelves, admiring their owne ſublimity, remembering their ſubordination to God; this grieved them, whereby they were drowned with the conceite of their owne pride; whereupon their *delectation, adoration*, & *imitation* of God and goodneſſe were interrupted. So long as they beheld the Majeſty of God, they had delectation in his beauty, *adoration* of his majeſty, and *imitation* of his exemplary goodneſſe.

Diabolus tria amiſit in lapſu, delectationem in pulchritudine Dei: adorationem maieſtatis: & imitationem exemplaris bonitatis.

Queſt. Whether is the *hating* of God, or the *ignorance* of God the greater ſinne? it may ſeeme that the *hating* of God; is the greater ſinne; *Nam cuius oppoſitum eſt melius, ipſum eſt peius*, for that whoſe oppoſite is beſt, it muſt be worſe it ſelfe; but the *love* of God is better than the *knowledge* of God: therefore the *hating* of God is a greater ſinne, than the *ignorance* of God.

*Ariſt.ethic.*8.*c.*6.

Anſw. The *hatred* of God, and the *ignorance* of God, are conſidered two wayes; either as *hatred* includes *ignorãce*, or as they are ſeverally conſidered. As *hatred* includes *ignorance*, then *hatred* is a greater ſinne than *ignorance*, becauſe

becauſe he that *hates* God muſt be *ignorant* of him.

But if we conſider them ſeverally; then ignorance is to be diſtinguiſhed into *ignorantia puræ negationis*, & *ignorantia pravæ diſpoſitionis*; and this latter *ignorance*, proceeding from a perverſe diſpoſition of the Soule which will not know God, as *Pharaoh* ſayd, *who is the Lord that I ſhould know him, and obey his voyce*, *Exod* 5. 2. muſt be a greater ſinne than hatred, for ſuch *ignorance* is the cauſe of *hatred*; and in vices the cauſe muſt be worſe then the effect: but *perverſe ignorance* is the cauſe of the *hatred* of God. Therefore this ſort of *ignorance*, is a greater ſinne than the *hating* of God.

Wee muſt not then underſtand the *axiome* according to the firſt ſenſe here; for there is no contrarietie betwixt *hatred* and *ignorance*; becauſe the one includes the other. But where they are ſeverally conſidered, then the rule holds in theſe oppoſitions which are oppoſite in the ſame reſpect; as one contrary to another, one contradictory to another; if white bee the moſt bright colour, then blacke muſt be the moſt darke colour: here the axiome holds, becauſe there is a direct oppoſition in contrariety of the ſame kind. So, good is to be followed, good is not to be followed: this oppoſition holds in contradiction of the ſame thing.

Duplex oppoſitio, contrarietatis & contradictionis.

But this rule will not hold betwixt a contrary and a contradictory joyned together, *ſecundum gradus perfectionis*: as, *love* is a greater vertue than *knowledge*; therefore *not to love* is a greater vice than *hatred*: this doth not follow; for *hatred* is a greater vice, than not to love.

Now, when the *hatred* of God, and the *ignorance* of God are compared together, with their oppoſites *love* and *knowledge*, *ſecundum oppoſitionem & comparative*, *love* and *hatred* are oppoſed contrarily; but *knowledge* and

ignorance

Quæ opponuntur privative vel contradictorie magis opponuntur quam quæ contrarie; scire & ignorare contradictorie opponuntur, amare & odisse contrarie.

A collation betwixt the second and renued Adam.

Duplex perfectio, graduum & partium.

Duplex odium, secundum intensionem extensionem.

ignorance are opposed privatively and contradictory. Now there is a greater opposition betwixt two contradictories, than betwixt two contraries; therefore the *ignorance* of God must be a greater sinne, than the *hatred* of God: and here the Axiome holds. The misery of the damned (it is thought,) consists not so much in the want of the *love* of God, as the want of the sight of God.

The Lord Iesus Christ his *hatred* was a perfect *hatred* of sinne, both in *parts* and *degrees*: hee hated sinne to the full, but *intensively* and *extensively*; as hee loved God with all his heart, strength and might, so hee *hated* sinne *intensively* to the full with all his strength and might, and also *extensively*; that is, hee hated all sorts of sinne with a perfect *hatred*, and chiefely those sinnes that were most opposite to the glory of God his father, as was *idolatrie*.

But the regenerate, hate sinne with the *perfection of parts*, but not of *degrees*, *Psal.* 139. 22. *Doe I not hate them with a perfect hatred who hate thee?* that is onely a *perfection in parts*, but not in *degrees*.

Againe, they hate not sinne to the full *intensive*; for, *the good that they would doe, that they doe not*, *Rom.* 7. 15. neither doe they hate sinne to the full, *extensive*. *David* hated Idolatry, but yet not to the full, when hee brought home the Arke of God from *Iearimoth* in the house of *Abinadab*, and set it up in the house of *Obed-Edom*, 2 *Sam.* 2. 10. he tooke away the *Philistines* golden Myce, and the Hemorrhoides, 1 *Sam.* 6. 4. but yet he set the Arke upon a new cart which he made himselfe (for the men of *Bethshemesh* had cut the *Philistimes* cart, 1 *Sam.* 6. 14.) which he ought not to have done; for the Arke should have beene carried upon the Priests shoulders, *Numb.* 7. 9. and not upon a cart: herein hee followed the example of the *Philistims*; so *Ionius* expounds it.

Some

Some of the good Kings of *Iudah* tooke away the Idolles, *but yet the high places were not removed*, 2 *King*, 12. 4. the reaſon of this is, becauſe, *Idolatrie is a worke of the fleſh*, *Gal.* 5. 20. And we hate not the workes of the fleſh perfectly.

A collation betwixt the renued and old *Adam*.

The *hatred* of the regenerate is a perfect hatred in parts againſt ſinne, although not in degrees. But the *hatred* of the wicked is but a faint *hated* againſt idolatry of this or that ſort.

Conſeq.

The *hatred* of the wicked is not a perfect *hatred* againſt idolatry; therefore they labour to reconcile true & falſe religion: ſuch were theſe in *Corinth*, who were both partakers of the cuppe of the Lord, and the cuppe of Divels, 1 *Cor.* 10. and theſe who halted betwixt God and *Baal*, 1 *King.* 18. 21. So theſe who would agree us and the Church of *Rome*, making no difference in the fundamentall points of our religion; but, *what communion can there bee betwixt light and darkeneſſe?* 2 *Cor.* 6. 14.

There were ſome who ſtudied to reconcile the *Stoicks* and *Peripateticks*; but *Cicero* ſayd, they cannot bee reconciled, *quia non agitur de finibus, ſed de ipſa hereditate*; we controvert not with the Church of *Rome* about land-markes, but for the inheritance it ſelfe.

A collation betwixt the ſecond and old *Adam*.

In Chriſt there was a two-fold *hatred*. Firſt, the *hatred of abomination*. Secondly the *hatred of enmitie*: the *hatred of abhomination* was when Chriſt diſtaſted the evill done againſt his Father, himſelfe, or his members; hating this ſinne as contrary to his goodneſſe, and as hurtfull to his members. The *hatred of enmitie* is when Chriſt willeth the puniſhment of the perſon becauſe of the evill he is defiled with: hee will have a man to bee puniſhed as a wicked man, but not as a man. As by the firſt ſort he hated the ſinne, ſo by the ſecond he hated the ſinner.

Duplex odium, abominationis, & inimicitiæ.

But

But the unregenerate, ſometimes doe hate the perſon, but not the ſinne; *Iudah* bad bring foorth his daughter in law *Thamar* and burne her, *Gen.* 38. 24, when he was as guiltie of the ſinne it ſelfe; in this he was not regenerate.

Some againe connive at the ſinne, for the perſon; as *Eli*, who bore with the ſinnes of his children becauſe he loved them ſo well, 1 *Sam.* 2. 23.

Some againe hate the perſon for the good found in them; as, *Odi Michaiam, I hate him*, 1 *King.* 22. 8. Some care not, if both the ſinne and the perſon periſh together. *Gobrias* willed *Darius* to kill him and his enemy together; *ſed non probamus illud, pereat amicus cum inimico*, we approve not that, let a friend periſh with a foe; but we ſhould ſave the one, and kill the other. *Levit.* 19. 17. *Thou ſhalt not hate thy brother in thy heart, but reproove him*; We ſhould hate his ſinne but love the perſon.

Differunt, odium, ira & invidia.

Hatred, Anger and *Envy*, differ; firſt, *anger* is particular, as we are *angry* with *Peter* or *Iohn* for ſome offence they have done us; but *hatred is* generall againſt the ſinne it ſelfe.

Ira eſt circa individua, odium circa ſpeciem.

Secondly, *anger* may bee cured by proceſſe of time, but *hatred* is incureable, for no time can cure it.

Thirdly, *anger* hath bounds; for if one bee *angry* at another, and ſee any calamitie befall him, which exceedeth the limits of a common revenge, he hath pitie upon his enemy; but *hatred* is never ſatisfied.

Againe, *hatred* differeth from *envy*; for *hatred* ariſeth upon the conceit of the wrong done to us or ours, or generally to all mankind; whereas *envy* hath for the object, the felicities or proſperities of other men.

Secondly, *hatred* is alſo in bruite beaſts; but *envy* is onely found in man.

The

The remedies to cure ſinfull hatred.

The remedies to cure this ſinfull *hatred* are: firſt, conſider that the man whom thou hateſt moſt, may bee helpefull to thee againe. *Ioſeph* once moſt hated of his brethren, yet neceſſitie mooved them to love him againe. So the Elders of *Gilead* who did hate *Iephteh* and expelled him out of his fathers houſe, *Iudg.* 11. 7. but when the time of tribulation came, he became their beloved head and Captaine.

Secondly, if we would make good uſe of our *hatred*, we muſt employ it againſt vice, and againſt theſe objects, the love and purſuite whereof may pollute the heart, and blemiſh the image of God which ſhineth in our ſoules.

Thirdly, if we ſhould cure *hatred*, we muſt repreſent the miſeries which doe commonly accompany the purſuties of envy; wee muſt ſet before our eyes the ſhipwracke of ſo many famous perſons, that have loſt themſelves upon this ſhelfe, and wee muſt repreſent to our ſelves the croſſes, paines, and torments which this wretched paſſion doth cauſe.

Chap. VI.

Of Deſire.

Deſire, *is a paſsion which we have to attaine to a good thing which we enjoy not, that wee imagine is fitting for us.*

Deſiderium eſt voluntarius affectus, ut res quæ bona exiſtimatur & deeſt, vel exiſtat, vel poſsideatur.

Deſire differeth from *love* and *pleaſure*; it differeth from *love*, for *love* is the firſt *paſsion* which wee have of any good thing, without reſpect whether it

Differt deſiderium, ab amore & delectatione.

it be presẽt or absent: but *desire* is a passion for good that is absent; and *pleasure* is the contentment that wee have when we have gotten a thing.

Prop. Illust.

Man in the first estate, his *desires* were rightly set and moderate.

Duplex desiderium; spiritualis, & naturalis boni.

His *desires* were either of *spirituall things*, or *naturall things*. In *spirituall things*, his *desires* were speedily carried to the right object God: for as heavy things the neerer that they draw to the center, the more speedily they are carried to the same, so *Adams desires* being so neere God the center, they were speedily carried unto him; and *in naturall things* his *desires* were few and moderate; for even as the Children of God, the neerer they draw to their end, they have the fewer *desires* of worldly things: so, *Adam* being so neere that heavenly glory, few and moderate were his *desires* of worldly things.

A collation betwixt the second and renued *Adam.*

The *desires* of Christ were alwayes subordinate to the will of God his father: but the *desires* of the regenerate, they are many times not subordinate to the will of God.

Triplex est desiderium, naturale, rationale, & spirituale.

Object. But it may be sayd that Christs *desires* were not alwayes subordinate to the will of his father, when as he *desired* the cup to passe, which his father willed him to drinke, *Matth.* 26. 39.

Voluntas rationis duplex est; rationis ut ratio est, & rationis ut natura est.

Answ. There is a three-fold *desire*: first, *a naturall desire*: secondly, *a reasonable desire*: thirdly, *a spirituall desire*: every one of those by their order are subordinate to another, and there is no repugnancy amongst them.

A man takes Saint *Anthonies* fire in his hand, a Chirurgian comes to cut it off; the naturall *desire* shrinkes and puls backe the hand, because nature seekes the preservation of it selfe: but the reasonable *desire* saith, rather than the whole body shall be consumed, hee will command the Chirurgian to cut off the hand; here is no repug-

repugnancy betwixt the *naturall* and *reasonable desire*, but a subordination. In Feavers, wee *desire* to drinke, and yet we will not; and so in Apoplexies to sleepe, and yet we will not.

This will of reason made *Scevola* to hold his hand in the fire untill it burnt. A Martyr is carried to the stake to be burnt, the *naturall desire* shrinkes, seeking the preservation of it selfe; but yet it submits it selfe, to the *spirituall desire*, which cometh on, and saith: rather than thou dishonour God, goe to the fire and be burnt; this *spirituall desire* made *Cranmer* to hold his hand in the fire till it burnt.

In Christ there are three *desires* or *wils*; his *divine will*; his *reasonable will*, and his *naturall will*. There was no repugnancy amongst these *wils*, for his *reasonable will*, absolutely willed that, which his *divine will* willed; and although his *naturall will* was different from his other two *wils*, declining the evill of punishment, and seeking the preservation of it selfe: yet there was no contrarietie here, for these which are contrarie, must be contrary *secundum idem, & circa idem*; according to the same object, and in the same respect; but, his *naturall will*, and his *divine will* the one willing that the cup should passe, and the other willing it should not passe, were in divers respects; for God willed Christ to die for the purging of the sins of men; but Christ as man willed the cup to passe; seeking the preservation of nature only.

In Christo tres fuerunt voluntates, divina, rationalis, & naturalis. Voluntates non fuerunt contrariæ, licet volita fuerunt contraria.

Christ humane will was conforme to the will of the Godhead, in the thing willed formally; that is, when hee beheld this cup, as the middle to purchase mans salvation; but it was divers from it, considering the cup materially in it selfe, as it was a bitter cup.

Duplex est velle, formale, & materiale.

Example when a Iudge wils a theefe to bee hanged, and the wife of this theefe wils him not to bee hanged, for her owne private weall; here is no contrarietie betwixt

twixt the two wils. But if the wife of the theefe, ſhould will her husband to live, as an enemy to the commonwealth, then her will ſhould be contrary to the Iudges will.

This *naturall will* in Chriſt hindred not his divine and reaſonable will; and it willed nothing but that which theſe *wils* willed it to *will*, for they had the abſolute commandement over it: neither was there any ſtrife betwixt them, as betwixt the fleſh and the ſpirit in the regenerate, *Gal.* 5. but ſtill a ſubordination.

Illuſt. This ſubordination of the wils in Chriſt, may be illuſtrate by this compariſon. Although the inferior ſpheres of the heavens, be carried another courſe than the higheſt ſpheres are, yet notwithſtanding they hinder not the courſe of the higheſt ſphere, but all their motions are moderate and temperate, by the motion of the higheſt ſphere. So although this *naturall will* in Chriſt ſeemed to goe a divers courſe, from his *reaſonable* and *divine will*; yet it was moderate by his *ſuperior wils*, and did nothing but that which his *ſuperior* wils willed it to *will*. *Eſay.* 53. *He offered himſelfe becauſe he would*; *Ioh.* 10. *I lay downe my life*: ſo that every *will* kept that which was proper to it ſelfe. *Voluntas divina, juſtitiam*; *voluntas rationis, obedientiam*; *voluntas carnis, naturam volebat*: that is, *his divine will, willed juſtice; his reaſonable will, willed obedience; and the will of his fleſh, willed the preſervation of his nature.*

Anſw. How ſaith *Luk.* 22.44. that *he being in his agonie hee prayed a long ſpace that the cuppe might paſſe*, then it might ſeeme, that there was a contrarietie betwixt his wils?

Nulla erat contrarietas inter voluntates Chriſti, ſed inter voluntates & mortem.

Anſw. This ſtrife was not properly betwixt his *two willes*, but betwixt his *naturall will* and *death*, which nature ſhunned as contrary to it: this ſight wee ſee in children and in brute beaſts; in children who have not the

the act of reaſon; this is no other thing then the feare of imminent evill.

Christ *deſired* this cup to paſſe. There is a double deſire or willing in the *will*; either an *abſolute will*, or a *conditionall will*: *abſolute*, as when I with a thing without any condition; as happineſſe. *Conditionall*, when I will it with a condition: as, a man would not give his purſe to the robbers, if he could eſcape death; hee wils this conditionally onely to eſcape the danger. So our Lord willed not *abſolutely* to drinke this cuppe, but ſeeing that God his Father had determinate this way, that mans ſalvation ſhould bee purchaſed, Christ would drinke this cup.

Duplex voluntas, abſoluta & conditionalis.

In Christs *deſires* there was no reluctation, but ſubordination; but in the regenerate, their deſires are with ſome reluctation, and they are not fully ſubordinate. When Christ ſayd to *Peter*, *They ſhall carry thee whither thou wouldeſt not*, *Ioh.* 22.18. meaning what death he ſhould die; there was ſome ſinfull reluctation here, betwixt *Peters ſpirituall deſire*; and his *naturall deſire*; although hee gave his life in the end for the truth.

A collation betwixt the ſecond, renued, and old *Adam*.

But the *wils* of the unregenerate, are no wayes ſubordinate to the will of God. When Christ ſaith, *Let this cuppe paſſe, yet not my will be done but thine*, *Luk.* 22.42. here is not a *correction* of Christs *deſire*, but onely an *explication* of it. But when *Peter* gave his life for the truth, there needed a *correction* of his *deſire*, becauſe there was ſome unwillingneſſe in him.

Voluntas indiget, explicatione, & ſubjectione.

But the wicked their *deſires* have neede of *ſubjection* to the will of God.

Christs *naturall will* ſought the preſervation of it ſelfe, which his *divine will* would not; hence it followeth, that a man may *naturally will* that without ſinne, which his *ſpirituall will* wils not.

Conſequence. I

Conſequence 2.

Conſeq. 3.

A collation betwixt the renued and old *Adam*.

We ſhould learne by Chriſts example to ſubject our wils to the *will* of God, and to ſeeke the things of this life, but with condition.

If Chriſt ſubmitted his *naturall will* to the *will* of the Father which was not ſinfull, much more muſt wee learne to ſubmit our *ſinfull deſires* to his *will*.

The *deſires* of the *regenerate* are moderate; the *deſires* of the *unregenerate* are immoderate. *Agur* prayeth, *Prov.* 30. *Da mihi lechem chukki, panem dimenſi mei*: as the *Iſraelites*, had their *Manna* meaſured out to them in a gomer; *Exod.* 16. ſo *Agur* deſires that God would give him the meaſure that is fit for him. They are content with that ὀτομίτριον, *Luk.* 12. 42. which ſignifyeth a mans ſtint: where he alludeth to the care of governours of families or ſtewards, who doe allow to every one in the houſe their portions, *ſee Iames* 2. 15. *They having meate and cloth they are content*, 1 *Tim.* 6. 8. nature taught ſome men to be content with little, grace can teach them to be content with leſſe.

The Prophet *Eſay* in his fourteenth chapter and fourth verſe, noting the inſatiable deſire which men have to riches, cals *Babel gold-thirſty Babel*: and *Habaccuk* 2. 6. ſaith, *Woe be to you who loade your ſelfe with thicke clay*; meaning gold and riches. The deſires of beaſts are finite, but the deſires of unregenerate men are infinite when they come to the meaſure what will ſuffice them.

The *Philoſopher* ſaith, the cauſe of this, is *to live*, but not *to live well*; the beaſts when they are ſatisfied for the preſent, content themſelves, neither ſeeke they any more: the Lyon when he hath killed the Bull, ſatisfieth his hunger, but hides not up the reſt in the ground: *neither doe the fowles lay up any thing*, *Math.* 6. 26. onely creeping things and moſt imperfect lay up: as, *the Piſmire hordes up in Sommer againſt the Winter*, *Prou.* 6.

but

but man is not ſatiate for hoording and treaſuring up for the time to come; his deſires are ſo infinite.

The ancient Philoſophers compared the *firſt matter*, to an infamous ſtrumpet, who is never glutted with preſent pleaſure, but ſtill doth meditate upon new imbracings, for it ſtill deſireth new formes. But wee have more reaſon to compare our *deſires* which are inſatiable to this ſtrumpet.

Queſt. Whether are mans *deſires* infinite or not?

Anſw. They are not actually infinite, becauſe nature tends alwayes to ſome finite thing, for no man deſireth infinite meate; yet his deſires are infinite by ſucceſſion, becauſe theſe bodily things which wee *deſire* are not permanent, *Nam pereunte uno deſiderio ſuccedit alterum*, *One deſire being gone, another comes in place of it*; Chriſt ſaith, *Hee who drinkes of this water ſhall never thirſt againe*; So hee that hath true deſire after righteouſneſſe ſhall bee ſatisfied; but hee that thirſts after the things of this life, ſhall bee in a continuall thirſt, *like the Horſe-leech which hath two daughters, crying continually, Give, give, Prov.* 30. 15.

Duplex infinitas, actualis, & per ſucceſsionem.

Leo Hebreus.

The remedies to cure theſe ſinfull deſires.

That wee may cure theſe ſinfull *deſires*. Firſt, wee muſt take heede that theſe *deſires* of ours, be not ſuffered to gather ſtrength, but we muſt choake them in the very beginning, *and daſh the heads of the young ones againſt the wall*, *Pſalm.* 137. cruſh this Cocatrice egge in the beginning, leſt it come to a Serpent, *Eſai.* 30 6. *In confiniibus eſt arcendus hoſtis*, the enemy is to be beaten backe while he is in the borders.

Secondly, we muſt thinke often how neere we are to death, and this will reſtraine our covetous deſires, *Parum*

via & multum viatici, To have a ſhort way and much proviſion, is a fooliſh thing.

Thirdly, to remedy our covetous *deſires* wee ſhould marke, that there is no paſſion ſo much to bee deteſted as it, becauſe this monſtrous paſſion draweth no contentment from that which it gathereth together. Wee abhorre more the *Cantharides*, than Lyons, Tigers, or Beares; for they kill men and reape no fruite of their death, whereas the ſavage beaſts when they kill any, feede themſelves and ſatisfie their hunger; So theſe covetous deſires when they have ſcraped much together, they make no uſe of that which they have gathered.

Of the paſion of abomination contrary to deſire.

Abomination is a *paſsion* which is oppoſite to deſire, for it is the ſame which makes us to abhorre or flee that which wee moſt diſtaſt; this was in Chriſt himſelfe. *Luk.* That which is in high requeſt with men, is in *abomination* before God: *abhomination* and *hatred* both abhorres evill, but *abhomination* doth ſhunne evill in a higher degree than *hatred*, and hath a greater deteſtation of it. *Hatred* reſpects the evill preſent, *abhomination* the evill to come.

Chap. IX.

Of Pleaſure or delight.

PLeaſure, *is a paſsion ariſing from the ſweetneſſe of the object which wee enjoy.* As the fabricke of the heaven makes the motion upon the two poles

of

of the world; which are as the two poinrs where it begins and ends. So all the paſſions of our ſoule depend upon pleaſure and paine, which ariſe from the contentment or diſtaſt, which we receive from the obje&s.

As deſire lookes to the thing to come, and love to the thing preſent: ſo pleaſure lookes to the *delight* in enjoying the thing.

God was the center of mans *delight* in the creation.

Prop.

Illuſt.

Aliquid eſt in centro, 1. per ſe & immobiliter, 2. immobiliter, ſed non per ſe, 3. mobiliter eſt in centro, 4 quod nullo modo eſt in centro.

Some thing is in the *center*, *primo & per ſe*; as the earth by it ſelfe, and there it reſts immooveable. Secondly, the mettals in the earth are in the *center*, immooveable, but not *primo*, for there they are by the earth whereof they proceed. Thirdly a ſtone above the earth is in the *center*, but reſts not there immooveably, Fourthly, ſome things are not in the *center*, as when yron is drawne up by the loadſtone; ſo when a man reſts in a ſhippe he is not in the center.

A collation betwixt the ſecond, innocene, glorified, and old *Adam*.

To make the application: Ieſus Chriſt the *ſecond Adam* is in the *center* (God) *primo & per ſe*, firſt and by himſelfe, and reſts there immooveably, therefore his delights muſt be the greateſt. The Angels and the *glorified Spirits* are in the center, and reſt there immoovably, but they are not there, *primo & per ſe*; therefore their delight is not ſo great as Chriſts. Man in his creation was in the *center*, but hee was there mutably, therefore his delight was not ſo great as the ſight of the *glorified Spirits*.

But man unregenerate reſts not at all in the *center*, he is like the yron drawne up by the loadſtone which is not in the center; or like a man who reſts in a ſhippe: therefore his delight muſt be moſt miſerable. The ſoules of the wicked are ſayd to be, *in a ſling*, 1 *Sam.* 25. 21. *the ſoules of my Lords enemies ſhall bee in a ſling*: wee ſee in what a violent motion a ſtone is when it is put in a ſling, it is not then in the proper *center*: ſo the ſoule when it

is turned from God, it never reſts becauſe it is out of the center. But when it returnes to the center, then it reſts and takes true *delight*; therefore *David* prayeth, *Pſalm.* 43. *returne my ſoule to thy reſt*: come from thy pleaſures and reſt on God.

Conſeq.

Therefore the rich man in the Goſpell, *Luk.* 12. 18. when he had his barnes full, and then ſayd, *ſoule take thy reſt*, he put his ſoule out of the *center*, from true joy.

A collation betwixt the ſecond, and old *Adam.*

The *moraliſts* marke three ſorts of *pleaſure*, the firſt is called *pure joy*; the ſecond not *pure joy*; the third *impure joy*: it is ſayd, *Luk.* 10. 21, that Chriſt *rejoyced in his Spirit*; this was pure and moſt excellent joy in Chriſts underſtanding, and it had no griefe as contrary to it, beholding that comfortable object, God. Secondly this *pure ioy* it bred in his underſtanding, it came into his will, and here the ioy was mixed, being partly *pure, and partly not pure*; *pure* when it willed the ſalvation of man, partly not *pure* but mixed with griefe, when it willed the ſalvation of man, by drinking of that bitter cup. But deſcending from his underſtanding and will to the ſenſuall part, it was there *non pura*, becauſe in his ſenſuall part he had no comfort: but it was never *impura*, neither in his will nor ſenſuall part: but now when hee is in glory, as his ioy is *pure* in his underſtanding, ſo it is altogether *pure* in his *will* and *inferior faculties*.

Triplex delectatio, pura, non pura, impura.

Piccolh: de ſummo bono.

In corrupt man his *ioy* begins not in his ſpirit, but onely in his brutiſh and ſenſitive part, and ſo aſcending up to his *will* and *underſtanding*, makes it *impure ioy* altogether.

Queſt. It may be asked, how could Chriſt have the full meaſure of *joy* at the ſame time, and the full meaſure of *ſadneſſe*; ſeeing two contraries cannot bee in the ſame ſubject at once, *in intenſis gradibus*, in the higheſt degree?

Anſw. *Good* and *evill* are two contraries, ſo that how much

Leſſius, de ſummo bono.

much the *love* of *goodneſse* increaſeth, ſo much the deteſtation and *hatred* of *evill* decreaſeth; but *ſadneſſe* and *delight* are not contraries, but divers, becauſe they are exerciſed about divers objects; as *ſweetneſſe* and *bitterneſſe*, are not contrary but divers. *Sadneſſe* ariſeth not from *joy* but from *love*, and it lookes to another object than *joy* doth: but *good* and *evill* which are contraries, looke both to one obiect; for if I love a thing, I diſtaſte all things contrary to it; but when I am ſad for a thing I am not ioyfull for the contrary, but I love it; ſo that the contrarietie ariſeth here in reſpect of *good* and *evill*, and not in reſpect of *ioy* and *ſadneſſe*. So that theſe might be both in Chriſt together.

Secondly, it is anſwered, *ioy* was in Chriſt in the higheſt degree, in his underſtanding and *will*, as beholding the divine eſſence immediately; *ſadneſſe* was in Chriſt in the higheſt degree, as carrying the puniſhment of our ſinnes upon him: theſe two paſſions here were ſet upon divers obiects: and therefore Chriſt might have had the full meaſure of *ioy* and *ſadnes* at the ſame time.

Prop.

True *ioy* or *delight* is onely in the *underſtanding*.

Illuſt.

There are two ſorts of delights, one in the ſenſe or brutiſh, theſe are called *voluptates*, *pleaſures*; the other are called *ſpirituall delights*, onely in the *underſtanding*, and theſe are the moſt perfect *delights*.

Duplex delectatio, ſenſualis & ſpiritualis.

Queſt. Whether doth mans chiefe happineſſe conſiſt in theſe *delights* or not?

Anſw. Theſe delights which are not perfect cannot be a mans *chiefe happineſſe*, but accompany his *happineſſe*. For there are two conditions required in *chiefe happineſſe*. Firſt, that it be not ordained for another end. Secondly, that it have ſufficient goodneſſe of it ſelfe.

Duæ conditiones ad ſummum bonum requiruntur, 1 ut non ſit propter aliud, 2 ut habeat ſufficientiam in ſe.

The firſt condition is not found in this *perfect delight*, becauſe it is ordained for another end: that is, *for true happines* whom it accompanies: ſo likewiſe it is defective

in the second condition, for it hath not sufficient goodnesse of it selfe, but from true happinesse: therefore mans chiefe felicity cannot consist in it.

Conseq. 1. *True happinesse* is not in the *delights* of the *senses*, therefore the *Epicures*, *Chiliasts*; *Turkes* and *Iewes*, who place their *chiefe felicitie* in worldly pleasures erred: *Salomon*, *Eccles.* 5. when hee seemeth to place our *happinesse* in these, he speaketh in the person of the *Epicurean*.

Conseq. 2. Our *chiefe happinesse* consists not in *pleasure*, therefore the *pleasure* of the *understanding*, if it be not from the Spirit of God, and abstract from the senses, must not bee the highest pitch of our *felicitie*, which requires a spirituall delight, and joy in the holy Ghost.

A collation betwxt the innocent, renewed, and old *Adam*.

The *first Adam*, his *delight* was in his *understanding*, but yet he placed not his *chiefe felicitie* in it, for it was onely a companion of his felicitie; and so it is in the *regenerate Adam*; but the *old Adam* his *chiefe delight* is in his sense, and therein he placeth his *true happinesse*. The delight of the regenerate is in operation, and his delight is to doe the will of God; but the delights of unregenerate men and beasts are their last end, and all that they doe it for delight.

Duplex ordo inter operationes & delectationes brutorum, 1. respectu Dei, 2. respectu sensitivi appetitus.

There is a two-fold order, betwixt the *operation* and *delectation* in beasts. First, in respect of God the author of nature. Secondly, in respect of the sensitive appetite. If we respect God the creator of them; God joyned these *delights*, with the *operations*, as we put sawces to relish meate; but he did not appoint these *operations* for *pleasure*. If we respect the *desires* and *delights* in beasts themselves, who know no other good but the *sensuall good*, then all which they doe is for *delight*; so the unregenerate follow not God their creator and his first institution, to make delight serve to their *chiefe felicitie*; but all that they doe, they make it serve for their *pleasure* and *delight*.

Object.

object. But seeing beasts follow the instinct of nature, how comes it to passe that they keepe a contrary course to Gods institution, who appointed *delight* for *operation*, and not to make delight their last end?

Answ. God in the creation had a double *intention* or purpose; his *principall*, and *secundary purpose*: his *principall purpose* was, *ut individua et species propagentur et conserventur*; that particular things might be propagate, and their kinds preserved; and for this he appointed *delight* to serve for their *operations*, as hunger to give appetite to meate.

Duplex intentio fuit Dei in creatione, primaria & secundaria.

His *secondary purpose* was (respecting the beasts) by putting a naturall inclination in them *to doe*; that they might attaine *pleasure*.

Example, when the law is made, which proposeth rewards of *wel-doing*, the law of the first intention proposeth, that men should give themselves to *wel-doing*, and ordaines rewards onely for that; but in the second place as accessory, it intends, that he which is stirred up by rewards should seeke his reward for *wel-doing*: in the first hee lookes to *wel-doing*, and then to the reward; in the second being stirred up by the reward hee is encouraged to *doe well*.

So God in his first consideration lookes first to their doing, as the *cheifest* end, and then to *delight* as subordinate to it; the second consideration here is not contrary to the first. But God ordained not man in his first creation to make *pleasure* his last end, as hee did in beasts, or his first end, as the wicked; but now the *Epicure* saith, *Let us eate, let us drinke, for to morrow we shall die*, *Esai.* 22. 13. 1. *Cor.* 15. 32.

Prop:

Spirituall delights, are more pleasant than *sensuall delights*.

Illust.

There is a neerer conjunction betwixt the soule and its delight, than is betwixt the sense and the sensitive object

For

delectationes, intellectuales & sensuales, quamque modis differunt.

For first, the understanding reacheth not onely to the accidents of things, but pearcheth inwardly to the essence and substances themselves; the senses see onely the accidents of things, and therefore cannot bring in so great delight.

1

2

Secondly, a man takes pleasure in the knowledge which he hath conceived in his understanding of a thing, although it bee most unpleasant to his sense. A Painter delights to conceive a Blacke-more in his minde and to paint him rightly, and yet hee hath not so great a *delight* to looke upon him. So a *Carver delights* to fashion a Monster although hee *delight* not to looke upon him. So a *Poet* delights to describe a flea or a gnatte, although hee *delight* not to feele them: all these prove that the *intellectuall delights* are farre to be preferred to the *sensuall.*

3

Thirdly, the *delights* of *intellectuall things* are more permanent, and therefore breed a greater *delight* in man than the sensitive whose objects are evanishing.

4

Fourthly, because *corporall delights* are in the *sensitive part*, they have neede to bee ruled by *reason*: but the *intellectuall* things are in *reason* it selfe, which is the rule, and therefore more moderate; and consequently breeds the greatest delight; as that Musicke which breeds the greatest harmony delights most.

5

A collation betwixt the second innocent, glorified, and old *Adam.*

Lastly, *sensuall delights* may exceede measure, but the *intellectuall delights* cannot exceed measure.

In the *first Adam* the *delights* of his soule redounded to his body, neither tooke they away the *naturall operations* of it; for hee did eate, drinke, and sleepe. In the *glorified Adam* the joy of the soule shall so redound to the body, that some thinke hee shall have no use of the *baser senses*, but onely of his *noble senses*, *seeing* and *hearing*. But in the *old Adam* there redounds no glory from the soule to the body, for he is altogither sensuall.

The

The remedies to cure the sinfull delights.

That wee may cure these *delights*. First, we must consider, how hurtfull these *pleasures* are to the word of God, for they choake it as wel as the *thorny cares* do, *Luk.* 8. These who are lovers of *pleasure* are in greatest danger.

2 Secondly, that wee bee not taken up with *pleasures*, let us remember that which *Valerius Maximus* bringeth out of the Philosopher, saying, that it was a most profitable precept of the Philosopher, that wee should looke upon *pleasures* going away, wearied, deformed, and full of repentance: wee should looke upon the sting and taile of these *Mermaides*, and not upon their beautifull faces: therefore the Apostle setteth before us, *The shape of this word passing away*, 1 *Corin.* 7. Looke not upon them as they are comming, but as they are going. *Putiphares* wife, *Gen* 39. and *Amnon*, 2 *Sam.* 13. 3, 9. beheld them as they were comming, with sweetenes and solace; but *Ioseph* and *Thamar* beheld them as they were departing with shame griefe, and remorse.

Lib. 7, *Cap.* 7.

3 Thirdly, *Augustine* when he speaketh of the Philosophers who placed their *cheife happines* in *pleasure*, saith, that the rest of the Philosophers used to refute them, by a picture, in which *pleasure* sat as a Lady in her throne, & commanded every vertue to doe somewhat for her, and to quite something for her: so that by this sight it might appeare to them, how absurde a thing it was for them to place *felicity* in *pleasure*.

Lib. 5. *de civit. Dei* 3. *cap.* 20.

4 Fourthly, wee should chace from us the objects of *pleasures*, least they bee the cause of our ruine, and in this case we must follow the old wise men of *Troy*, who counselled *Priame* to send backe *Helena* to the *Grecians*, and not to suffer himselfe to be any longer abused with the charmes of her great beauty, for that keeping her with-

in

in their citie was to entertaine the siege of a fatall and dangerous warre, and to nourish a fire which would consume them to ashes. So wee must chace away these alluring *pleasures* which will bring destruction to us.

Apud Apuleium.

Bodini theatrum natur.

They show that *pleasure* and *sensuall delights*, are the greatest enemies to the soule, by this *Apologue*: *Psyche* the daughter of *God* and *Nature*, had two sisters elder than her selfe, who were married before her; the eldest complained that shee was kept close up in prison, and never had liberty to goe abroade; the second was also married, but shee had more liberty than her eldest sister, for shee might goe abroad, but both of them envyed their yongest sister *Psyche*, (being most beautifull) that shee was married to one of the gods above, therefore they both conspired to draw her away from the love of her husband, showing her what pleasures and contentments, shee might have here below, if shee would leave him: so she followed their direction and perswasion; but at last she fell in repentance, and resolved to turne to her first love againe.

The application of the apologue is this, that the soule hath first the *vegetative faculty*, which is the eldest sister, who is shut up within the body as a prison, that shee cannot goe abroad; then she hath the *sensitive faculty*, the second sister which heares, and sees, and hath the intelligence abroad; both these envy the yongest sister the *understanding faculty*, therefore by *delights* and *sinfull pleasures*, they labour to draw their yongest sister from the contemplation of God, to whom shee was married, untill the soule by repentance returne unto God againe.

CHAP.

Chap. X.

Of Sadneſſe and griefe.

Sadneſſe is a paſsion of the ſoule which ariſeth from a diſcontentment that we have received from the objects, contrary to her inclination.

Sadneſſe differeth from *dolour* or *griefe*, for *Sadneſſe* is properly in the *underſtanding*, and that is called *heavines*; but *griefe* is onely in the *ſenſitive part*, and it is common to men and beaſts. Secondly, *ſadneſſe* is of things paſt, preſent, and to come, becauſe it followeth the *underſtanding* that comprehendeth al theſe times; but *griefe* is onely of things preſent.

A Collation betwixt the innocent, and ſecond *Adam*.

The *firſt Adam* before his fall had no *ſadneſſe*; becauſe as yet hee had not ſinned: but the *ſecond Adam* Ieſus Chriſt, taking the puniſhment of our ſinnes upon him, had great *ſadneſſe*, carrying the burden of the ſinnes of all the elect, both paſt, preſent, and to come.

Duplex triſtitia in Chriſto; paſsionis, & compaſsionis.

There was a double *ſadneſſe* in Chriſt: the firſt, was of *paſsion*, the ſecond, of *compaſsion*, hee was much grieved for the paines he ſuſtained himſelfe, then *doluit*; but much more for that which he had in *compaſsion* for us, for then *condoluit*. Wee in the ſtate of corruption are more greived for that which we ſuffer our ſelves, than we can be grieved for any other: but Chriſt was more grieved for us, that we were ſeparate from God.

Chriſtus compatitur nobis, ratione charitatis & ratione iuſtitiæ.

Againe, they marke, that Chriſt *compatitur nobis*, he had pity upon us, either by way of *charity*, as when he ſaw the people hungry in the wilderneſſe he had compaſſion upon them. So when he wept for *Ieruſalem*, *Mat.* 23. or by way of *obligation*, when he was bound by *obligation* to ſatisfie for us upon the Croſſe.

Ob. Sadneſſe is of theſe things which befall us againſt our

our will, but nothing befell to Christ against his will, therefore *sadnesse* was not in Christ.

Duplex tristitia; absolute, & respectu quodam.

Answ. A man may be *sad* for these things, which are not absolutely against his will, but in some respect; as the cuppe which Christ dranke, if we will respect Gods glory and mans salvation, he dranke it willingly; but respecting the cuppe it selfe, it was against his will, because of the paine.

A Collation betwixt the second and renewed *Adam*.

Some *sadnesse* ariseth *præter rationis imperium*, besides the command of reason; as these *first motions* which upon a sudden doe surprise men. Secondly, there is a *sadnesse*, *contra iudicium rationis*, against the iudgement of reason, which subdueth reason for a while, and this may bee also in the children of God. Thirdly, there is a *sadnesse*, *secundum imperium rationis*, according to the command of reason, for his reason commands him to be sad; in the two first senses, Christ was not *sad*, but hee was *sad* in the third sense.

Tristitia exsurgit præter, contra, vel secundum rationis imperium.

Bonaventure, interpreting these word of *Seneca*, *tristitia turbans non est in sapiente*, expounds it well; *tristitia perturbans non est in sapiente*: although *sadnesse* trouble a wise man, yet it perturbs him not; for a man not to be *sad* when he ought to bee *sad*, *est durities et non sapientia*, it is hardnesse of heart and not wisedome; *reioyce with those that reioyce, and weepe with those that weepe*, *Rom.* 12. Christ himselfe had this passion, and although hee was troubled with this passion, yet hee was not perturbed with it.

Duplex facultas animæ, superior, & inferior.

Quest. When Christ saith, *Math.* 26. 38. *My soule is heavy unto the death*; whether was this *sadnesse* in the *superior facultie* of the soule or in the *inferior*?

Facultates superiores, sumuntur vel stricte, vel large.

Answ. If wee take the *superior facultyes* of the soule *largely*, then this *sadnesse* was as well in the *superiour* as *inferiour faculties* of the soule; but if we take them *strictly*, then this *sadnesse* was not in the *superior faculties*.

The

The *ſuperior faculties* of the ſoule are taken *largely* both in the *underſtanding* and the *will*, when they looke not only to God immediately, but alſo to the meanes which leade to eternity; as to the ſufferings, paines and griefe, which it is to undergoe before it come hither; they are taken *ſtrictly*, looking onely to eternall things as eternal, and reſpecting onely God himſelfe. When Chriſts ſoule beheld immediately God and mans ſalvation, then it was not *ſad*; but when he beheld the meanes leading unto this ſalvation, here aroſe the *ſadneſſe*.

They cleare the matter further by this compariſon. A man that is leaprous, the Doctor preſcribes him to drink ſome poyſon for his health: now in his underſtanding he conceiveth what a good thing his health is, and in that hee reioyceth; there is no *ſadneſſe* in the underſtanding here, taking the underſtanding *ſtrictly*; ſo hee wils his health, taking the will *ſtrictly*, and there is no ſadneſſe in it neither; but when he wils his health by this phyſicke, and remembers that he muſt drinke this poyſon, here comes in the *ſadneſſe*.

There was *griefe* and *ſadneſſe* in Chriſts ſoule, both in the *ſuperior* and *inferior faculties*; therefore theſe who hold that Chriſt ſuffered onely in his ſoule by *ſimpathy*, from the paines which aroſe from the body, and not immediately in his ſoule; extenuate mightily our Lords ſufferings; for the ſoule of Chriſt was immediately the obiect of the wrath of God, and therfore the Prophet *Eſay*, *Cha.* 55.9. calleth them *his deaths*, becauſe he ſuffered the *firſt death*, and the equivalent of the *ſecond death* for us.

The dignity of Chriſts perſon, 1. made him acceptable in the ſight of God, 2. it made his ſufferings to bee meritorious, 3. his ſufferings were meritorious for compenſation in circumſtances, but not in ſubſtance: therefore death it ſelfe could not be remitted to him, neither *griefe horror*, nor *ſadneſſe*, in the firſt two reſpects. But becauſe

Conſeq.

ſome

ſome things were unbeſeeming the perſon of Chriſt (as the torments of hell,) the compenſation of this was ſupplied by the worthineſſe of the perſon; yet he ſuffered the equivalent of it, in paine and ſmart, and this bred his *ſorrow*.

Example, a man is owing a ſumme of money to his neighbour, either he payes him backe againe in the ſame kind, as gold for gold, or by the equivalent, as ſilver for gold; and this is ſufficient to diſcharge the ſumme. So Chriſt payed the equivalent of the paines of hell to God his Father.

If a man be owing his neighbour ſuch a ſumme, either hee muſt pay it, or goe to priſon; to goe to the priſon is not a part of the ſumme, for if he pay it before he goe to priſon, he hath ſatisfied the debt. So Chriſt ſuffering theſe paines, for us, although he deſcended not really into hell to ſuffer, yet he payed the debt, and for this his ſoule was heavy even unto the death, *Math.* 26. 38.

A collation betwixt the renued and old *Adam*.

The *ſadneſſe* of the regenerate is a *ſadneſſe* that hath reſpect to God, which bringeth ſalvation; but the *ſorrow* of the worldlings brings death to them, 2. *Cor.* 7. 10. *The ſadneſſe which is towards God brings repentance to ſalvation which is not to bee repented of: but the ſadneſſe of the world brings death.*

Queſt. Can *godly ſorrow* make a man ſad, ſeeing God is the moſt comfortable object?

Anſw. The beholding of God in himſelfe can bring no *ſadneſſe* to a man, for he is a moſt comfortable object: but the beholding of ſinne which hindreth us from the cleare ſight of that object which is moſt comfortable, it is that which breedes the *ſorrow* in the regenerate.

The remedies to cure Sadneſſe.

To cure this paſſion of *ſadneſſe*: firſt, wee muſt conſider that it is ſometimes ſet upon the wrong obiect: ſometimes it is immoderately ſet upon the right obiect. When it is ſet upon the wrong obiect, it muſt be turned to the right obiect. Wee are not to comfort a man ſo long as the paſſion is ſet upon a wrong obiect, but wee muſt doe as the ſaylers doe, who when they are in a wrong courſe, turne the ſhip another way.

Duplex objectum triſtitiæ, verum, & falſum.

Secondly, when the paſſion is ſet upon the right obiect, if the paſſion bee in defect: then the paſſion muſt bee more ſharpened, as the ſayles are to be hoyſed up when it is too calme; but if the paſſion be too vehement, then it muſt bee moderate; for if the wind bee too great, then the ſayles muſt be pulled downe a little.

Verum objectum triſtitiæ, vel eſt in defectu, vel exceſſu.

Secondly, reaſon muſt ſharpely cenſure this paſſion, and chide it, and ſay with *David*, *Pſalm.* 43. *Why art thou caſt downe my ſoule*; for if reaſon ſpeake but gently to this ſullen paſſion, it will be more ſullen: as *Eli's* inſolent ſonnes after the mild reproofe of their father were more inſolent, 1 *Sam.* 2. 25.

2

The Iewes tooke a wrong courſe to nouriſh this paſſion of *ſadneſſe* and to give way to it: firſt they hyred *mourning women*, *Amos.* 5. 16 theſe were called *præfica* and *ſiticines*, *quia apud ſitos*, *ideſt*, *ſepulchro conditos*, *canere ſolebant*: ſecondly, they uſed in their burials, when thoſe of older age were buried, to ſound the dead ſound with a Trumpet, or with a Cornet: and this the Poet approveth when hee ſaith.

Cum ſignum luctus cornu grave mugit adunco, That is,

On cornet pipes they play the mournefull ſound,
When corpſe of aged men are layde in ground.

But when their little children died, they uſed to play upon a Whiſtle or ſome ſmall pipe, which *Cælius Rodigin*, makes manifeſt thus;

Tibia, cui teneros ſuetum deducere manes,
Lege Phrygum meſta. That is,

Whoſe uſe it was with muſicke to convay,
The tender ſoules the Phrygian mournefull way.

When *Iairus* his little daughter was dead, *Math*,9.23. Chriſt thruſt out the minſtrels who played at her death. When they hired mourning women and minſtrells to nouriſh this paſſion, they did as if a mother ſhould hire a bawde to proſtitute her daughter.

3 When thou art in thy *griefe*, behold the ioyes reſerved for us in heaven, this will ſettle thy *griefe*: the *Theſſalonians* mourned immoderately for the dead like heathen, 1 *Theſſ*.4.13. becauſe they remembred not that glorious reſurrection.

4 Remember Chriſts paſſion, the prophet *Eſay* ſaith, that it was, *with his ſtripes that we are healed*, *Eſai*.53.5. The firſt ſtripe that Chriſt gote in his paſſion was this *ſadneſſe*, *And hee began to be ſorrowfull*, *Math*,26.38. *My ſoule is heavy to the death*, and this breeds ioy to us; remember alſo that Chriſt was annoynted with the oyle of gladneſſe above his fellowes to make us glad, *Pſal*. 45.

5 Goe to the Preacher to whom the Lord hath given the tongue of the learned, *Eſai*.50.4 *that hee may ſpeake a word in due ſeaſon to the weary heart*; the Preacher muſt not

not comfort for *worldly ſorrow*, but rather make them for this more ſorrowfull: ſo when he ſeeth the ſinner caſt downe, he muſt then remit of his ſeverity, and then begin to comfort him. It was the fault of the Church of *Corinth*, 1 *Cor.* 5. when they ſaw the inceſtuous *Corinthian* too much humbled for his fault, and like to be ſwallowed up with griefe, that they would remit nothing of the ſtrictneſſe of their cenſures; ſo the Primitive Church was too ſtrict in their cenſures; continuing the penitents too long under them, which brought in Satisfaction afterward in the Church.

Let us uſe the remedy of the Sacraments: the Iewes uſed to give theſe who were carried to execution wine, applying that place, *Prov.* 30 to this purpoſe, *give wine to him that is of a ſad heart*; when wee ſee our ſelves as it were carried to execution, then a draught of this precious wine of Chriſts blood will refreſh us; and make us looke cheerefull againe. 6

Chap. XI.

Of the paſsions in the iraſcible part of the ſoule.

Of the paſsion of Hope.

THere be five *paſsions* in the *Iraſcible appetite*; *hope*, *deſpaire*, *feare*, *boldneſſe*, and *anger*.

Hope, *is a paſsion of the ſoule, that we have of the impreſſion of future good, which preſents it ſelfe to our imagination, as difficult to obtaine, whereby we endeauour to purſue it, conceiving that wee are able to attaine unto it, and in the end to get the poſſeſſion.*

Hope differeth from *deſire*, which extends it ſelfe to all kinde of good, without any apprehenſion of diffi-

culty; and therefore *desire* belongeth to the *concupiscible appetite*; whereas *hope* is subiect to the *Irascible*, and respecteth the future good gotten with difficulty, for no man did ever *hope* for things which he holdeth impossible to attaine unto.

Hope is considered here as a naturall vertue in the first *Adam*, & not as a theologicall or supernaturall vertue, as it is in us now, and it is placed in the soule, *ut operationem expeditam reddat*; that it may further man in his operation, 1 *Cor.*9, 10. *hee that plougheth, plougheth in hope, and hee that thresheth, should be partaker of his hope.*

A collation betwixt the innocent and glorified *Adam.*

The *first Adam* had *hope* to inioy the life to come, and to be translated to a better estate, if he continued in obedience; this *hope* was naturall to him, and he hoped without difficulty to obtaine the thing *hoped* for; for as *Thomas* sheweth well, this difficulty of hardnesse to obtaine the thing hoped for, is not alwaies necessarily required in him that hopes; *nam spes etiam versatur circa bonum facile*; *Hope* may bee exercised about that which is easie to obtaine; but the true reason wherefore *hope* is said to be of things hardly obtained is this, because hee that *hopeth*, hath one above him who is more powerfull than he is, who may performe that which hee hopeth for; and herein stands the reason of this why it is said *hardly to bee obtained*, because wee hope, that that must bee performed by another, though it bee not hard to bee obtained in it selfe.

*Secunda secundæ q.*13 *art* 3.

So the *first Adam*, *hoped* that God should performe that which he *hoped* for without any difficulty. It is true, our hope now is with great difficulty, and many wrastlings, therefore it is compared to an anchor which holds the shippe in a storme, *Heb.*6.16.

The

The *hope* in the glorified, although it be evacuate in the life to come touching the substance of our blessednesse, yet touching the adiuncts of this glory, they say we may have *faith*, and *hope* still: as the soules glorified *beleeve* the second comming of Christ, and they *hope* for the rising of the body, and the perfection of the Church. But when it is obiected, how can *hope* and *vision* stand together, for faith and hope are of things not seene, *Heb.* 11. They answere, That they cannot stand together touching one obiect, and in the same respect; for they cease in the life to come, when the soule beholds God the most *absolute obiect*, but yet in respect of *secundary obiects*, and things yet not accomplished, which the Saints beleeve shall be accomplished; relying upon the authority of him who hath promised, not seeing them yet by sight as they doe God himselfe: in this respect they say, that *faith* and *hope* are not yet altogether abolished in the heavens.

Polanus in Syntagmate.

Duplex obiectum glorificatorum, absolutum & secundarium.

The *hope* of the unregenerate, is but *somnium vigilantium*, a wakeing mans dreame: for as dreames in the night fill us with illusions, and vaine formes, which abuse us and make us imagine that wee are rich in our extreamest poverty and greatest misery: So *hope* abusing the imagination of the unregenerate, fils their soules with vaine contentments.

Chap. XII.

Of Despaire.

Despaire is contrary to *hope*. There are two kindes of oppositions in the passions of the soule; the first is found amongst these, that have contrary things for their obiects, and that is

onely amongſt the paſſions of the *concupiſcible part*; as betwixt *love* and *hatred*, whereof the one regards the *good*, and the other the evill, which are two contraries and can never be in one ſubject together, at one time in the ſame reſpect. The ſecond oppoſition is obſerved, betwixt theſe that regard the ſame object, but with divers conſiderations, and that is found amongſt the *iraſcible paſſions*, whereof the one ſeekes the good of the object, and the other flees it, by reaſon of the difficulty which doth inviron it, *Example*: *courage*, and *feare*, doe both regard an imminent danger, which preſents it ſelfe to the imagination: but *courage* lookes upon it to encounter with it and vanquiſh it. *Feare* regards it to avoide it, and flee from it; and ſo *deſpaire* is contrary to *hope* after this manner: for the object of *hope* (which is a good, difficult to bee obtained) drawes us upon the one ſide ſo farre as wee imagine a power to obtaine: but *deſpaire* doth reſpect it on the other ſide, when we apprehend that by no meanes we can inioy it, then we give over and *deſpaire*. This paſſion of *deſpaire* was neither in the *firſt*, nor *ſecond Adam*.

Obiect. All paines of the damned ought to be ſuffered by Chriſt, but *deſpaire* is a paine of the damned; therfore it ought to have beene ſuffered by Chriſt.

Deſperatio non eſt pœna ſed adiunctum peccati.

Anſw. *Deſperation* is not a paine or a cauſe of the paine properly, but an adiunct or conſequent of the ſinne in the ſinner, that ſuffereth puniſhment, ariſing from an inward cauſe. Chriſt had no griefe of conſcience, which is an adiunct of ſin in the wicked, ſo neither had hee *deſpaire*.

Comment. ſuper Math. cap.

It is a ſhameleſſe ſlander in thoſe who charge *Calvine* as though he gave out that theſe words of Chriſt (*my God, my God, why haſt thou forſaken me*,) were words of *deſpaire*: hee accurſeth ſuch helliſh blaſphemie, and ſheweth that howſoever the fleſh apprehended

deſtroying

destroying evils, and *inferiour reason* sheweth no issue out of the same; yet there was ever a most sure resolved perswasion resting in his heart, that hee should undoubtedly prevaile against them, and overcome them.

Quest. Whether is *infidelity* and the *hating* of God a greater sinne than *despaire*, or not?

Differentia inter odium & desperationem.

Answ. Infidelity and *hating* of God in themselves, are more hainous sinnes than *despaire*; for they are directly against God, who is in himselfe truth and goodnesse: but *despaire* is onely against God: because the wretched sinner cannot perceive his goodnesse to him, therefore it is not so great a sinne as the former.

Quest. Whether is *presumption* or *despaire* the greater sinne?

Differentia inter præsumptionem, & desperationem.

Answ. Despaire is the greater sinne than *presumption*, because it sins against the *attribute* of Gods *mercy*, which is Gods most glorious attribute towards man; for God inclines more to show *mercy* than to punish: therfore when he punisheth, hee is said *facere opus non suum*, *Esay* 28. 21. When hee punisheth, *he punisheth to the third and fourth generation; but hee sheweth mercy to the thousandth generation*, *Exod.* 20. 6. therefore it must be a greater sinne to contemne his *mercy* than his *justice*.

Despaire makes a man contemne Gods *mercy*, and *presumption* his *justice*. As *despaire* is a turning from God: so presumption is an immoderate conversion to God: presumption makes a man thinke to obtaine mercy without repentance; but despaire makes him thinke it impossible to obtaine merty though with repentance.

Desperation in men is either sudden, or longer advised. Againe, it is either under the sense of Gods wrath as *Judas* was; or under the Crosse as many of the pagans; or under the rage of melancholly or frensie: therefore men that are to fight with this monster, let them resort to

the word of God, and take it to be his second, and withall use these remedies following.

The remedies to cure this passion.

That we may cure this passion of *despaire*; First, we must remember the great mercies of God: if we respect the dimensions in corporall things, and apply them to things spirituall, as the Apostle doth, *Ephes.* 3.18. where he speaketh of the *bredth, length, depth, and height of the love of God which passeth all knowledge*, that we might be filled with all fulnesse of God. So let us apply these dimensions to the mercy of God, and wee shall finde it most comfortable. For the latitude and bredth of Gods mercy, let us remember that which *David* saith, *misericordia tua plena est terra*, *Psal.*33.5. For the length of his mercy, let us remember that which the Virgin *Mary* singeth in her song, *Luk.* 1.50, *And his mercy is from one generation to many generations, to them that feare him.* For the depth of his mercy, as it is a fearefull thing to looke into the gulph of our sinnes as *Cain* did: So it is a comfortable thing to looke into the depth of Gods mercy, *that where sinne hath abounded, grace may superabound*, *Rom.*5.20. Then for the great height of Gods mercy, what can we see next under God higher than the heavens? yet the Prophet saith, *Psal*, 108. *verse* 5, *Thy mercies are exalted above the heavens.* And for the indurance of his mercy *David* saith, *Psal.* 100. *verse.*17. that it is *ab æterno in æternum.* Concerning the multitude of his mercies some have sought to reduce them to seven, as *Peter* did, *Matthew chapter* 18. *verse* 2. but seeing Christ wills us, not onely, *to forgive seven times, but seventy times seuen times*; much more will he, *Math.*18.22.

Secondly, remember that although thy sinnes were red

red like the scarlet, yet hee can make them white as the snow, *Esay.* 1. 18. Scarlet in the Hebrew it is called שני *twice*, because it is twice dyed, and in the Greeke δίβαφον, because it is twice dipped: wee cannot wash this dye out of the scarlet againe: but although we bee dyed once, twice, thrice in sinne, by recidivations, and falling againe into sinne, yet the mercy of God is such that he can wash out all those sinnes.

Thirdly, when God lookes upon the sinnes of his Saints through Christ; *he seeth no iniquitie in them, Num.* 23.25. *he seeth no iniquitie in Iacob.* There is *speculum gibbum, sive sphericum*, a glasse made like a round sphere. 2. *Speculum concavum*, a hollow glasse. 3. *Speculum planum*, a plaine glasse. We see a thing in a plaine glasse, just as it is, neither more nor lesse; wee see a thing in a hollow glasse more than it is; wee see a thing in a round glasse, farre lesse than it is. When the Lord lookes upon the sins of the wicked, he seeth them just as they are: when *Sathan* lookes upon the infirmities of the Saints, he seeth them more than they are: but when God lookes upon the sinnes of his Saints, hee seeth them lesse than they are, or not at all; *Ier.* 50. 20. *In those dayes and in that time, the iniquitie of Israel shall bee sought for, and there shall be none; and the sinnes of Iudah, and they shall not be found.*

Chap. XIII.

Of Feare.

FEare; *is a distresse and griefe of the soule, troubled by the imagination of some approaching evill; wherewith a man is threatned, without any appearance to bee able to avoyd it easily.* It is called *an approaching*

ing evill, for when it is preſent, it is no more *feare* but *heavineſſe*.

Timor vel eſt naturalis, humanus, mundanus, ſervilis, initialis vel filialis.

There be ſixe ſorts of *feare*: firſt, *naturall*, whereby every thing ſhunnes the deſtruction of it ſelfe, this is in a beaſt.

Secondly, *humane*, which ariſeth of too much a deſire to this life; *Iob.* 1. *Skin for skin and all that a man hath, will he give for his life.*

Third, is *worldly*, when a man is affeared for the loſſe of his goods, credit or ſuch. *Ioh.* 12. *Many of the rulers beleeved in him, but for feare of the Phariſees they did not confeſſe him, for they loved more the glory of men, than the glory of God*; and *Iohn* ſaith, *Revel.* 21. *the fearefull ſhall be caſt out of the holy Citty*; that is, ſuch fearefull as feare more the loſſe of temporary things, than the loſſe of Gods favour.

Fourth, *ſervile*, to avoyd the puniſhment of ſinne, yet they retaine ſtill the love and liking of ſinne; it is called *ſervile feare* becauſe as the ſervant or hireling workes not for love of his maſter, but onely for feare of puniſhment; ſo the wicked *feare* God for feare of puniſhment, but not to love him. This *ſervile feare* is called *Eſaus* feare. So it is called an *adulterous feare*, becauſe as the adulterous woman is afraid of her husband, onely for feare of puniſhment; ſo a man in whom there is ſervile feare, hee feareth God onely for puniſhment.

Fift, *initiall*, that maketh a man caſt from him the deſire of ſinning by reaſon of the love of God which he hath partly attained unto, and out of the conſideration of the woefull conſequents of ſinne; with the right eye it beholds God, and with the left eye it beholds the puniſhment: & as the needle draweth in the threed after it, ſo this *feare* draweth in *charitie* and maketh a way for *filiall feare*, and it is a mids betwixt *ſervile* and *filiall feare*.

feare: but it is not such a mids as these meanes that mediate betwixt those that are of the same kinde, as the middle colours are betwixt white and blacke, but as that which is imperfect, is a mids betwixt that which is perfect and that which is not.

Sixt, *filiall feare*, called *timor castus*, as the good wife feareth her husband onely out of love and not for feare, so doth the childe of God. This feare is called *Isaacks* feare: These make *the feare of the Lord their treasure*, *Esay.* 33. 6. These sorts of *feares* may be taken up after this sort. Some sort of *feare* is, *from the spirit and with the spirit*; as *initiall* and *filiall feare* are both from the spirit of sanctification, and with the spirit of sanctification: some *feare* is, *from the spirit, but not with the spirit*; as *servile feare*, *Ios.* 24. *I will send my feare before you.* Gods spirit workes this in men; but the spirit of sanctification is not joyned with it: as the morning is from the Sunne, and yet not with the Sunne. Againe, some *feare* is, *with the spirit, and not from the spirit*; as *naturall feare* in man, for the preservation of himselfe; this *feare* is not from the spirit of God, and yet it is found with the Spirit of sanctification, as in the children of God. Some *feare* is, *neither from the Spirit, nor with the spirit*, as *humane* and *worldly feare*.

Filiall feare excludes *servile feare*, *1 Ioh.* 4. 18. *perfect love thrusts out feare*. *Filiall feare* respects first sinne and offence of God, and in the second roome the punishment; but *servile feare* respects onely the punishment; the one of them are the children of the free-woman, the other are but *Hagars* brats, *Gal.* 4. 24.

Duplex malum, pœna & culpa.

Filiall feare and *servile* differ altogether: therefore the Schoolemen are mistaken, distinguishing more subtilly than truly betwixt *attrition* and *contrition*; they call *attrition* an imperfect humiliation, as *Iudas* repentance; they call *contrition* a perfect humiliation, as *Peters* repen-

Conseq.

pentance: and they hold that in mans conversion it is the same *feare* which remaines still, that hee had before hee was converted, and it remaines in substance (say they) the same *feare*, and is changed onely in act, because it feares not as it did before, the punishment onely; and these two differ (say they) *secundum statum*, onely, as that which is imperfect from that which is perfect, as a boy differeth from a man. But no *feare* which is *servile feare* can ever become a good feare, *Rom.*8. *We have not received the spirit of feare to bondage, but of freedome*; it must be a new sort of *feare* then different from this *servile feare*, which makes the Children of God stand in awe to offend him.

A collation betwixt the innocent, second, old and renued *Adam*.

Man in his first estate, had not *mundane feare*, nor *servile feare*, he did nothing for feare of punishment, but of love; he had not *initiall feare* in him, because that implies an imperfection; hee had not *naturall feare* in him *actually*, because there was nothing to hurt him: he had onely that *filiall feare*, that reverence of God, not to offend him. The *second Adam* the Lord Iesus Christ, hee had neither *worldly*, *servile* nor *initiall feare*; but he had *naturall* and *filiall feare*; he had *naturall feare* actually (which the first *Adam* had not) declining the hurtfull object which he saw before him.

The regenerate have not *servile feare*, or *mundane feare*; but *naturall*, *initiall*, and *filiall feare*. Man in his corrupt estate, hath neither *initiall* nor *filiall feare*, but *naturall*, *humane*, *worldly* and *servile feare*.

Acollation betwixt the glorified, renued and old *Adam*.
Duplex timor filialis, evitare malum, & facere bonum.

In the life to come, *naturall feare*, *humane feare*, *worldly*, *servile* and *initiall feare* shall cease; and onely *filiall feare* shall remaine. *Filiall feare* in this life doth two things, first it eschewеth evill for feare of offending God, and feare of being separate from him, which shall not remaine in the life to come, for then the Saints shall be so confirmed that they cannot sinne. The second part of

of *filiall feare* is to reverence God as our chiefe happineſſe, and that ſhall remaine in the life to come, there ſhall be neither evill of puniſhment, nor evill of ſinne; there ſhall be no evill of ſinne there; therefore that part of *filiall feare* ſhall ceaſe: neither ſhall there bee any feare of puniſhment there, but to reverence God as our chiefe happineſſe: *Perficietur in patria, non abolebitur; non minuitur ſed augetur reverentia timoris illis*: this feare ſhall be perfected in the life to come, but not aboliſhed; this feare of reverence ſhall not bee diminiſhed but augmented to the bleſſed. But *filiall feare* in the children of God here makes them to eſchew evill both for offending of God, and for *feare* of being ſeparate from him. But the unregenerate onely for *feare* of puniſhment, *feare* him.

The remedies to cure this paſsion.

That we may cure the ſinfull paſſion of *feare*; Firſt, many times we *feare* that which is not evill, but onely which hath a ſhew of evill, *Pſal.* 14. 5. *They feared where there was no cauſe of feare: ſæpius opinione laboramus, quam re*; We are more troubled oftentimes with the conceit of a thing, than with the thing it ſelfe: If the thing bee evill which wee feare, yet it is not ſo great an evill as wee take it to bee, or perhaps that which wee feare will not fall out; or if it fall out, wee ſhall not bee diſturbed with it, before it fall out. The evill which thou feareſt is either imaginary, momentany, contingent or uncertaine, whether it will fall out or not: *Seneca* ſaith, *Ne ſis miſer ante tempus, quædam nos magis torquent, quam debeant; quædam ante torquent, quam debeant; quædam torquent, cum omnino non debeant*: that is, *Be not too miſerable before hand: ſome things trouble us more than they ought to doe, ſome things trouble us before they ought;*

Timor vel mali eſt, imaginarius, momentaneus, contingens, vel indeterminatus,

ought; *and ſome things trouble us, which ought not at all: rebus eſt demenda perſona*; pull the maske off things, and then we ſhall not be ſo affraid of them.

2 Let the feare of the Lord poſſeſſe thy heart, and then all other *feares* will be caſt out: when the *dictator* ruled in *Rome*, then all other officers ceaſed; ſo when this true feare of God poſſeſſeth the heart, then it will baniſh all other *feare*.

3 There are ſome, that *feare neither God nor man*, as the unjuſt Iudge, *Luk.* 18.2 theſe are worſe than the divell, for, *he feares and trembles*, *Iam.* 2. 19. There are ſome *that feare both God and man*; *there are ſome who feare God and not man*; and there are ſome, *who feare man*, *and not God*. The remedy to *feare God*, and to bee free of *ſervile feare*, is firſt, to looke upon Gods love, and then to his juſtice, this will breed *filiall feare* in thee: but if thou looke firſt upon his juſtice, and then upon his love, that breeds but *ſervile feare*; if thou looke firſt upon man, and then upon God, that will breed onely but a humane and wordly feare; if thou looke firſt upon God and then upon man, this will breed filiall feare.

4 The greateſt *ſervile feare*, is, *ſuperſtitious feare*, therefore idols are called *terriculamenta*, *Eſay*, 45. 16. all other priſoners ſleepe in their fetters in the night, but theſe ſuperſtitious wretches, are affrighted in their ſleepe, and ſleepe not ſoundly: they may be compared to little children, who firſt blacke the faces of their fellowes, and then are afraid of them: ſo they firſt ſet up theſe images, and then ſuperſtitiouſly worſhipping them, are afraid of them: but the true remedie to cure this *ſuperſtitious feare*, is, to learne in ſpirit and truth to worſhip the Lord, *Ioh.* 4.

Triplex vita in homine, phyſica, politica, & theologica.

5 The life is taken three manner of wayes in the Scriptures: 1 *naturally*, 2 *politically*, and 3 *theologically*.

Naturally,

Naturally, when the ſoule and the body are joyned, and the ſoule quickens it. *Politically*: *Eccleſ.* 6. 8. *what hath the poore that knoweth to walke before the living*? the poore are as it were dead in reſpect of the rich who have the comfortable meanes to make them live well. Theologically, *the juſt live by faith*, *Habac.*2.4. ſo, *Rom.* 7. 8. and the commandement which was ordained to life; feare him leaſt who can take but thy politicke life from thee, (thy goods:) feare him but in the ſecond degree who can take thy naturall life from thee: but feare him moſt of all who can take thy ſpirituall life from thee, this is to kill the ſoule.

Of the paſsion of Boldneſſe contrary to feare.

Boldneſſe, *is a paſsion of the ſoule, which fortifieth it againſt greateſt miſeries, hardeſt to be avoided, and incourageth it to purſue good things which are moſt painefull to obtaine.* This paſſion is for the moſt part joyned with *temeritie* or raſhneſſe. When the Saints of God ſtand forth for the defence of his Church or Gods glory; it is not boldneſſe, but courage or fortitude.

Chap. XIV.

Of Choler or Anger.

ANger, *is a paſsion of the minde for wrong offred*; it differeth from *hatred*; for *anger* ſeekes revenge *ſub ratione juſti vindicativi*, it hath reſpect to juſtice and revenge, and it is a ſudden paſſion; but the paſſion of *hatred* is a bad paſſion in us, it is *ira inveterata*. *Auguſtine* compares *anger* to a mote in a mans eye, but *hatred* to a balke or a beame.

Anger

A collation betwixt the innocent, and ſecond renewed, old *Adam*. *Diſtinct.* 13. *q. ult.*

Anger is in God *eminenter*: in beaſts it is but *umbra iræ*, and in man it is properly.

Bonaventure maketh foure ſorts of anger; the firſt, which ariſeth from a deteſtatiõ of the ſin, this he calleth *affectus puræ deteſtationis*; that is, when one deteſts ſinne purely, which might have beene in *Adam* himſelfe before he fell, if he had beene angry with *Eva*, when ſhee inticed him to eate of the forbidden fruite. Secondly, when there ariſeth a deteſtation of the ſinne, with a certaine trouble in the ſenſuall part, yet without any perturbation of the minde, and this was in Chriſt. Thirdly, when not onely the inferiour faculties, but alſo the ſuperiour are troubled; as in the children of God when they are angry againſt ſinne, their zeale ſometimes ſo diſturbes them, that it hindreth their reaſon for a while, but afterward it growes more cleare againe; as when we lay *eye ſalve* to the eyes, the eyes for a while are dimmer, but afterward they ſee more clearely; ſo this zeale although it trouble reaſon for a while, yet afterward it becomes more cleare. Fourthly, it not onely diſturbes the inferiour faculties, but alſo blindes reaſon, and puls out the eyes of it in the unregenerate, as the *Philiſtims* did *Sampſons* eyes, *Judg.* 16.

A collation betwixt the old renued, and ſecond *Adam*.

Sometimes man uſeth not reaſon at all, but like beaſts follow *inſtinct*, as mad men and children; ſometimes man uſeth reaſon, but his reaſon is ſo corrupt and depraved, that his corrupt reaſon and his perverſe will makes his anger to be more ſinfull, as *Abaſolons* hatred towards *Amnon*, which he kept up two yeares within himſelfe, but when he found opportunitie, he killed his brother, 2 *Sam.* 13. Thirdly reaſon may bee rightly ſet, but yet the ſenſuall appetite ſo prevailes, that it overcomes the will, as in *David* when hee would have killed *Nabal*, 1 *Sam.* 25. Fourthly reaſon may be right-

ly

ly set and have the dominion, although anger bee not fully subdued, yet it prevailes not, as it falles out in the children of God when they are standing in the state of grace, *tergiversatur in his, licet non reluctetur*; it makes some shift in the Children of God, although it resist not altogether. Fiftly, when there is a full and totall subjection of anger, and this was in Christ.

There are two sorts of *anger*; the *anger* of *Zeale*, and the *anger* of *repentance*; the *anger of zeale* is, a desire to punish sinne, as sinne in others, and that was in Christ when he whipt out the buyers & sellers out of the Temple, *Luk.* 19. 45. *the zeale of Gods house did eate him up. Psal.* 69. 10. The *anger of repentance is*, when one inflicts a punishment upon himselfe for his owne sinnes, and is angry with himselfe for his owne sinne, this was not in Christ, but in the regenerate.

A collation betwixt the second and renewed *Adam*. *Duplex ira, zeli & resipiscentiæ.*

The regenerate seeke not a revenge, but commit the revenge to God to whom vengeance belongs, *Gen.* 50. 19. and if they have authoritie from God to punish, *non excedit modum*, it is not out of measure, *Gen.* 50. but the unregenerate being but private men, and having no authoritie, will have, *tooth for tooth, and eye for eye, Matth.* 5. 38. this is the Pharises revenge; and sometimes he comes to *Caines* revenge, *seven for one*, *Gen*, 4. 24. and sometimes to *Lameches* revenge, *seventy for one*, *Gen.* 4. 24. and sometimes to *Sampsons* revenge, *Iudg.* 16. 28. 29. 30. *now let me be revenged for one of my eyes*, three thousand for one.

Coll. 1. Betwixt the renued and old *Adam*.

The regenerate are slow to anger and ready to forgive, but the unregenerate are ready to bee angry, and slow to forgive, and if they bee brought from revenge, yet the dregges still remaine with them, and still *they remember*; therefore the Lord saith, *Levit.* 19. 18 *ye shall neither revenge nor remember*. The Iewes give an example of this: *Simeon* sent to borrow of *Reuben*, a

Coll. 2.

hatchet; *Reuben* refuſeth to lend it. *Reuben* ſent the next day, to borrow a ſickle from *Simeon*; he grants it, but withall he ſaith, loe here it is, I will not doe to *Reuben* as he did to me yeſterday. although this bee not *ultio* (as they ſay,) yet it is *retentio*.

Coll. 3.

Quadruplex retributio, perverſitatis, fragilitatis, æquitatis. & perfectionis.

To render *evill for good*, that is, *perverſitatis*, perverſe anger, ſuch was that of *Iudas* in ſelling of Chriſt, *Mat.* 26. to render *evill for evill*, *eſt fragilitatis*, anger of infirmitie, as *Ioab* when hee killed *Abner*, for ſlaying of his brother *Haſael*, 2 *Sam.* 3. 27. to render *good for good*, as *Ahaſhuerus* did to *Mordecai*, who honoured him, becauſe he had diſcovered a treaſon plotted againſt him, this was *æquitatis*. To render *good for evill*, this is *perfectionis maioris*: *Bleſſe them that curſe you*, *Mat.* 5.

To render *evill for evill* is naturall for a corrupt man, this is found in beaſts; to render *good for good*, this is the Phariſes righteouſneſſe. *Matth.* 5. 20. *Except your righteouſneſſe exceede the righteouſneſſe of the Phariſes, ye cannot enter into the Kingdome of God*: a Chriſtian muſt doe more than to render *good for good*. To render *evill for good*, this the divels doe; but to render *good for evill*, this the Children of God doe.

Coll. 4.

Quatuor moderantur iram, longanimitas, manſuetudo, facilitas ad ignoſcendum, & clementia.

There are foure counſellers, which moderate and rule the anger of the regenerate. Firſt, *longanimitas*, or long-ſuffering, which holdeth backe anger, leſt it haſten to inflict the puniſhment. Second, *manſuetudo*, mildneſſe, which moderates the anger that it exceede not in words. Third, *facilitas ad ignoſcendum*, eaſineſſe to forgive, which moderates anger that it laſt not too long. Fourth, *clementia*, meekeneſſe, which moderates the puniſhment. The unregenerate wanting theſe foure counſellers, their anger exceeds: firſt, they want *long-ſuffering*, and preſently they are ſet in a rage: ſecondly, they want *mildneſſe*, which ſhould moderate their anger, that it exceed not in words: thirdly, they

are

are ἀσπονδοι, *implacabiles*, Rom. 1. they cannot be pleased; lastly, they are *cruell* and cannot be satisfied in their punishment.

Quest. Whether is a man bound to remit the injurie done to him or not, when his neighbour desireth pardon of him?

Tria consequuntur injuriam, ira in affectione, ira in vultu, & reparatio per leges.

Answ. Three things arise of an injury done to us; first, *hatred* in our affection; secondly the signe of this anger is, when it appeareth in the countenance; thirdly, when we intend action by law for the wrong. Wee are bound to pardon the first, although our enemy sue it not of us; we are bound to pardon the second, when our enemy sues it of us; but wee are not bound alwayes to pardon the third; for wee may in some cases, repaire the wrong done to us by Law, without any rancour in our heart, or shew of anger in our countenance.

The Hebrewes say; if a man have offended his neighbour, he must goe and seeke reconciliation of him: but if he will not be reconciled, hee shall take three men with him, who shall intercede for him, and seeke reconciliation: but if hee yet will not pardon him, this is a great iniquitie to bee so cruell, and not to pardon the offence, for it is the manner of the Israelites to bee easily reconciled, and to pardon wrongs, as *Ioseph* was towards his brethren; then he leaves his neighbour inexcusable. But if his brother die before he have offered these things and bee reconciled to him, hee shall take ten men, and goe to the place where his brother was buried whom he hath offended, and stand above the dead, and say before these ten men, *I have sinned against the Lord God of Israel, and againe this my brother* N. *to whom I did so and so.*

Tres gradus iræ, 1. iracelata, 2. raca, 3. irrisio.

Christ makes sundry degrees of unjust *anger*, *Mat.* 5. *He that is angry with his brother, shall be guilty of judge-*

ment; he that calls his brother Raca, ſhall be guilty of the councell; but he that calls his brother foole, ſhall bee guilty of hell fire; that is, of the greateſt puniſhment in hell; Theſe that call their brother *Raca*, or are angry with their brother, are guilty alſo of hell, although not in ſuch a high degree; and according as the ſinnes grow, ſo doth the puniſhment. *Anger* without words, is to be puniſhed by judgement; *anger* expreſſed by words, is to be puniſhed by the councell; but *anger* joyned with words and contumelie, is to bee puniſhed by hell.

Auguſtine ſaith, *in primo eſt ira tantum; in ſecundo eſt ira & ſermo; in tertio ira eſt & certa expreſsio irriſionis*: that is, *in the firſt there is but onely anger; in the ſecond is anger joyned with words; in the third, anger expreſſed with a certaine geſture of mocking.*

Tria genera injuſtæ iræ. 1. Fel. 2. πικροι. 3. Furor.

There are three ſorts of uniuſt *anger* in the wicked: the firſt is, called *fel*, and theſe that are poſſeſſed with this anger art called by the Greekes ὀξυλοι, *quæ eſt ira ſubito excandeſcens*, which is anger ſoone ſtirred up, and this comes from the humor, *bilis*, choler; as they are ſoone ſtirred up, ſo they are ſoone quenched. The ſecond is called μῆνις, which ariſeth of an induring anger, and theſe are called πικροι, bitter in their anger; this comes of *flava bilis*, of yellow choler and anger, this is more parmanent in theſe. The third is called, *furor*, and theſe that are poſſeſſed with this, are called χαλεποι, this comes from *atra bilis*, blacke choler or melancholy, which cannot be ſatisfied but by the blood of the enemy.

μακροθυμια eſt lenitas. ὀξυθυμια, who is ſudden in anger: πικροθυμος, who is bitter in his anger.

Some are ſoone *angry* and ſoone quenched, theſe are like ſtaxe, ſoone kindled and ſoone burnt out. Others long or they are angry, & long or they be pacified; like greene wood, long or it be kindled, and long or it bee quenched; but the worſt of all are theſe, that are ſoone

angry

angry and hardly quenched, these are most opposite to God, *who is slow to anger and ready to forgive, Psal.* 103. he is called ארך אפים *erech appajim*, as ye would say, *one who hath wide nostrills*, for these who have widest nostrils are most patient, as these who have narrow nostrils are hasty.

The remedies to cure this passion of anger.

That we may settle this passion of *anger*, First, wee are to consider the persons of these whom wee have offended: we must give place to wrath, and not *intempestive incendium extinguere*, not to quench the fire unseasonably, for then we rather increase the *anger*, when we goe about in time of griefe to pacifie them. So *Iacob* gave place to the anger of his brother *Esau* for a while, by the counsell of *Rebecca*. *Seneca* saith, *Primam iram non audebimus oratione mulcere, surda est & timens, dabimus illi spacium, remedia in remissionibus morborum prosunt*: that is, *We goe not about to pacifie anger in the heate of it, wee give it leasure first to settle, wee cure not feavers in their height, but when they begin to remit.*

Secondly, when others have offended us; that wee may quench our *anger*: First, *Be angry but sinne not, Ephs.* 4. 25. *Anger* and sinne are not two twins, yet they are very like other; as flattery is very like to friendship, and can be very hardly distinguished from it; for men oftentimes thinke themselves to bee *angry* for Gods cause, when as it is their owne particular that mooves them. The disciples called for fire from heaven upon the *Samaritans*, *Luk.* 9. 54. one would have thought this to have beene *holy anger* and zeale that mooved them for Gods glory, when as it was their owne particular which moved them: so when the high Prieſt rent his cloathes *Mat.* 26. 65. We must learne then to distinguish these two, else our anger will be but sinfull *anger*.

Thirdly, Let not the Sun goe downe upon thy wrath: *Anger* saith *Salomon*, *Eccles.* 7. 9. *rests in the bosome of fooles*; it goeth to bed with them, riseth with them, continueth with them, and goeth oftentimes to the grave with them; the first day it may be easily cured; the second day more hardly; but the third day most hardly: *A threefold cord cannot easily be broken*, *Eccles.* 4. 12.

Fourthly, Let reason rule thine *anger*, and command it; we ride not first, and then bridle our horse, but first we bridle our horse and then ride: bee not first *angry* and then thinke to bridle thy *anger* with reason, for then thou wilt deceive thy selfe; but let reason first rule, and then be angry.

Fiftly, Remember that thy prayers cannot bee heard unlesse thou be first reconciled to thy neighbour, *Mat.* 5. 24. *Leave thy gift at the Altar, and be reconciled to him.* So, 1 *Tim.* 2. 4. the Apostle willeth, *that men lift up holy hands without wrath.* So, 1 *Pet.* 3. 7. the man and the wife must not jarre, *that their prayers be not hindred*; so thou canst not heare the word with profit in *anger.* Therefore the Apostle willeth us like new borne babes to drinke in the Word, 1 *Pet.* 2. 2. so, we cannot eate our passeover unlesse the leaven of malice and envy be cast out, 1 *Cor.* 5. 8. *Let us not celebrate the feast with the old leaven of malice.*

Sixtly, Remember Christs example; who when hee was reviled, reviled not againe, *Mark.* 15. 32. learne to spread thy injuries before the Lord as *Ezekias* did when *Rabshekah* railed against him, 2 *King.* 19. 14.

Seventhly, Behold oftentimes the passion of Christ, and that will quench thine *anger.* The Israelites when they were stung with fiery serpents, *Numb.* 21. so soone as they lookt upon the brazen serpent, they were healed; so when wee are injured and wronged by our

enemies, if we behold the paſsion of Chriſt with faith, it will quench the ſting of our enemies *anger*.

Anger hath nothing oppoſite to it, as the reſt of the paſſions have, becauſe it riſeth of a preſent evill which we cannot ſhun. If it be preſent and wee may ſhun it, then there needes not a contrary paſſion. When the evill is not preſent, and joyned with difficulty if we may ſurmount it, then ariſeth *courage*; if we cannot ſurmount it, then ariſeth the contrary paſſion *feare*. If the evill be preſent and joyned with difficulty, then ariſeth *anger*, becauſe we cannot ſhun it; for if we can ſhun it, there can be no paſſion there.

Object. But *mildneſſe* ſeemeth contrary to *anger*.

Anſw. Mildneſſe is not a paſſion but a vertue which moderates it, and is not contrary to it.

So much of the image of God in man; in his knowledge, will and affections, wherein eſpecially the image of God conſiſts. Wee come to his outward image of God, which is his dominion over the creatures.

Chap. XV.

Of the ſecond part of the image of God in man, in his dominion over the creatures.

Prop. MAn before the fall was Lord over the creatures, and herein he reſembled his Maker.

Illuſt. 1. There is no creature that can uſe all the creatures but man; Firſt, he had dominion over the inſenſible creatures, as the elements, for, no creature can uſe the fire but man; he can doe ſundry things with the fire that no creature can doe; which argueth that hee was made Lord over it. The Lyon who is the King

of beasts, is afraid of the fire, and when he seeth the light of it, he fleeth from it. 2. Hee had commandement over the living creatures, for as yet a little boy can leade a great Elephant, and a child will drive a number of oxen before him; the relicts of Gods image in man makes them stand in awe of him yet.

Illust.2. There are sundry creatures that excell man in some things; as some excell him in smell, some in sight, and some in touch; but joyne them all together in man, hee excelleth them all: which sheweth that man was created Lord over the creatures.

Illust.3. Reason is onely found in man, by the which hee can subdue all the perturbations in beasts, *Iam.* 3.7. *All are tamed by man*; which they cannot doe by themselves: that sheweth that man was made Lord over them.

Illust.4. We count that one of the most excellent qualities in beasts, when they can counterfeit man neerest; as the Elephant his reason; the birds his words; the Ape his gestures; which all shew that he was made Lord over them.

Illust.5. That which hath a shew of reason, *& diminute* in part onely, should obey him who hath reason perfectly, and understanding of all things: but beasts have onely some shew of reason, they know some particular things, but they have not a full and an universall knowledge of things, therefore they are naturally subject to man.

There is nothing swifter than the horse among beasts, and yet he carries man; the dog though most fierce waits upon man; the Elephant for as great and terrible as he is, yet he serves to be a sport to man, in publike meetings he learnes to leap, kneel and dance; and other beasts serve to feed man: we eate the honey of the bees, we drinke the milke of cattle, therefore all the beasts are made subject to man.

Man was Lord over the creatures before the fall, and

and they were ready to obey him, hence may be drawne these consequents.

It is lawful for men to hunt after the beasts and to catch them now, because that way he recovers the right over them againe, that he had at the beginning. *Arist. pol 1. c. 5.*

Man was Lord over the creatures before the fall; therfore he could be afraid of none of them; we see that *Eua* was not afraid of the serpent, as *Moses* was when he fled from it, *Exod.* 4.

Man hath another sort of dominion over the living creatures, than that which he hath over the plants and hearbs of the fields; for the dominion which he had over the living creatures was *per imperium rationis*, but hee had dominion over the plants, *per solum earum usum*, onely by using them.

Man was made Lord over the creatures, therfore when by sinne he becomes a beast, like a dog or a hog; how farre then doth he abase himselfe from his first estate and dominion? *Plato* called this, *Fœdam animarum incorporationem*, which some mistaking, thought that hee held that the soules of men entred into beasts, but hee meant onely that men became brutish and sensuall like beasts.

Quest. How were the beasts so farre distant from *Adam* gathered unto him, and how could they give homage to him, being so farre from him? *Augustine* holds that when the beasts were gatherd together before man, that it was not by the authority which man had ouer them being so farre distant from him; but by the ministery of the Angels, or by the immediate power of God, as they were gathered in the Arke to *Noah*, *Gen.* 7. 8. 9. This seemes most probable. *Gen. 9. ad liter. cap. 4.*

Before the fall the beasts were subject unto man: but since the fall hee hath lost his dominion; they become enemies

A collation betwixt the innocent and old *Adam*.

enemies unto him, they picke out his eyes, eate his flesh, lappe his blood. Before the fall Gods image made them stand in awe of him. Man stands in awe of the Kings herald, because of his coate of armes, take off this coat of armes from him, and men carry no respect to him: The image of God is as it were the Lords coate of armes, which he put upon him, that made the creatures affraid of him. We have a notable example of this in the primitive Church, as *Eusebius* testifieth, when the Christians were cast naked to the wilde beasts: ye should have seene them stamping, raging, and staring against them, but durst not set upon them, the image of God so affrayed them: therefore the persecutors covered them with the skinnes of wilde beasts, to make them run upon them.

Lib. 8. cap 8.

A collation betwixt the second, renued, and old *Adam.*

Christ when he was in the wilderneſſe with the beasts forty dayes and forty nights, they hurt him not, *Mark.* 1. So when the image of God is restored to man in holineſſe, they begin willingly to serve him: but they are enemies to the unregenerate. The dogges that eate the flesh of *Iezabel*, 1 *King.* 9. 35. yet they licke the sores of *Lazarus*, *Luk.* 16. 21. The ravens that picke out the eyes of these who are disobedient to their parents, *Prou.* 30. 17. yet they feed *Elias* in the wilderneſſe, 1 *King.* 17. 4. 6. The serpents sting the Israelites in the wilderneſſe, *Num.* 21. 6. yet the Viper when it leapes upon *Pauls* hand hurts him not, *Act.* 28. 3. 5. The fish eate the bodies of the wicked in the sea: yet the Whale preserved *Ionas*, *Ion.* 1. 17. The Lyons that touch not *Daniel*: yet devour his accusers, *Daniel.* 6. 17. It is true that there are some relicts of the image of God left, which make the beasts to stand in awe of him: therefore *Psal.* 104. it is said, *When men goe to rest, then the beasts come forth to hunt for their prey.* But these remnants of the image of God in the unregenerate, doe not so terrifie the beasts, as the

image

image of God restored in the regenerate man doth.

Quest. What benefit should *Adam* have had of the creatures before the fall? for he had not neede of them *ad alimentum* for nourishment: hee had not neede of them *ad indumentum* for cloathing: he had not need of them *ad laboris adiumentum*, to helpe him to labour in his worke, as we have now.

Answ. He had other uses of them, for they were the matter of the praising of God. We see now when Kings and Princes kepe Lyons, Eagles, Bears, Tigers, and such, their subiects gather their greatnesse by this, and their soveraignty; much more did *Adam* before the fall gather the greatneesse and excellency of God, by the diversity of these creatures. Againe, by them he should have learned more experimentall knowledge of the qualityes of the creatures; therefore it is said, *that God brought them before Adam that hee might see how hee would call them*, *Gen.* 2, 20.

Prop. As hee was Lord over the beasts before the fall, and they were peaceably subiect to him; so they were peaceable amongst themselves, and one of them devoured not another.

Illust. Wee see when the beasts were in the Arke, after the fall, the ravening beasts lived not upon flesh, but they agreed all together; which vively represents to us the first estate and condition of the creatures. And as it serveth for the credit of a master of a familie, that not onely his servants obey him, but that also they agree amongst themselves: So the creatures not onely obeyed man before his fall, but also in feare of their Lord they agreed amongst themselves.

Prop. As man had dominion over the brutish creatures before his fall, so should there have beene some sort of dominion and subjection amongst men before the fall.

Mans

Illust. Mans estate before the fall was no better than the estate of the Angels: but amongst the Angels some are superiour and some inferiour, for there are degrees amongst the Angels; *Coloss.* 1. 16. There should have beene a willing subiection of the wife to the husband, so should there have beene a subiection of children towards their parents.

Prop. There was no servile subjection of man to man before the fall but voluntary.

Illust. The relickes we see of this after the fall, when as man had beasts a long time subiect to him, but not men servilely. The first Fathers were sheepheards a long time before they were Kings, to suppresse and hold men under: the first King that ever we reade of in the Scripture, was *Nimrod*, which was more than 2000. yeere after the creation.

Prop. Servile and unwilling subiection came in after the fall.

Illust. Man is considered three wayes; first as he hath a respect unto God, and in this respect all men are servants; it was mans cheife felicity to serve God. Secondly, as he is considered with the beasts, in which respect he was Lord over them, for they were made for him. Thirdly, as hee is considered with other men; and in this respect, some now are servants, and some are free. First, now *by nature* some are servants, as the dull and blockish, unto them that are of quicker wit and understanding. Secondly, these who have commandement over their *affections* now, are morally Lords over these that cannot command their affections. Thirdly, there are *servi fortunæ*, as when the poore serve the rich. Fourthly, there are *servi belli*, as these that are taken slaves in the wars. Fiftly, these who are servants *ex pacto*, that sell themselves.

Homo tripliciter consideratur, 1. respectu dei, 2. respectu brutorum, 3. respectu aliorum hominum.

Quintuplex servus, 1. naturæ, 2. affectionum, 3. fortunæ, 4. belli, 5. ex compacto.

Servile subiection was contrary to the first estate of

of man; therefore every one ought to ſeeke freedome, providing he may have it with lawfull meanes, that ſo he may draw neerer to this firſt eſtate; hence it was that God would have ſuch ſervants, who refuſed their liberty at the ſeven yeeres end, *Exod.* 21. 6. marked with a note of infamie, boaring them through the eare: This curſe to be a ſervant was laide, firſt upon a diſobedient ſonne *Cham*, and wee ſee to this day, that the *Moores*, *Chams* poſterity, are ſold like ſlaves yet. When men may not have their liberty now by lawfull meanes, they ſhould not ſhake off the yoke of ſervitude; this was the fault of ſundry ſervants in the Apoſtles dayes, who thought becauſe they were the Lords free-men, they might ſhake off the yoke of their maſters: but the Apoſtle teacheth them another leſſon, 1 *Tim.* 6, 1. *Whoſoever ſervants are under the yoke, let them have a due reſpect to their maſters, leſt the name of God and the Word come to contempt.*

Queſt. But ſeeing all men are ſinners now, why are not all men ſlaves?

Anſw. If God would deale in juſtice with us now, all ſhould bee ſlaves, but God hath mitigated this to ſome, to the end that common wealthes and families might ſtand.

Adam gave names to the creatures, as their Lord, and n ſigne of their ſubiection. *Prop.*

Therefore none ſhould impoſe names to children, but the fathers who have ſuperiority over them, no not the mother. Yee ſee when *Rachel* called her ſonne *Benoni*, *Iacob* called him *Benjamin*, *Gen.* 35. 18. Hence they gather well, that Chriſt as man had not a father, becauſe his mother is commanded to give him the name, *Eſay.* 7. וקראת *et tu femina vocabis*, in the feminine gender. *Conſeq.*

Obiect. But *Hagar* gave her ſonne a name, *Gen.* 16. 11.

and

and yet hee had a father; then it may seeme that the mother may likewise impose the name to the childe.

Answ. She gave this name at the commandement of the Angell, which *Abraham* afterward confirmed, otherwise shee had no power to give it.

Conseq. Therfore these fathers who give this power to others, to impose names to their children: resigne the first part of their authority over their children, which God hath put in their hands.

Prop: This dominion which *Adam* had over the creatures, was not an absolute dominion.

Illust. God hath *dominium merum, immediatum, et liberum*: hee hath absolute, free, or immediate dominion over the creatures: Man had onely but *dominium conditionatum*: such a dominion that was not an absolute and simple dominion, to use them at his pleasure.

Dominium dei in creaturis, est absolutum, immediatum, et liberū: dominium hominis est conditionatum et liberum.

They who had their inheritance in Israel, had not an absolute and immediate dominion, for it was *Emanuels land, Esay.* 8. 8. God had the absolute dominion: but theirs was *conditionatum*; for they might not sell their inheritance to whom they pleased, neither might they alienate their lands perpetually; but onely morgage them to the yere of the Iubilee, *Levit.* 25, 13 So the Levites had not *merum dominium* of the tythes, but *conditionatum*, *Levit.* 23. 4. For none of their children who were leprous might eate of them, neither might a stranger eate of them; neither might they sell them to others. *Caleb* had the property of *Hebron*, and yet it is said to bee given to the Levites; it was *Calebs* by right of propriety, but it was the Priests because they dwelt there, and had the use of the ground.

So *Adam* before his fall, he was but ἐμφιτευτα, *dei usufructuarius*, the tenant of God, but God was the immediate

ate Lord, *qui habebat directum dominium, et ad omnes usus*, he had the supreame dominion and absolute use over all the creatures.

Adam, had not *nudum usum* of the creatures; but hee was *usu-fructuarius*. The Lawyers illustrate the matter by this example; if thou get the use of ones garden, thou may gather roses, hearbs, flowers to thy owne use, but thou canst not sell them to others to make benefit of them. But if thou be *usu-fructuarius*, then thou may make benefit of them, and sell the fruite to others.

Illust. 2.

Duplex usus creaturarum, nudus usus, et usufructuarius.

Another example. If one leave in his latter Will to thee the use of his flocke, thou may use his flocke for the dunging of thy ground; but thou may neither sheare the sheepe, nor milke them; for that pertaines to them, for whom it is left: but if he leave the *usu-fructum*, then thou may use both the milke and the wooll.

Man in his first estate had not onely *nudum usum*, but *usu-fructum*, he had not onely a bare use of them for maintenance, but hee was Lord over them. Hee had not onely power *uti ijs, sed frui ijs*; not onely to use them, but also to inioy them: and they distinguish these two; *aliud est dare alicui usum*; that is, *it is one thing to give a man the use of a thing, and another thing to give him it unto use*: he who giveth the use of a thing, giveth not the dominion over it; but hee who giveth it unto use gives also dominion.

Duplex potestas, utendi, et fruendi. Distinguuntur hæc, dare usum, et dare in usum.

A man may have *nudum usum, et illicitum rei*; as when a theefe takes a mans horse.

Illust. 3.

Usus rei multiplex. 1. nudus et illicitus, 2. licitus et utilis, 3 licitus sed non utilis, 4. usus utilis et proprietas subordinata, 5. dominium directum et altum.

Secondly, a man may have *nudum usum, sed licitum, et utilem*; as when a man hires a horse.

Thirdly, a man may have *nudum usum, et licitum, sed non utilem*; as when the servant of a banker changeth money for his Master, all the commodity is his masters.

Fourthly, a man may have *usum licitum, utilem, et pro-*

proprietatem, ſed ſubordinatam; as hee who holds his lands in fealty.

Fiftly, he who hath the propriety, *et dominium directum*; this is called *dominium altum*, the ſupreame dominion. *Adam* had not this ſupreame dominion, but ſubordinate to God. Chriſt is called *the Lord of the Sabbath*, *Mat.* 12. 8. and man is called, *Lord of the Sabbath*, *Mark.* 2. 27. 28. how is Chriſt called *the Lord of the Sabbath?* As the ſupreame and high Lord. Man is called, *Lord of the Sabbath*, not as the ſupreame, but as the ſubordinate Lord.

A collation betwixt the innocent, and ſecond *Adam*,

The *firſt Adam* had all things ſubject to him, but by ſubordination: but the *ſecond Adam* had them, by a more excellent manner from God his Father, *eminenter*, by way of excellency. *Pſal.* 2. *I will give thee the ends of the earth for a poſſeſſion.*

Duplex poteſtas, authoritativa, & ſubauthoritativa.

Secondly, *the firſt Adam* had *ius ad rem*, *ius in re*; hee had not onely the right to the things, but alſo the uſe of them. But the *ſecond Adam* had *ius ad rem ſed non in re*, for the moſt part; that is, he had the right to them, but the uſe of few of them for the moſt part.

Duplex ius, ad rem, & in re.

κτησις & χρησις, κτησις & χρησις.

Queſt. Had Chriſt nothing in propriety to himſelfe, had hee but onely the naked uſe of things?

Duplex ius, in communi, & in proprio.

Anſw. There are ſundry ſorts of rights. Firſt, that which many have right to in common, as the Levites in Iſrael had right in common to the tythes: but *Barnabas* a Levite who dwelt in *Cyprus*, out of *Iudea*, had his poſſeſſions proper to himſelfe, *Acts.* 4. So the Church of *Ieruſalem* had their goods in common.

Secondly, there is, *uſus iuris, et uſus facti*; the uſe of propriety, and the naked uſe of things; the *naked uſe* is, when a man hath onely the naked uſe, that hee may neither ſell it, nor give it to others: the *uſe of propriety* is, when he may both uſe it himſelfe and give the uſe of it to others.

Duplex uſus, iuris, & facti.

When

When a man hires a house, then hee hath onely the *bare use* of it, because hee cannot let it out to another, but when hee hath a Lease of it, then he hath *usum juris*, and may then let it to another,

Thirdly, there is a *right of charity* and a *right of property*: a man comming into a vineyard, he may eate as many of the grapes as hee pleaseth to satisfie his hunger, *Deut.* 23. 24. this is the *right of charity*: but hee may carry none away with him; this is the *right of property*. So the Disciples when they were hungry upon the Sabbath, *pulled the eares of corne*, *Matth.* 12. 1, This was the *right of charity*, but they carried none away with them, because they had not the *right of property*; and in this sense it is that *Salomon*, *Prov.* 3. 27. cals the poore *bagnale tobh*, the Lords of thy goods: *withhold not thy goods from the owners thereof*, that is, from the poore; the poore in their necessity have the use of thy goods. That axiome is true then, *Ius charitatis manet semper, sed non pro semper, habent enim jus utendi, non pro omni tempore sed tempore necessitatis*; that is, Charity remaineth alwaies, but we are not at all times to give our goods; there is a time to give them, not all times, but in time of necessity; and in this sense is that of *Luke* to bee understood, *Luke* 6. 30. *Give to every one that askes of you*; that is, who in extreame necessity askes of you.

Duplex jus, charitatis, & proprietatis.

Christ had not *jus in communi*, with the Disciples, in the bagge, *Ioh.* 12. For these that have a *common right*, one of them cannot give without the consent of the rest; but Christ had a *proper right* to the bagge, and commanded *Iudas* to use it for the benefit of the poore, *Ioh.* 13. 29.

Of the right that Christ as man had to the creatures.

Secondly, Christ had not a bare & a *naked use* of things, but also hee had the *use of property* in some things, as the cloathes which he wore, and the money which he spent;

hee had not onely the *naked use* to weare them, but also the *property* of them, for he might have given them to others: it is true, hee had but *nudum usum* of the house which hee dwelt in, *Luk.* 9.58. *The Foxes have holes, but the Sonne of man, hath not a hole wherein to hide his head*, for he had not the property of any house.

Thirdly, hee had not onely *ius charitatis* to things, but also the *right of property*; neither had he these things as almes, for that which a man laboureth for is not called almes, *solus titulus recipiendi, ratione naturalis necessitatis facit mendicum*, the only title of receiving in respect of naturall necessity, makes a begger: when it is sought and given in this manner, then it is almes.

Now that the *second Adam* had not his maintenance given him, by way of almes, it is proved thus; first *he had the ends of the earth given him for a possession*, *Psal.* 2. and *all things were put under his feet*, *Psal.* 8. he *sent for the mans colt*, *Luk.* 19.30. Which sheweth that he had right over all the creatures.

Againe, it is proved thus, *If wee sow to you spirituall things, ought ye not to give us temporall things?* 1 *Cor.* 9,11, but Iesus Christ sowed spirituall things to them, therefore temporall things was his by right of property.

Thirdly, it is said, *who feedes the flocke and eates not of the milke of it*, 1 *Cor.* 9.7. as the shepheard and souldier have the right of property to their wages, so had Christ.

Fourthly, Christ saith *Luk.* 10, *Goe into whatsoever house yee come to, and eate that which is set before you*: the Disciples had not onely *ius gratitudinis*, the right of thankefulnesse; but also *ius iuris*, the right of property: Christ had this right seeing hee preached the Gospell. When *Paule* tooke no stipend from the *Corinthians*, 2 *Cor.* 11, 8. *recessit à iure suo*, hee went from his right.

Duplex ius gratitudinis, & iuris.

right: therefore others had this right of property, and so had Christ.

Obiect. But Christ willed his Disciples to leave all for his cause, *Mat.* 10. 37. and he set himselfe as an example before them of poverty: therefore hee did renounce all right of things.

Answ. Wee renounce all things two wayes, either in our *affection*, or in *deed*: they renounced all in *affection* but not in *deed*.

Duplex abnegatio rerũ, in affectu, & in effectu.

Secondly, there are two sorts of poverty; *materiall* poverty, and *formall* poverty. Christ left all things both moveable and immoveable in his affection, *formally*: but not *materially*: *formall* poverty is this, when in our affection wee are ready to renounce all for Christ; but *materiall* poverty is, when wee are actually called to the renouncing of all.

Duplex paupertas: materialis, & formalis.

Object. Mark. 10. 21. Christ commanded the young man, *to sell all and follow him, if hee would bee perfect*: therefore it may seeme that *materiall* poverty, is required of him that would be most absolutely perfect, and that Christ made choyce of this sort of poverty himselfe.

Answ. Wee must distinguish betwixt these two; first, to leave all, and to follow Christ: secondly, that hee who trusts in his riches should sell all.

Prior ut scholastici loquntur, facta est ad rem, posterior ad hominem, non simplex.

The first part of this speech belongs to the matter it selfe, and the second to the person: the first is common to al, because al are bound to leave al for Christ in affection; but the second part belongs onely to this yong man, who was so well conceited of himselfe, trusting in his riches, that hee should sell all, and should give of that which hee sold to the poore: not that hee should give all to the poore when hee sold it, but give of that which hee sold to the poore; *non dare omnia, sed de omnibus*, 2 *Cor.* 8. 9.

Queſt. But why bids he him ſell all?

Anſw. Becauſe he had ſuch confidence in his riches, for they hindred him from following of Chriſt; therfore hee bids him quite all actually; which precept binds not others, it being particular to him.

Obiect. But Chriſt ſaies, *if thou wilt be perfect, goe and ſell all*, then this ſeemes to be the pitch of perfection to renounce all: and is more than that which the law requires.

Anſw. Chriſt ſpeakes not here of any perfection, above the perfection of the Law; but of true perfection which is above imaginary perfection: as if hee ſhould ſay: thou imagins thou art perfect, and thinkes that thou haſt kept the whole Law, if it be ſo, yet one thing is reſting to thee, *ſell all*: thus we ſee how Chriſt applies himſelfe to his conceit here.

Object. But it may be ſaide that this yong man ſpake not out of an ambitious conceit, for the text ſaith that Chriſt loved him.

Anſw. The event ſheweth that hee ſpake but out of the ambition of his heart, and the words of Chriſt ſhew this alſo, *Mark.* 10.24. *How hard a thing is it for a rich man to enter into the Kingdome of God*: and where it is ſaid Chriſt loved him, *verſe.* 21. The Geeke word ἠγάπησεν, ſignifieth friendly to ſpeake to him, and to deale gently with him; but Chriſt liked him not in the eſtate that hee was in, for hee went away truſting ſtill in his richs, and loving them better than Chriſt.

Conſeq. Chriſt and his Diſciples renounced not all kind of right of theſe things which they had; therefore that obſervation of the gloſſe, upon the tenth of *Marke* is falſe. Some have money, and love it; ſome want money and love it; but theſe are moſt perfect who neither have it, nor love it: and to this they apply that of the Apoſtle,

Galat. 6. 14. I am crucified to the world and the world to me; as though a man could not bee crucified to the world, unleſſe hee renounce it all, and goe a begging.

Thus the Church of *Rome* ſerveth God with will-worſhip, which hee never required at their hands, *Eſay*, 1. 12. By their vowes of poverty, chaſtity and obedience: this they make one of their counſels, of Evangelicke perfection.

So much of Gods Image in man; both inwardly in his ſoule, and outwardly in his dominion and ſuperiority over all inferiour creatures; it reſts to ſpeake of three conſequents proper to this image. 1. Wherefore Gods image was placed in man. 2. This image being placed in man, whether it was naturall unto him, or ſupernaturall. 3. The benefit he reapeth by this image; which was his ſociety with the Angels.

Chap. XVI.

Of the end wherefore God placed this image in Man.

Prop. God placed this image in man, to keepe a perpetuall ſociety betwixt man and him.

Illuſt. 1. *Similitude* and likeneſſe are a great cauſe of love: *Adam* loved *Evah* when hee ſaw her firſt, becauſe ſhee was like unto him. As a man when hee lookes into a glaſſe, hee loveth his image becauſe it is like to him; but *diſſimilitude* breeds hatred. A man loves not a Serpent or a Toade, becauſe they are moſt unlike him. *David* marvailes that God ſhuld looke upon man, *Pſal.* 8. but in the end hee brings in his *ſimilitude* in Chriſt, or elſe hee would hate us.

Secondly, God placed this image in man, as a marke

of his possession; therefore the Fathers called him *nummum Dei*; for even as Princes set their image upon the coyne, so did the Lord set his image upon man; therefore miserable are these, who adulterate this coin, blot out this Image of God: hee deserveth now to be raigned as a traitor before God.

A collation betwixt the innocent and old Adam.

Man in innocency was like unto God, but now become like unto the beasts of the field, *Psal.* God may justly exprobrate unto him, *Behold man is like to one of us.* There was a great change in [illegible] shee came to *Bethlehem*; shee was not then [illegible] full, but *Mara* bitternesse: there is a [illegible] now in man when he is falne from his first [illegible] this holy image.

Consequ.

Man was made to [illegible] should lift his hand a[illegible] suffer his image to be [illegible] arose a sedition at *An*[illegible] rour exacted a new [illegible] in that commotion th[illegible] of the Empresse *Pla*[illegible] Emperor in a great r[illegible] to sacke it. When the Herald came, and told this to the Citizens, one *Macedonius* a Monke indued with heavenly wisedome, sent unto the Herald an answere after this manner;

Theodoret. lib. 5. cap. 21.

"Tell the Emperor these words, that he is not onely "an Emperor, but also a man, therefore let him not "onely looke upon his Empire, but also upon himselfe: "for he being a man commands also these who are men: "let him not then use men so barbarously, who are "made to the image of God. He is angry and that justly, "that the brazen image of his wife was thus contume-"liously used, and shall not the King of heaven be angry, "to see his glorious image in man contumelously han-

dled?

" dled? Oh what a difference is there betwixt the rea-
" sonable soule, and the brazen image? We for this i-
" mage are able to set up an hundred, but he is not able to
" set up a haire of these men againe if he kill them.

These words being told the Emperor, hee suppressed his anger, and drew backe his forces: if men would take this course, and ponderate it deepely in their heart, they would not be so ready to breake downe this image of God by their bloody cruelty.

Chap. XVII.

Whether the Image of God in Adam was naturall or supernaturall.

The second consequent of the image of God being placed in man, is, concerning the nature of it.

There are two things which principally wee and the Church of *Rome* controvert about, touching the image of God. The first is, *conditio naturæ*, the condition of nature: the second is, *conditio iustitiæ*, concerning mans righteousnesse.

Duplex conditio imaginis Dei, naturæ, & iustitiæ.

The Church of *Rome* holds, that there was concupiscence in the nature of man, being created in his pure *naturalls*, but it was not a sinne (say they) or a punishment of sinne as it is now, but a defect following the condition of nature; and they say that it was not from God, but besides his intention. And they goe about to cleare the matter by this comparison; when a Smith makes a sword of yron, he is not the cause of the rust in the yron, but rust followeth as a consequent in the yron: but if this rebellion flow from the condition of nature, how can God be free from the cause of sinne, who is the author of nature?

Bellarm. lib. 7. cap. 12.

of his poſſeſſion; therefore the Fathers called him *nummum Dei*; for even as Princes ſet their image upon their coyne, ſo did the Lord ſet his image upon man; therefore miſerable are theſe, who adulterate this coine, and blot out this Image of God: hee deſerveth now to be arraigned as a traitor before God.

A collation betwixt the innocent and old *Adam*.

Man in innocency was like unto God, but now he is become like unto the beaſts of the field, *Pſal.* 49. now God may juſtly exprobrate unto him, *Behold man is become like to one of us.* There was a great change in *Naomi* when ſhee came to *Bethlehem*; ſhee was not then *Naomi* beautifull, but *Mara* bitterneſſe: there is a greater change now in man when he is falne from his firſt eſtate, and loſt this holy image.

Conſeq.

Man was made to the image of God, therfore no man ſhould lift his hand againſt him, *Gen.* 9. no Prince will ſuffer his image to be defaced, much leſſe wil God. There aroſe a ſedition at *Antioch*, for that *Theodoſius* the Emperour exacted a new kinde of tribute upon the people; in that commotion the people brake downe the Image of the Empreſſe *Placilla*, (who was lately dead.) The Emperor in a great rage, ſent his forces againſt the City to ſacke it. When the Herald came, and told this to the Citizens, one *Macedonius* a Monke indued with heavenly wiſedome, ſent unto the Herald an anſwere after this manner;

Theodoret. lib. 5. cap. 21.

"Tell the Emperor theſe words, that he is not onely "an Emperor, but alſo a man, therefore let him not "onely looke upon his Empire, but alſo upon himſelfe: "for he being a man commands alſo theſe who are men: "let him not then uſe men ſo barbarouſly, who are "made to the image of God. He is angry and that iuſtly, "that the brazen image of his wife was thus contumeliouſly uſed, and ſhall not the King of heaven be angry, "to ſee his glorious image in man contumelouſly handled?

"dled? Oh what a difference is there betwixt the rea-
"ſonable ſoule, and the brazen image? We for this i-
"mage are able to ſet up an hundred, but he is not able to
"ſet up a haire of theſe men againe if he kill them.

Theſe words being told the Emperor, hee ſuppreſſed his anger, and drew backe his forces: if men would take this courſe, and ponderate it deepely in their heart, they would not be ſo ready to breake downe this image of God by their bloody cruelty.

Chap. XVII.

Whether the Image of God in Adam was naturall or ſupernaturall.

THe ſecond conſequent of the image of God being placed in man, is, concerning the nature of it.

There are two things which principally wee and the Church of *Rome* controvert about, touching the image of God. The firſt is, *conditio naturæ*, the condition of nature; the ſecond is, *conditio iuſtitiæ*, concerning mans righteouſneſſe.

Duplex conditio imaginis Dei, naturæ, & iuſtitiæ.

The Church of *Rome* holds, that there was concupiſcence in the nature of man, being created in his pure *naturalls*, but it was not a ſinne (ſay they) or a puniſhment of ſinne as it is now, but a defect following the condition of nature; and they ſay that it was not from God, but beſides his intention. And they goe about to cleare the matter by this compariſon; when a Smith makes a ſword of yron, he is not the cauſe of the ruſt in the yron, but ruſt followeth as a conſequent in the yron: but if this rebellion flow from the condition of nature, how can God be free from the cauſe of ſinne, who is the author of nature?

Bellarm. lib. 7. cap. 28.

Triplex dissimilitudo comparationis.

Their comparison then taken from the Smith and the yron, is altogether impertinent: first, the smith made not the yron, as God made man: therefore he cannot bee sayd to bee the cause of the rust of the yron, as God making man, concupiscence necessarily followes him according to their position.

Secondly, the rust doth not necessarily follow the yron, neither is the yron the cause of it, but some externall things; they make concupiscence necessary to follow the body,

Thirdly, the Smith if he could, he would make such a sword that should take no rust; but God (according to their judgement) made man such that concupiscence did necessarily follow.

That there was no concupiscence in man before the fall.

Before the fall there was no reluctation nor strife betwixt the superiour and inferiour faculties in man; and therefore no concupiscence: our reasons are these.

First, our first parents were not ashamed when they were naked, *Gen.* 2. but after that *Adam* had sinned and saw himselfe naked, hee fled from the presence of God and hid himselfe even for very shame; it is the rebellion betwixt the superiour and inferiour faculties that makes men ashamed.

Secondly, in Iesus Christ the *second Adam*, there was no rebellion, and yet hee was like to us in all things sinne excepted, taking our nature upon him, and the essentiall properties of it. As to bee tempted, *Mat.* 4. 1. *Iesus was carried by the Spirit into the desert to bee tempted*; So to feare, *Hebrew.* 5. 7. *hee was heard in that which hee feared.* So to bee angry, *Mar.* 3. 5. *Hee looked round about on them angerly*: So forgetfulnesse of his office by reason of the agonie astonishing his senses; *Father if it bee possible, let this cup passe from me*, *Mat.* 26. 39. Wherefore

if

if this strife, betwixt the superiour and inferiour faculties, was the consequent of nature in our whole estate, then Christ should not have beene blameleſſe; which is blaſphemy: *for concupiſcence is ſin, Rom. 7. 7.*

Thirdly, if there had beene rebellion, betwixt the *ſuperiour* and *inferiour faculties* before the fall; then man in his whole eſtate had not beene happy: for *Paul* in reſpect of this concupiſcence, is forced to cry out, *Rom. 7. 11. O wretched man that I am, who ſhall deliver mee from this body of death?* and originall juſtice had not beene ſuch an excellent gift in that eſtate, but onely a reſtraint, to reſtraine this concupiſcence that it burſted not forth.

Fourthly, if this rebellion flow from nature, how can God bee free from ſinne, who is the authour of nature? *qui eſt cauſa cauſæ, eſt cauſa cauſati, in eſſentialiter ſubordinatis*, he who is the cauſe of a cauſe, is likewiſe the cauſe of the effect in things eſſentially ſubordinate: but God is the author of mans nature and concupiſcence: therefore according to their poſition, he muſt be the author of ſinne: this is blaſphemie.

Of mans originall juſtice, according to the Church of *Rome*.

The Church of *Rome* holds, that this *holineſſe* was a *ſupernaturall* thing to man, and not naturall in his firſt creation; and they goe about to ſhew the matter by theſe compariſons.

They ſay, mans righteouſneſſe in his innocent eſtate, was like a garland ſet upon a virgins head; the garland is no part of the virgins body, and although the garland be removed, yet ſhe remaines ſtill a virgin. So this *originall righteouſneſſe*, they make it as it were a garland, which being taken away from man, no naturall thing is blemiſhed in him.

Secondly, they compare it to *Sampſons* lockes, which when they were cut off, nothing was taken from *Sampſons* nature.

Third-

Thirdly, they compare it to a bridle in a horſe mouth, which is no part of the horſe, nor naturall to him, but ſerves to bridle the horſe and keepe him in. So ſay they, this originall *righteouſneſſe*, was no naturall thing in man before the fall, but ſerved onely as a bridle to reſtraine concupiſcence; and they put a difference betwixt a naked man and a robbed man. Man before his fall (ſay they) he was naked, but God did caſt his cloake of *ſupernaturall righteouſneſſe* about him to cover him; but ſince the fall (ſay they) he is not *homo nudus, ſed ſpoliatus*, a naked man, but ſpoyled of the graces of God.

Duplex homo, nudus & ſpoliatus.

Hence is that diviſion made by the Ieſuites of the eſtate of man: the firſt eſtate (ſaith he) is of man conſidered without grace or ſinne, (as they terme it) in his *pure naturals*; the ſecond eſtate is of man in his *pure naturals*, cloathed with ſupernaturall righteouſneſſe: the third eſtate is of man *degenerate* & ſinfull: the fourth eſtate, is of man *regenerate*; and the laſt is of man *glorified*. But to conſider a man both voyd of grace and ſinne, ſuch a man was never, nor never ſhall bee; neither did the Iewiſh or Chriſtian Church, ever divide the eſtate of man thus.

Perer. lib. 5. in Gen. diſput. de excellent. pag. 118.

The Iewiſh Church taketh up the eſtate of man in theſe three; the firſt they call *Adam, ratione creationis*, becauſe hee was made out of the red earth; the ſecond they call *Enoſh*, man ſubject to all miſerie; the third they call *Iſh*, man reſtored to bleſſednеſſe and happineſſe.

The orthodoxe chriſtian Church, divides the eſtate of man thus: the firſt eſtate, is *gratiæ collatio*, the beſtowing of grace: the ſecond is, *collatæ amiſſio* the loſſe of that grace beſtowed; the third is, *inſtauratio amiſſæ*, the reſtoring of loſt grace; and the fourth is, *confirmatio inſtauratæ*, the confirmation of reſtored grace.

We

Of mans originall justice, according to the reformed Church.

We will shew that his *originall righteousnesse*, was *naturall* to man, and not supernaturall: where wee must consider: that nature is taken five wayes:

First, a thing is *naturall* by creation, as the soule and the body are *naturall* to man, because they give a being to him.

Secondly, for that which floweth essentially and naturally from a thing, as the faculties from the soule.

Thirdly, for that which cleaveth most surely to nature, as sinne doth to the soule now.

Fourthly, for that which beautifieth nature and helpes it, as grace doth.

Fiftly, for that which by generation is propagate to the posteritie, as originall corruption,

Originall justice was not naturall to man in the first sense, for it was no part of his essence. It was not naturall to him in the second sense, for it flowed not from the understanding essentially, as the faculties of the soule doe; but it was naturall to him in the third sense, because he was created in holinesse, and was the subject of holinesse: it was naturall to him in the fourth sense, because it made his nature perfect: It was naturall to him in the fift sense, for he should have transmitted it to his posteritie by generation, if hee had stood in holinesse, as man doth sinne now, which is come in place of it.

A collation betwixt the innocent, renued, and old *Adam*.

Originall righteousnesse to the first *Adam* was naturall; to the renued *Adam*, *grace* is *supernaturall*; to the old *Adam*, it is against his nature, so long as hee continues in sinne.

Our reasons prooving, that *originall righteousnesse*, was *naturall* to *Adam*, and not *supernaturall*, are these.

Reason. 1.

First, as are the relickes of the image of God in man since

since the fall, such was the image of God in man before the fall: but the remnants of the image of God in man since the fall, are naturall, *Rom.* 2. 13. *For by nature they doe the things contained in the Law,* 2 *Cor.* 11, *Doth not nature teach you this?* therefore the image of God in man before the fall was naturall.

Reason, 2. Secondly, *supernaturall gifts* are not hereditary, nor propagate by generation, no more than a colt (to use their owne similitude) is brought forth with a bridle in his teeth: but man before the fall, should have begotten children in his image in *originall justice*: therefore *originall justice* was not *supernaturall* to him.

Reason, 3. Thirdly, *by nature wee are* now *the children of wrath*, *Ephes.* 2, 3. therefore *originall justice* should not haue beene *supernaturall* to man, but *naturall* by the rule of contraries.

De grat. prim. hom. cap. 5. *Bellarmine*, although he grant that there might have beene a man, created as well without grace as sinne; yet hee is inforced to acknowledge, that this point of erroneous doctrine, did never generally prevaile in the Romane Church: for there were some (saith hee) excellently learned, that thought as wee doe; that man must either bee in the estate of grace, or sinne; and that there is not a middle estate: and that originall righteousnesse was required to the integrity of nature, and consequently that being lost, nature was corrupted and deprived of all naturall and morall rectitude. So that man after the fall of *Adam*, can doe nothing morally good, or that truely can bee named a vertue, till hee bee renued by grace; as likewise *Adam* before his fall was not able to doe any thing morally good by natures power, without the assistance of speciall grace from God.

But we must hold for our part, this to be the ground of

of no ſmall errour which the Church of *Rome* layeth; that man in his *pure naturals*, was voyd both of grace and ſinne; this is the ground of many other errours which they maintaine.

Firſt, that *concupiſcence* is naturall to man, following alwayes his creation.

Secondly, that naturall gifts both in men and divels remaine unblemiſhed ſince the fall.

Thirdly, that the corruption of nature conſiſts not in any corrupt qualitie, but onely in the loſſe of ſupernaturall grace.

Fourthly, that death is not an effect of ſinne properly, but it is from nature, and it is onely accidentally from ſinne; becauſe ſinne removes that bridle of originall righteouſneſſe, which held backe death.

Fiftly, that concupiſcence is not ſinne in the regenerate.

Sixtly, that man now after his fall, is in the ſame eſtate wherein hee was before the fall in his *pure naturals*: for *Adams* ſinne hath diminiſhed nothing from that which is naturall: and the body, (ſay they) ſince the fall is no more paſſible, than it was before in the *pure naturals*. So (ſay they) the minde of man being conſidered by it ſelfe, without this ſupernaturall holineſſe, is no more weakned by the fall, than it was before the fall in things naturall.

Seventhly, that man hath free will left in him after his fall: which grounds are all falſe. Here we muſt doe as *Eliſha* did when he cured the waters of *Iericho*, 2 *King.* 3. he went to the ſpring heads, and there caſt in ſalt: ſo muſt wee goe to this, as one of the ſprings from whence many errours in poperie proceed, and cure it firſt.

This popiſh platforme of mans eſtate before his fall, is taken

taken from the ſchooles of Philoſophie, but not from *Moſes* and the Prophets. The Philoſophers were ignorant of the nature of man in his whole eſtate, ſo were they ignorant of his fall; and therefore they tooke up man in a middle eſtate. So theſe Sophiſts following the Philoſophers, and not the Scriptures, as though they had never heard of mans creation, nor yet of his fall; imagine him to be a middle ſort of man, ſuch a man as never was, neither in his whole eſtate, nor after his fall: but they ought to have remembred that of the Apoſtle, *Coloſ.* 2. 8. *Take heed leſt any ſpoyle you by Philoſophie.*

Chap. XVIII.

Of the conſequents of Gods image in man; in his ſocietie with the Angels.

Prop. THe third conſequent that followeth upon the image of God being placed in man in his creation, is concerning the ſocietie and fellowſhip that he had with the Angels ſo long as hee ſtood in innocency.

Illuſt. *Adam* in his firſt eſtate was little inferiour to the Angels.

It ſhall bee the greateſt perfection of man in glory, that he ſhall bee like to the Angels of God, and bee loved of them, as they love one another. So it was mans great happineſſe before the fall, that he converſed with the Angels, and they loved him.

A collation betwixt the innocent, ſecond, renued, and old *Adam*.

The Angels did neither miniſter unto, nor keepe the *firſt Adam* before his fall, they onely loved him. The Angels miniſtred to Chriſt the *ſecond Adam*, and loved him, but did not keepe him. The Angels miniſter now to the *renewed Adam*, they love him and keepe him; but they

they neither minister to the wicked, love them, nor keepe them.

First, the Angels neither did minister to *Adam* before his fall, nor did they keepe him, because hee was in no danger, onely they loved him: they ministred to Iesus Christ, but they did not keepe him, for he was *comprehensor*, well as *viator*. Christ is the head of the Angels, therefore hee is not kept by them: but they minister to the elect, and keepe them by Christ; which priviledge *Adam* had not of them before his fall.

Object. It may seeme that they did keepe Christ, *Psal. 91. they shall keepe thee in all thy wayes.*

Answ. This is to be understood *de Christo mystico*, of Christ in his members; that is, they shall keepe thy members in all their wayes. But this part of the *Psame* was misappplyed by the Divell to Christ in proper person; *Matth. 4.* for the Angels keepe not Christ, but minister to him: but they both keepe and minister to his members the elect.

Object. But it may be sayd, that the elect have greater priviledges then, than Christ hath, seeing they both keepe them, and minister to them.

Answ. This argueth not any prerogative that the Saints have above Christ, but onely their weakenesse and wants, that they have need of the Angels to preserve them, as young children stand in neede of nurses to waite upon them.

Object. It may seeme that Angels are not ministring spirits, in respect of the elect, but in respect of Christ; because the Angell, *Revel. 19. 22.* cals himselfe, not our servant, but, *our fellow servant.* So the Angels are not called the servants of the kingdomes, but, *The Princes of the Kingdomes, Dan. 12.* Thirdly, the Apostle proves Christ to be God *Heb. 2.* because the Angels are servants to him. A shepheard is not the servant of

his

his ſheepe, although he keepe them; but his maſters ſervant. So although the Angels keepe us; yet they ſeeme not to be our miniſters but Chriſts.

Anſw. The Scripture *Heb.* 1. cals them miniſtring ſpirits, ſent for them that are elect; and although they be more excellent creatures in themſelves, than the elect, yet in Chriſt, and by Chriſt, they become miniſtring ſpirits to us. Chriſt himſelfe is not aſhamed to call himſelfe a ſervant to the elect, *Mat.* 20. *I came not to be ſerved; but to ſerve*: why may not then the Angels be ſayd, to be miniſters to the elect?

Object. It is a Maxime in Philoſophy, that the end is more excellent than the meanes tending to the end: but the ſafety of man is the end: and the Angels are the meanes, therefore it may ſeeme that man is more excellent than the Angels.

Anſw. The end conſidered as the end, is alwayes more excellent than the meanes tending to the end, but not abſolutely, touching the eſſence of the meanes; for theſe things that are the meanes may be more excellent in themſelves. Example: The incarnation of Chriſt, is more excellent than the redemption of man in it ſelfe, and yet it is inſtitute for another end; ſo the Sunne, Moone and ſtarres were inſtitute to give influence to the inferiour bodies, herbes, trees and plants, and yet they are more excellent in themſelves; but conſider them as meanes tending to that end, they are inferiour to them.

The Angels neither love the wicked, nor miniſter to them, nor preſerve them. But here we muſt marke, when we ſay they miniſter not to them, this is to bee underſtood of their ſpeciall and particular miniſtring, they attend them not, as they doe the elect; it is true, as God makes his Sunne to ſhine as well upon the unjuſt as the juſt, *Mat.* 5. 45. ſo the Angels may be miniſters ſometimes of outward things even to the

wicked

wicked. Whosoever stept downe first into the poole of *Siloam*, *Ioh.* 5. 8, was cured whether good or bad: and the Angels brought downe *Manna* in the wildernes, *Psal.* 78.25, to the bad Israelites, as well as to the good: but they have not a particular care of the wicked as they have of the elect of God; they come not up and downe upon the Ladder, Christ, *Ioh.* 1. 52, to minister to them as they doe to the elect.

Chap. XIX.

Of Adams life before the fall, whether it was contemplative, or practicke.

Adam had beside the Image of God placed in him, two royall prerogatives above any man that ever was: the first was concerning his estate and condition of life, whether it was in action, or contemplation. The second concerning his mariage celebrated by God himselfe, in Paradise. Of the first prerogative is intreated here.

Prop. Mans life before the fall, was more *contemplative* than *practicke*.

Illust. As from the Sunne, first proceed bright beames, which lighting upon transparent bodies they cast a brightnesse ot splendor by their reflex; and after their reflex, they cast shadowes. So from God that glorious Sunne, there proceeded first wisedome, which being reflexed upon the mind of *Adam* to cognosce and contemplate upon things; this contemplation, brought foorth prudency, and at last arts, as the shadow of prudency. This wisedome or *contemplation* was *in cognoscibilibus*, in things to be knowne; but *prudency* was *in agibilibus*, in things to be done; arts are *in factibilibus*, in things to be done by the hands.

Vita activa est prior in via generationis, sed vita contemplativa est prior in via directionis.

Quest. It may be asked which of these two lives is to be preferred before another: it might seeme that *prudency* is to bee preferred before *wisdome*; for man is bound to love God above all, and to helpe his neighbour; these wee get not by *contemplation* but by *action*. Againe, it may seeme that the *contemplative life* is the best life, because in the *active life* there are many dangers and perils, but not so in the *contemplative*.

Duplex bonitas; necessitatis, & excellentia.

Answ. To cleare this point, wee must marke these assertions following.

First, when we compare these two *wisedome* and *prudency* together, either wee respect the necessity of them, or the excellency of them. If wee respect the *necessity* of them; then no doubt, *prudency* is most fit for our estate now.

Duplex bonitas; absoluta & determinata.

If wee marke the *excellency* of them, then wee must use this distinction; one thing is saide to be better than another, either absolutely, or determinate to this or that particular: as, to have foure feet is good for a horse, but not absolutely good, for it is not good for a man. So to be a Philosopher is determinately good for a man, but not absolutely good; for it is not good for a horse. So *wisedome* and *prudency* conferred together, *wisedome* absolutely is better than *prudency*; but *prudency* in this case as we are now, is better for us.

Duplex consideratio vitæ humanæ, respectu mediorum, & finis.

Thirdly, if wee consider the end of mans life; then *contemplation* is better than action; but if wee consider the meanes tending to the end, then *action* is fitter for us, than *contemplation*. If wee consider the end, it is more excellent than the meanes; for all these practicall arts and operations which man doth, are ordained (as to their proper end,) to the *contemplation* of the understanding: and all the *contemplation* of the understanding is ordained for the metaphysickes: and all the know-

ledge

ledge which wee have of the metaphysickes: (in so farre as it preceeds the knowledge which wee have of God:) is ordained for the knowledge of God, as the last end; *Ioh.*17. *This is life eternall to know thee only. Matth.*5. *Blessed are the pure in heart, for they shall see God*: therefore the *contemplative life*, being the last end, must be most perfect in it selfe; for it standeth in need of fewer helps than the *practicke* life doth.

Prop. These two sorts of lifes, are so necessary both for this life, and for the life to come, and are so straitly lincked, that wee must labour to joyne them together.

Illust. The *active life*, without the *contemplative life*, is a most imperfect life, like the fruit pulled from the tree; so the *contemplative life*, without the *active*, is a most imperfect life; but joyne them both together, they make a perfect *Argos*, having his eyes looking up and downe.

These two sorts of lives are well compared to the two great lights in heaven, the Sun aud Moone: first, as the Moone hath her light from the Sunne, so hath *prudency* her light from *wisedome*. Secondly, as the Sunne rules the day, and the Moone the night; so *wisedome* rules our heavenly life; and *prudency* our earthly life. Thirdly, as the Moone is neerer to us than the Sunne; so is *prudency* in this estate neerer to us than *wisedome*.

Consequence I. *Prudency* and *wisedome*, the *active* and *contemplative life*, should be joyned together: therefore these *onagri*, or wilde asses, the Hermites; who give themselves onely to *contemplation* and withdraw themselves from the society of men, never joyning action to their *contemplation*; mistake altogether, the end wherefore man was placed here.

When *Elias* was in the wilderneſſe, the Angel came to him and said, what dost thou here? So the Lord will say one day to these unprofitable mẽbers (that are in the

Church and Common-wealth) what doe ye in the Wilderneſſe? The Philoſopher could ſay, that he was either a God or a beaſt that could live in the Wilderneſſe; this their *contemplative life* hath pride for the father, and idleneſſe for the mother.

The *contemplative life*, is the moſt excellent life, therefore that life that drawes neereſt to it, muſt be the beſt. There are three ſorts of lifes, the *active* life, the *effective* life, and the *voluptuary*. The *active* life conſiſts in managing and ruling things by prudency; this was *Davids* life, and it comes neereſt to the contemplative life. The *effective* life conſiſts in dreſſing of the ground, in husbandry, and ſuch; this was *Vzziahs* life: therefore, 2 *King*. 15. Hee is called *vir agri*, becauſe hee delighted in tillage; and this is further removed from the *contemplative life*, than the *active life*. The voluptuary life was that in *Salomon*, when he gave himſelfe to pleaſure and delights; ſo the life of *Sardanapalus* King of *Aſſyria*; and this is furtheſt from the *contemplative life*. *Adam* had the *contemplative life* cheifly, he had the *Active* and *effective life*; but he had not that *voluptuary* or ſinfull life, delighting in pleaſure.

Triplex Vita, activa, effectiva, et voluptuaria,

A collation betwixt the innocent, old and glorified *Adam*.

The *firſt Adam* his life was *contemplative*, *active*, and *effective*. The *old Adam* his life is *voluptuary*, for the end of all his actions is pleaſure. The *glorified Adam*, his life is *contemplative* and active onely, and in this conſiſts his laſt happineſſe.

Actiones interna quarum finis contemplatio, manebunt in vita futura, ut dilectio, amor: at actiones externa quarum finis eſt actio, non manebunt, quales ſunt Virtutes morales quæ diriguntur ad finem, (ſcilicet contemplationem) at non verſantur circa finem, quia hoc proprium eſt contemplationis.

In the life to come, the *glorified Adam* ſhall have all ſorts of perfection in him. Firſt, his deſire ſhall be perfected in his *being* (every thing naturally deſires the being and preſervation of it ſelfe) for hee ſhall *be* perpetually. Secondly, his *deſire* ſhall be fulfilled in theſe things that are common to him and other living creatures, which is *delight*; his delights and pleaſure ſhall be ſpirituall altogether, and theſe farre exceed corporall

porall delights; becauſe men are contented to ſuffer many corporall torments for ſpirituall *delights*. Thirdly, his *deſire* ſhall be fulfilled in his *reaſonable deſires*; which is, to rule his *active* and *civill life*; In his *active life*, ſo to live vertuouſly, that hee cannot make defection to evill: in his civill life, for all that a man deſires in this life is honour, a good name and riches; the deſires of all theſe ſhall be perfected in the life to come; for honour, *wee ſhall reigne with him*, *Revel.* 20. For a good name, none ſhall have place to accuſe or revile them there; for *riches Pſal.* 111. *Riches and glory are in his houſe.* Fourthly, his deſire ſhall be fulfilled in his *intellectuall knowledge*, becauſe then he ſhall attaine to the full perfection of theſe things, that he deſires to know; and this ſhall be the perfection of his *contemplative life*, in beholding God, which is the complement of all his other deſires, and they all ayme at this.

Quadruplex deſiderium; commune, animale, rationale, & intellectuale.

Obiect. But it may be ſaid that mans *deſire* ſhall not be fulfilled in the life to come by beholding God: for the ſoules in glory long for their bodies againe, and have not their full reſt while they inioy them.

Anſw. The ſoules in glory deſire no greater meaſure of ioy, than to behold God, who is the end and obiect of their bleſſednesſe. But they deſire a greater perfection in reſpect of themſelves; becauſe they doe not ſo totally and fully inioy that which they deſire to poſſeſſe: A man ſitting at a table furniſhed with variety of diſhes, hee deſires no moe diſhes than are at the table, yet hee deſires to have a better ſtomacke: ſo the ſoules in glory deſire no greater meaſure of bleſſednesſe, than to behold God; but reſpecting the longing they have for their bodies, they are not come to the fulneſſe of their bleſſednesſe till they be ioyned together againe.

Duplex deſiderium, ex parte appetibilis, & ex parte appetentis.

Duplex gaudium extensivum, & intensivum.

Quest. Whether shall the soule after the resurrection, being joyned with the body againe, enjoy greater happinesse, than it had without the body in heaven?

Answ. In respect of the object which is God, it shall have no greater happinesse; but in respect of it selfe, it shall have greater joy, both extensive, because it shall rejoyce in the glory of the body: and intensive, because in the conjunction with the body, the operation therefore shall be more forcible, when soule and body are joyned together.

Picolhom. lib. 10 Ethic 1 Sex conditiones vitæ humanæ, metaphora, sumpta a carcere, a monstro, a mundo, a navi, a curru, & ab avi,

The *Academickes* make sixe conditions of the life of man whereunto it is resembled, which they set out to us by six metaphors. The first is in the conjunction of the soule and the body; and herein they take the comparison from a man in a *Prison*, and in this estate man had neede of spurres to stirre him up, that he may come out of prison.

The second Condition of mans life is in consisting of contrary faculties; and in this estate they compare him to a *Monster*, halfe man and halfe beast, the sensuall part fighting against the reasonable; here we must take heede *ne pars fera voret humanam*, lest the brutish part over come the reasonable.

The third condition makes him an absolute man, and then he is called the *little world*, or *epilogus mundi*, the compend of the world; and so he should labour to keepe all things in a just frame.

The fourth condition, as he is ayming towards his end, and so he is compared to a *shippe* in the midst of the Sea, sayling towards the haven; reason is the ship; the windes, waves, and rockes, are the many hazards we are exposed to in this life; the oares are his affections and desires; and when the eye is set upon eternall happinesse, this is like the pole which directs the ship.

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The fift condition is then, when as the ſoule is purified by vertue, and elevated above the owne nature, then it is compared to a *chariot*, which reſembles the whole conſtitution of the ſoule ioyned to the body; the Coach-man is reaſon; the horſes which draw the coach are two, one white and another blacke; the white horſe is the iraſcible appetite, the blacke is the concupiſcible appetite; the ſpurres which ſpurre theſe horſes forward, are, deſire of honour, and feare of ſhame.

The ſixt condition is, when the ſoule by contemplation aſcends to God, then it is compared to a *fowle* mounting upward, then it is no longer conſidered as yoaked in the coache, for now the horſes are looſed; *et auriga ſiſtens eos ad præſepe, tribuit eis nectar et ambroſiam*; that is, *the coachman looſing the horſes, brings them to the manger, and gives them nectar and ambroſia to eate and drinke*; for when the ſoule is taken up with this contemplation, beholding the cheife Good, then the appetite is ſatisfied with milke and honey as the Scripture cals it. As nurſes taking pleaſure & delight to feede their babes, when they have ſtilled them, they lay them upto ſleepe, & then they take more delight to feede thẽſelves: ſo, when the ſenſible faculty ſhall be ſatisfied, then ſhall our great delight be in contemplation to behold the face of God and that eternall glory: whereupon is reſolued that poſition laid downe in the beginning, that mans cheife felicity in his life before the fall, was cheifly in contemplation, and ſo ſhall it be in glory: although action in love doe flow from it, as the fruit from the tree.

Chap. XX.

Of Adams coniunct life, or his marriage.

THe ſecond royall prerogative beſtowed upon *Adam* in Paradiſe, was, that he had his marriage immediately celebrated by God.

God made the woman of the man. He made not paires of males and females in mankinde, as hee did of the reſt of living creatures; but he made the one of the other; firſt to ſhew them the neere coniunction which is betwixt them; ſecondly, he made the woman of the man, that he might be her head, and the fountaine of all mankinde, which cheifly belonged to his dignity: thirdly, ſhee was made of him, that ſhee might obey and honour him; Chriſt ſaith, *Mark.* 2.27. the Sabbath was made for man, and not man for the Sabbath; therefore as man was made Lord over the Sabbath, ſo he was made Lord over the woman,

This ſubiection of the woman to the man, was ſhewed by the veile which was put upon the womans head when ſhee was married, *Gen.* 24. 65. In the *fift of Numbers* when the husband accuſed the wife of adultery, ſhe was commanded to ſtand bareheaded before the Prieſt, as not being now under her husbands ſubiection, untill ſhee was cleared of this blot.

Secondly, this ſubiection is notably ſet out in that heauenly order, 1 *Cor.* 11. 3. *God is Chriſts head, and Chriſt is the mans head, and the man is the womans head.*

Thirdly, this ſubiection is likewiſe ſhewed by that dreame of *Ioſeph*, *Gen.* 37. Where the father is compared to the ſunne, the wife to the Moone, and the children to the ſtarres.

Fourthly,

Fourthly, the *Persians* had this soveraignty over their wives, they had a proverbiall kind of speech which was, *and they shall speake the language of their owne people*; that is, they shall live after the manner of ther owne country, and have commandement over their wives, *Esth.* 1. 20. *vejittenu iecar*, they put her in the masculine gender, to signifie their ready obedience; for when the Hebrewes will commend a thing in women as well done, they put them in the masculine gender: and againe, when they will discommend men, they put them in the feminine gender; because now they have committed abhomination with idols.

A collation betwixt the innocent and old Adam.

Since the fall, this heavenly order is mightily inverted, when the woman claymes soveraignty over the man, and will not be subject to him: as she seekes superiority over her husband; so if she could, she would pull Christ out of his place, and God the Father out of his.

This inverting of natures order, hath ever a curse joyned with it, when such effect superiority. *Plutarch* hath a very good apologue for this: the members of the body of the Serpent (saith hee) fell at variance among themselves; the taile complained that the head had alwayes the governement, and desired that it might rule the body; the simple head was content, but what became of it when the tayle tooke the guiding of the head and the rest of the body? it pulled the head and the body, through the brambles and briars, and had almost spoyled the whole body. So let us remember that apologue of the bramble, *Iudg.* 9. When it got the ruling of the trees of the field, what became of them, a fire came out from it and burnt them.

In some case the Lord hath granted as great power to the woman over the man, as he hath granted to the man

Chap. XX.

Of Adams coniunct life, or his marriage.

THe second royall prerogative bestowed upon *Adam* in Paradise, was, that he had his marriage immediately celebrated by God.

God made the woman of the man. He made not paires of males and females in mankinde, as hee did of the rest of living creatures; but he made the one of the other; first to shew them the neere coniunction which is betwixt them; secondly, he made the woman of the man, that he might be her head, and the fountaine of all mankinde, which cheifly belonged to his dignity: thirdly, shee was made of him, that shee might obey and honour him; Christ saith, *Mark.* 2.27. the Sabbath was made for man, and not man for the Sabbath; therefore as man was made Lord over the Sabbath, so he was made Lord over the woman,

This subiection of the woman to the man, was shewed by the veile which was put upon the womans head when shee was married, *Gen.* 24. 65. In the *fift of Numbers* when the husband accused the wife of adultery, she was commanded to stand barcheaded before the Priest, as not being now under her husbands subiection, untill shee was cleared of this blot.

Secondly, this subiection is notably set out in that heauenly order, 1 *Cor.* 11. 3. *God is Christs head, and Christ is the mans head, and the man is the womans head.*

Thirdly, this subiection is likewise shewed by that dreame of *Ioseph*, *Gen.* 37. Where the father is compared to the sunne, the wife to the Moone, and the children to the starres.

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Fourthly, the *Persians* had this soveraignty over their wives, they had a proverbiall kind of speech which was, *and they shall speake the language of their owne people*; that is, they shall live after the manner of ther owne country, and have commandement over their wives, *Esth.* 1. 20. *vejittenu iecar*, they put her in the masculine gender, to signifie their ready obedience; for when the Hebrewes will commend a thing in women as well done, they put them in the masculine gender: and againe, when they will discommend men, they put them in the feminine gender; because now they have committed abhomination with idols.

A collation betwixt the innocent and old Adam.

Since the fall, this heavenly order is mightily inverted, when the woman claymes soveraignty over the man, and will not be subject to him: as she seekes superiority over her husband; so if she could, she would pull Christ out of his place, and God the Father out of his.

This inverting of natures order, hath ever a curse joyned with it, when such effect superiority. *Plutarch* hath a very good apologue for this: the members of the body of the Serpent (saith hee) fell at variance among themselves; the taile complained that the head had alwayes the governement, and desired that it might rule the body; the simple head was content, but what became of it when the tayle tooke the guiding of the head and the rest of the body? it pulled the head and the body, through the brambles and briars, and had almost spoyled the whole body. So let us remember that apologue of the bramble, *Iudg.* 9. When it got the ruling of the trees of the field, what became of them, a fire came out from it and burnt them.

In some case the Lord hath granted as great power to the woman over the man, as he hath granted to the man

man over the woman, as in the mutuall use of their bodies: and in this case he is as well subject to his wife, as he is her Lord: but in other things the man hath the superioritie over the woman.

Quest. Seeing the woman hath as great right over the body of the man, as the man hath over her body; how is it that *Rachel* with her mandrakes perswaded her husband to lye with her? *Gen.* 30. 15. It might seeme shee had not such a right to claime this of her husband?

Answ. In this polygamie, there was some cause of exception, because a man had two wives at once, and that of Christ may be fitly applied here, *One man cannot serve two masters, Mat. 6. 24.*

Prop. God made the woman of the rib of *Adam.*

Illust. She was not made of the eye as the Hebrewes say, that she should not be wandring & unstable like *Dinah, Gen.* 34. 1. Neither was she made of the eare, that she should not be *auscultratix* a hearkener like *Sarah, Gen.* 18. 10. 14. he made her not of the foot, that she should not be troden upon like the Serpent: But hee made her of the rib, that she might bee his collaterall, *to eate of his morsels, drinke of his cup, and sleepe in his bosome,* 2 *Samuel,* 12. 3.

Quest. When God tooke this rib out of *Adams* side, whether had *Adam* a rib moe than enough; or when it was taken out whether wanted hee a rib? To say that he wanted a rib, would imply an imperfection; to say that he had a rib moe then enough, would imply superfluitie in *Adam*; which in the estate of innocencie cannot be granted.

Non ut individuum sed ut species.

Answ. *Adam* must not bee considered as other men, but as he who represented whole mankind; and therefore he having a rib moe then other men have, who are but singular men, yet he had not a rib moe than enough.

The

The ſeed which is in the body of man, is no ſuperfluitie in man, becauſe it ſerveth for the continuation of his kinde. So this rib was no ſuperfluous thing in *Adam*, although he had a rid moe than the reſt of mankinde. We count it now a ſuperfluous thing, when a man hath moe fingers than tenne, ſo to have moe ribs than twenty foure.

Againe, if we ſay it was one of his ordinary ribs, it will not follow, that there was any defect, when this rib was taken out; for wee may ſafely hold, that God put in a new rib in place of it: for when *Moſes* ſaith, that God ſhut up the fleſh in place of it, it will not follow that he cloſed it up onely with fleſh, but alſo with a rib, as *Adam* himſelfe afterward ſhewed, *Gen.* 2. 23. *ſhe is fleſh of my fleſh, and bone of my bones.*

Queſt. But how could ſo little a matter as a bone, become the whole body of a woman, was this the extending or rarifying of the bone, as wee ſee yce rarified into water; or was it by adding of new matter to the bone?

Thomas anſwers, that this could not be by rarification of the bone, for then the body of *Evah* ſhould not have beene ſolid enough, but it was as he holds, by addition of new matter. As the five loaves which fed ſo many thouſands in the wilderneſſe, *Mat.* 14. 17. was not by rarifying and extending them, but onely by adding to them. *Secunda ſecundæ art.* 3.

Queſt. Whether was the matter which was added to the rib, firſt turned into a rib, and then made a woman, or was ſhe immediately made a woman of this rib, and the matter added to the rib?

Anſw. It ſeemeth more probable, that the womans body was made of this matter and the rib, without any new converſion of this matter into a rib; neither neede we to grant two converſions or changes. Therefore the

the *schoolemen* say well, *non sunt multiplicanda miracula*; it is not probable, that all this matter was changed into a rib; and then it grew up into a body.

Quest. Why is she then rather sayd to be made of the rib, than of the matter added to the rib?

Answ. Because principally and chiefly, God chose that rib, to make the woman of it, and then he added the rest of the matter; although there was much more added to the five loaves (which fed the people in the wilderneſſe) than the ſubſtance of the five loaves; yet they are sayd to bee filled with the five loaves, because God tooke them first & chiefely for this miracle, by adding the rest of the ſubſtance miraculouſly for feeding of the people.

But wee muſt marke here a difference, betwixt that which was added to the five loaves, and this which was added to the rib of the man; for in that which was miraculouſly added into the loaves, there was not a third thing made up of them: but of this rib and the matter added to it, the woman was made.

Prop. God made them two, one flesh,

Illuſt. First, *Adam* is created *one*; ſecondly, *two* are made out of *one*; thirdly, *two* are made *one* againe, by conſent and conjunction; theſe three are the workes of God: but when they are diſſovled againe and made *two* by adultery, this is the worke of the divell.

Adam primo factus eſt unus, deinde duo; tertio unus, quarto duo.

Illuſt. 2. There are three things betwixt the man and the wife; first, *vnion*; ſecondly, *communion*; thirdly, *communicating*.

Tria ligamenta inter maritum & uxorem, unio, communio, & communicatio.

By *vnion* they are made one flesh.

By *communion*, the man is not his owne, but his wives, the wife is not her owne, but her husbands.

Communicating, is of their goods: *Plato* willed that in his common-wealth, *meum et tuum* ſhould not be

be heard betwixt the man and the wife; but all ſhould be called the husbands: for as wine mixed with water, although there be much water, and little wine, yet it is called wine: So although the wife bring much ſubſtance to the houſe, and the husband but little; yet all ſhould be called the husbands. So that which is the husbands, muſt not bee reſerved for himſelfe alone, but make it *meo-tuum*, common with the wife. The wife participates of his ſubſtance, ſhe is bone of his bone and fleſh of his fleſh; ſo of his name, he is *iſh* and ſhee is *iſha*. So among the Romanes, it was a proverbe, *When thou art called Caius, I ſhall be called Caia*: therefore ſhe ſhould be partaker of his goods.

Meum et tuum, meum mihi, tuum tibi, meum tuum, tuum meum.

Queſt. How is the man and the wife *one*?

Anſw. They are not *one*, *hypoſtatically*; as Chriſt God and man: they are not *one*, *myſtically*; as Chriſt and his Church are *one*: they are not one, *phyſically*; as the foure Elements make up the body: they are not one *artificially*, as the ſtones and Timber make up a houſe: but this *unity* or *conjunction* is partly *naturall*, partly *morall*, and partly *divine*: the naturall part is, that they two are made one fleſh; the morall part is, that they ſhould bee alike in manners and condition; and the divine part is, the conformitie in religion.

Vnitas vel hypoſtatica, phyſica, artificialis, ſeu naturalis, et divina.

Queſt. How is it that the Apoſtle applyeth theſe words, (1 *Corinth.* 6. 16. *And they two ſhall bee one fleſh,*) to the Whore and the Harlot, which is ſpoken of mariage here?

Anſw. There are two things in marriage, the *materiall* part, and the *formall*: the *materiall* part is the conjunction of the bodies, the *formall* part, is the conjunction of the hearts, and the bleſſing of God upon them. The Whore and the Harlot are one fleſh, *materially*, but not *formally*, and thus is the Apoſtle to bee underſtood.

Duæ ſunt partes matrimonij: materialis, & formalis.

And

That digamie is unlawfull.

And they two shall be one flesh, Mat. 19.

This takes away *digamie*: There are two sorts of *digamy*, *direct* and *indirect*. He is called *digamus* properly, who hath two wives at one time, for this is direct *digamie*. *Indirect digamy* againe, is, when one wife being put away unjustly, he marries another, and of this sort of *digamie*, the Apostle speakes, 1 *Timothy* 5. 9. *She must be the wife of one husband*: by the Law of God, she might not divorce from her first husband; but it was permitted amongst the Iewes, and commanded amongst the Gentiles. She was but the wife of the second husband *jure humano*, by humane law; but she was the wife of the first husband still, *jure divino*, by the Law of God, and she might not marry another so long as hee lived; if she cast him off, and marryed another, then she was the wife of two husbands.

Duplex digamia: directa, & indirecta.

Duplex ius; divinum & humanum.

What the Church of Rome holds concerning Digamy.

The Church of *Rome* makes them *Digamos*, who marry one wife after another, although the first bee dead or lawfully repudiate; and such they debarre to be Priests *quia imperfecte repræsentant personam Christi*, because they represent Christs person imperfectly; for they say, Christ in virginitie married his Church a Virgin: therefore a Priest being once married, and marrying againe the second time, marries not in virginity, neither can he be a type of Christ, and his Church. They hold moreover, that a man once being marryed, if his Wife dye, him they seclude not from the Priesthood: but if a man marry a woman that hath beene marryed before, him they seclude from the Priesthood. So if hee have marryed a divorced woman him they count *digamos*.

But all these grounds they have drawne from the ceremoniall Law: for the high Priest vnder the Law, might not marry a widow, a whore, nor a divorced woman: hee might not marry a *widow*, because hee got

not

not her *first love*: he might not marry a *divorced woman*, becauſe hee got not her *juſt love*, *Levit.* 21. 7. 14. Hee might not marry a *whore*, becauſe hee got not her *onely love*. So Chriſt will have of his Church, her firſt love, her juſt love, and onely love; That which was typicall to the high Prieſt vnder the Law, is it lawfull for them to make a rule of it vnder the Goſpell?

So from the ceremoniall Law they have ordained, that none who hath any blemiſh in his body may be a Prieſt; ſuch they make irregular, and not capable of the Prieſthood.

So they make *defectus natalitium* an irregularity, that no baſtard can be a Prieſt, all borrowed from the ceremoniall law.

And they two ſhall be one fleſh, *Mat.* 19.

This condemnes *polygamie* as well as *digamie*, for after marriage the man hath no more power over his body, but his wife, neither hath the wife power over her owne body, but her husband: but it was never lawfull for the wife to have moe husbands at once; therefore it was never lawfull for the man to have more wives at once. A concubine among the Hebrewes is called פלגאש אישפל *dividere virum*, becauſe when hee is marryed to more, he is divided among them. Hence the Greeke word παλλακις, and the Latine *pellex*, which we call a concubine, or halfe wife. *Conſequence 2.*

To prove that *Polygamie* is unlawfull, wee will confirme it by two places of Scripture: the firſt is out of *Levit.* 18. 18. *Yee ſhall not take a woman to her ſiſter*; that is, ye ſhall not take moe at once. That this verſe is meant of *monogamie* is proved by analogie with the 16. verſe, where it is ſaid, *thou ſhalt not uncover the nakedneſſe of thy ſiſter in Law*. Againe, the text would be too farre ſtrained if it were otherwiſe interpreted, for the Scripture calls ſecond wives in *polygamie*, *vexers* or *enviers* That Polygamy is unlawfull.

enviers as here; and the Greeke αντιζηλωτὴς; as *Penninah* is called the adversary of *Anna*, the other wife of *Elkanah*, 1 *Sam.* 1. 6. So *Adah* and *Zillah*, the wives of *Lamech*, *Gen.* 4. 23. Thirdly, because *digamie* and *polygamie* should no wayes be discharged in al the Scriptures if not here, except to the King, *Deut.* 17. 16. which were contrary to the Scriptures: and this Christ makes manifest, *Mat.* 19. 5. and *Paul*, 1 *Cor.* 6. 16.

The *Karram* among the Iewes, called by the Greekes ἀναγραφοὶ (these followed the literall sense of the Scriptures, and therefore were called *Domini versuum*:) they followed this interpretation. But the *Pharisees* (in Christs time) interpreted the words thus, *Yee shall not take a wife and her sister, so long as she liveth*: but after she is dead ye may marry her sister, for (say they) as two brethren may marry one wife, *Deuteronomie* 25. 5. so may one man marry two sisters, one successively after another.

But this was onely a pharisaicall glosse, contrary to the command of God; for when the Lord commanded one brother to raise up seede to another, that was onely to his eldest brother, and therefore that place of *Deuteronomie*, *If brethren dwell together, and one of them want seed*: אחד *Vnus* is to be understood, *Primus* or *primogenitus*: for none of the brethren had this priviledge, but the eldest brother, he was a type of Christ, *that was the first borne among many brethren*, *Rom.* 8. 29, If seed had beene raised up to any of the rest of the brethren, it had beene incest, *Lev.* 18.

The second place to prove that *polygamie* is unlawfull, is out of *Deuteronomie* 17. 17. *The King shall not multiply wives.*

The *Pharisees* who gave way to the sinnes of the people, interpreted the Law thus: *The King shall not multiply wives*; that is, *he shall not have too many wives*; for they

they say *David* had eight wives, and yet this was no *polygamy* in him; they adde further, that it was lawfull for the King to have eighteene wives, as witnesseth R. *Salomon* and *Lyra*. But they say *Salomon* transgressed this commandement, in multiplying wives.

In this same place of *Deuteronomie*, it is said; *the King shall not multiply gold and silver*. Now say they, as the King might exceed other men in riches: why then was it simply discharged him to have many wives?

To this wee answere, that when the Lord makes his covenant, it bindes him equally, *who sits upon the Throne, and him who drawes the water, or hewes the wood, Deuteronomy* 29.11. The King hath greater priviledges, in honours and dignities than other men have: but hee hath not greater power to sinne, for hee is forbidden to multiply gold and silver; that is, to seeke for more than may serve for his dignity and place, but hee might never multyply wives more than others: for the Law stands immoveable, *Gen.*2. *And they two shall be one flesh.*

Dona a Deo duplicitèr dantur. 1. *generaliter, & permissivè.* 2. *ex bene placito.*

Object. But the Lord said to *David*; *I have given thy masters wives into thy bosome*, 2 *Sam.* 12.8. Therefore a man might marry moe wives.

Answ. God gives things two manner wayes. Sometimes hee gives them by a generall dispensation and gift: and by this gift a man hath not a right to the thing, unlesse hee get it confirmed by another right: and things which God permits in this sense, may bee sayd to bee his gifts. As hee gave *Nebuchadnezzar* power over the nations: but by this gift *Nebuchadnezzar* had no right, for God onely permitted him to tyrannize over them. But when God confirmes this first gift to a man, then hee gives it *ex beneplacito* according to his good pleasure, as he gave *Eva* to *Adam* at the beginning.

God gave *Sauls* wives to *David* by the first gift, onely by permission: but he had never this gift confirmed, therefore no *polygamie* is lawfull.

Quest. But what shall wee thinke of this *polygamie* of the fathers?

Adulterium proprie et large sumptum.

Answ. Wee cannot hold it to bee adultery, taking adultery properly: for if it had beene adultery in the proper signification; God who reproved *David* for his adultery so often, would not have suffered this sinne unreproved; but our Divines make it a sinne lesse than adultery, and more than fornication.

Yet taking adultery largely, it may be called adultery, *Hoseo.9.16. They shall commit adultery, and shall not increase*; this seemes to be spoken of the *polygamists*, and not of the adulterers: for it were no punishment for the adulterer to want children: but the *Polygamists* did chuse many wives of set purpose, that they might multiply children. So that *polygamie* in the largest sense, may be called adultery. Incest is some times called fornication, 1 *Corinth.* 5. The lesse sinne is there put for the greater sinne; so when *polygamie* is called adultery in the Scriptures, the more sin is put for the lesse, yet it is not properly adultery, because God permitted it for the time, that his Church might increase.

Quadruplex vitium; personæ, gentis, vocationis, & sæculi.

Quest. But how came it that the Prophets did not reprove this sinne?

Answ. There is in a Countrey a fourfold sin: the first is called *vitium personæ*, the sinne of the person, that they reproved, which was the sinne of a particular man.

Secondly, *vitium gentis*, the sinne of a whole nation, that sinne they reproved; as the Prophets reproved the Iewes for their stiffeneckednesse and hypocrisie.

Thirdly, there is *vitium vocationis*, the sinne of a mans calling, as *Rahab* is called a *Taverner* by *Ios.*2.1. But *Iames* calls her a *Harlot*, *Iames.* 2.25. This sinne they reproved.

Fourthly,

Fourthly, there is *vitium ſæculi*, when the ſinne overſpreds all, and is univerſally received as *polygamy* among the Iewes; and this ye ſhall finde the prophets ſeldome to have reproved.

Queſt. Whether had the Iewes any diſpenſation of God in this their *polygamie*?

Anſw. Some hold that God gave them a diſpenſation: and to prove this, firſt they ſay, that ſome Lawes are *ſtable*, as the ordinances of the Church, which every man may not alter. Secondly, ſome lawes are *immoveable*, as the Lawes given by God himſelfe in his ſecond Table, cannot be diſpenſed with, but by God himſelfe who gave them. Thirdly, ſome Lawes are *incommutable*, which cannot be changed by God himſelfe, without a ſtaine of his holineſſe.

Lex ſtabilis, vel eſt ſtabilis, immobilis, vel, nec immutabilis.

They ſay, that theſe lawes of the ſecond table which God had made, flow not neceſſarily from him, as his juſtice and holineſſe doe, but freely; for theſe he wills, or not wills, without any ſtaine of his holineſſe. As for example: *God is to be loved*, therefore *a man may not marry his brothers wife*; this doth not follow neceſſarily in the ſtricteſt ſignification: but the precepts of the firſt table cannot be diſpenſed with by God, without a ſtaine of his holineſſe. As for example *God is to be beloued*, therefore, *hee cannot diſpence that one ſhould hate him: ſine intrinſeca repugnantia.*

They ſay, that God diſpenſed with the fathers in *polygamy*; becauſe God is aboue the Law, which is given betwixt creature and creature, which in that reſpect is immoveable, although God himſelfe may change it. But he is not above the eternall law, becauſe hee is not above himſelfe; therefore hee cannot diſpence with that law which is repugnant to his eternity and glory: and theſe are the precepts of the firſt table. But ſeeing *polygamy* is in the ſecond table, God might

dispence with it, without any staine of his holinesse.

Againe, when it is demanded of these men, what scripture they can bring for this dispensation: They answer, that God himselfe saith to *Abraham*, *Gen.* 21. *Hearken unto Sarah, in whatsoever she saith to thee*: by this admonition, *Abraham* was moved to cast out *Hagar* and her sonne: although this might have seemed contrary to the law of nature, therefore the Text saith, *this seemed hard to Abraham*. So when God saith to *Abraham*, *Hearken unto Sarah, in whatsoever shee saith to thee*; and *Sarah* bade him take his owne hand-maide, *Gen.* 16. 1. then *Sarah* was Gods mouth to him in that point also.

Answ. These words, *Hearken unto Sarah in all that shee saith*; are not to be understood in whatsoever shee saith; but in all that shee saith concerning *Hagar* and her sonne, in that hee was to hearken to her. Againe, *Abraham* tooke *Hagar* before hee got this direction for to hearken to *Sarah*; so that this place can bee no warrant for a dispensation to the Patriarchs in their polygamy; it was onely a permission which God yeelded unto for the time, as hee granted them a bill of divorce for the hardnesse of their hearts: but God cannot dispence with any of his lawes, neither in the first nor second Tables, they are so neere joyned together, that those which breake the one, doe breake the other also.

Quest. Why did not God punish this sinne in the fathers?

Answ. God doth three things concerning sinne. First he *pardons* sinne; secondly, he *punisheth* sinne, thirdly he *passeth* by sinne, *Rom.* 3. 23. *By the forgivenesse of sinnes that passed by*.

Tria facit Deus peccatoribus, remittit peccatum, punit peccatum, & praeterit peccatum.

A sinne *actually forgiven*, and a sinne *passed by*, differ. A sinne is actually pardoned in the elect comming to know-

knowledge, when they have remorse for their sinne; and finde the benefit of the pardon of the sinne in particular. But God passeth by a sinne, when the sinner in particular knoweth not this sinne to bee a sinne which hee commits; and yet the remission of this sinne is included within the remission of the rest of their sinnes. The fathers when they got a remission of the rest of their sinnes in the blood of Christ, they got also the remission of the sinne of *polygamie*, which was their sinne of ignorance; and therefore they were to offer a sacrifice for the sinnes of ignorance, *Levit.* 4. 15. 17. and among the rest for this polygamy.

Quest. How differed concubines then from other wives? First, they were not solemnly married as the other wives, neither was there any solemne contract betwixt them as betwixt the man and the wife; they had not dowrie; their sonnes did not inherit; yet when they were married, the Scripture cals them *wives*, *Judg.* 19. 1. 2. after that *Absolon knew Davids* concubines; 2 *Samuel* 16. *David shut them up, and hee knew them no more, but he closed them up to the day of their death, and they lived in widdowhood*; whence *Lyra* gathereth well, that these concubines were wives.

Againe, to prove that *polygamie* is sinne, and unlawfull, it is confirmed by Christs words, when hee reduced marriage to the first institution againe, *Math.* 19. *Whosoever puts away his wife, and marrieth another, commits whoredome*, much more he who keepes his wife, and takes another to her, commits whoredome. The Apostle, 1 *Cor.* 7. gives the like authority to the wife over the husband, as he giveth to the man over the wife: as it was never lawfull for the wife to have moe husbands at once, therefore it was not lawfull for a man from the beginning, to have moe wives at once.

Prop.

Illust.

This neere conjunction betwixt man and the wife, is called *cleaving, to her, Gen. 2.*

Christ when hee expoundes these words, hee saith, προσκολλᾶται *agglutinatur uxori*, he is glewed to his wife; for as glew joynes two things together, and makes them one; so should love be a glewing of their hearts together: *amor conjugalis debet esse reciprocus*, the glew must take hold on both sides, or else the conjunction will not last long. There is a threefold conjunction, first, *naturall*; secondly, *politicke*, and thirdly *spirituall*: the first is common to us with the beasts, the second with the heathen, and the third proper onely to the Christian: this third must be the chiefe *ingredient*, this is that which they say, *Nuptiæ incheantur in cælis, perficiuntur in terris*, Mariages are begun in heaven, and perfected upon the earth: then *thalamus erit pro templo, & thorus pro altari*, that is, the wedding chamber shall be for the Church, and the mariage bed for the Altar.

Triplex est conjunctio, naturalis, politica, & spiritualis.

Prop.

Illust.

The woman was made a helper to the man.

This helpe stands in three things. First, in *religion*, 1 *Pet.* 3. 7. *Take heed that yee jarre not, lest Satan hinder your prayers*; he is speaking to the man and the wife here: such a helper was *Priscilla* to *Aquila*, *Acts* 18. *Iobs* wife was not a helper to him in his religion, who bade him curse God and dye: *Iob.* 2. nor *Michol* to *David*, when she scorned him as he was dancing before the Arke, 2 *Samuel* 6. she was a hinderance to him in his religion. So *Salomons* wives, when they drew him to idolatry, 1 *King.* 11. were not helpers to him in his religion.

Tria adiumenta confert uxor viro suo. 1. in religione.

Paul notes three sorts of conjunction, 1 *Corinth.* 6. 16. the first is in the *flesh* onely; as betwixt a man and a whore, or a harlot; the second in the *spirit* onely, as betwixt Christ and his members; the third, in the

Triplex conjunctio; carnalis, spiritualis, & spiritus & carnis.

the *flesh and the spirit*, when two faithfull are maried together; such will helpe one another in religion.

Secondly, she must helpe him in his *labours*; a wasting woman is compared to the ivie, it seemes to uphold the tree, and in the meane time suckes out the iuyce of it. A fooliſh woman overthrowes her houſe, *Proverbes* 14. 1. but a vertuous woman is compared to a fruitfull Vine, *Psalme* 128.

2. *in laboribus.*

Thirdly, now after the fall, she must helpe him in his *grieſes*. *Ezek.* 24. 16. she is called, *the delight of his eyes*, so *Proverbes* 5. 19. she is called *his Hinde or Roe*; shee must not bee like a drop of raine, or as a smoake in the houſe, continually to moleſt and trouble it, *Prov.* 19. 13.

3. *in doloribus.*

She was made a helper like to himſelfe;

Prop.

The ſimilitude betwixt the man and the wife, conſiſts in three things. First, they must be like in *piety*; for this, see before in the former propoſition.

Illust.

Triplex ſimilitudo Uxoris ad virum.
1 *impietate.*
2 *gradibus dignitatis.*

Secondly, they must be alike in *degrees*, there would not be too great inequalitie betwixt the perſons who marry; but some make the inequalitie in their owne eſtimation, where there is none at all.

That apologue in the 2 *King.* 14. 9. sheweth this well. The Thiſtle of Lebanon sent to the Cedar of Lebanon to make a mariage with it, but the beasts of the field treade downe the Thiſtle. But there was not so great oddes betwixt the ten tribes and the two tribes, as betwixt the baſe Thiſtle, and the tall Cedar of Lebanon: this came onely from the high conceit which they had of themselves.

The Iewes have another apologue, very fit for this purpoſe. They say that the Moone upon a time sought to marry with the Sunne, the Sun said that the Moone could be no match to him, for he ruled the day and the yeare, hee nouriſhed all things with his heate; hee

ruled

ruled the heart of man, the most excellent part of the body, and by his heate hee breedes the gold, the most excellent of the metals. But the Moone replied, that there was not so great oddes; for if the Sunne ruled the day, She ruled the night; if the Sunne ruled the yeere, she ruled the moneths: if hee nourished things with his heate, yet he scorched and burned many of them: and if it were not for the moysture which they receive of her in the night, they would quickly perish; if he ruled the heart of man, she rules the braine of man; if he breed the gold, she breedes the silver: therefore there is not so great oddes betwixt the Sunne and the Moone, but they may marry together.

Thirdly, the man and the woman must be like in age. The mother of *Dionysius* the tyrant, being very old, desired her sonne to cause a young man to marry her: he answered, *I can doe anything, but I cannot inforce nature: Naomi* said, *Ruth* 1. *I am too old to marry againe.*

Among the *Spartanes*, there was a set time for their marriage; and they had *pœnam ἀτελείας* upon these who had deferred their marriage too long: their punishment was, that they were never suffered to marry. Where these three respects before mentioned (to wit, religion, degrees, and age) are not observed in marriage; oftentimes the conjunction of them, is like the coupling of *Sampsons* foxe-tayles; *Iudg.* 15. which had a firebrand bound betwixt every of them; so these that are unequally yoaked, the firebrand of Gods wrath falls betwixt them sometimes.

Prop. Before the fall, *it was not good for man to be alone, Gen.* 2.

Illust. It is good for man not to be alone, for the propagation of mankinde: but it is good for man to be alone, in respect of that, *quod bonum utile vocamus*, that is, when he

hee hath the gift of God to abſtaine, for the kingdome of God, *Matth.* 19. that he may the more exerciſe himſelfe in theſe holy duties of prayer, and other religious exerciſes,

Here we muſt marke, that there is a twofold good; to wit, the *good of expediencie*, and *morall good*. *Morall good* is oppoſite to ſinne, but not *expedient good*. When *Paul* ſaith, *it is not good to marry*, his meaning is, that it is not expedient good at that time to marry, not that hee would make it a ſinne; for hee ſaith alſo, if he marry, he ſinnes not.

Duplex bonum; expediẽtia, & morale.

In reſpect of crircumſtances, at that time it was better not to marry, this is onely *bonum ſecundum quid*, reſpectively good in reſpect of the perſecutions that were that time riſen in the Church under the perſecuting Emperors.

Virginity is not a vertue of it ſelfe, and no more acceptable before God, than *marriage* is.

Prop. That Virginity is not a vertue, and therefore not to be vowed.

This is proved by two reaſons: the firſt is, that all vertues by repentance may be reſtored to a man. But virginity cannot be reſtored by repentance, therefore virginity is not a vertue.

Reaſon. 1.

All vertues in time and place are commanded, but virginity is left free, and onely *Paul* gives his adviſe in it, 1. *Cor.* 7. Therefore it is not a vertue.

Reaſon, 2.

Gerſon uſeth a third reaſon thus, All vertues are *connexa*, coupled together; and he who hath one of them is capable of them all; but maried folkes who have other vertues, are not capable of virginity; therefore virginity is not a vertue.

Reaſon, 3.

But this reaſon holds not, becauſe all vertues are coupled together that are perfect vertues: but theſe that are imperfect vertues, are not alwayes coupled together. The perfect vertues are *prudency*, *temperancy*, *fortitude* and *juſtice*, he that hath one of theſe hath all the reſt,

Virtutes, vel ſunt perfectæ, vel imperfectæ.

but a man may have one of the inferiour vertues, and not have the reſt, as the Church of *Epheſus* had *patience*, and ſuffered many things for Chriſt, *yet ſhe fell from her firſt love*, *Revel.* 2.

Object. But the Apoſtle ſaith, 1 *Corinth.* 7. *The unmaried pleaſeth the Lord*, therefore Virginitie is a vertue.

Duplicitèr placemus Deo; in Chriſto, et in officio: ſeu cauſaliter et conſequenter.

Anſw. We pleaſe God two wayes; firſt, onely by his Sonne *Chriſt* as the cauſe; ſecondly, we pleaſe God in that *calling*, that God hath called us to; if wee have the gift of continency, then we pleaſe him in the unmarried life; if we have not the gift, then we pleaſe him in marriage, 1 *Tim.* 2. 15. *Women ſhall be ſaved through bearing of children*; that is, they pleaſe God, when they are called to that eſtate, to live in wedlocke, and to bring up their children in his feare; then they teſtifie that they are in Chriſt; ſo that we pleaſe God as well in the one eſtate as in the other.

Duplex bonum, per ſe, et ad aliquid.

Queſt. But ſeeing Virginity is not a vertue, what will ye make it then?

Anſw. There is a twofold *good*; Firſt, that which is *good* in it ſelfe; Secondly, that which is *good* for another end; *faſting* is not a thing that is good in it ſelfe; for a man is not accepted before God that he faſts; it is but good for another end, that is, when he faſts that he may be the more religiouſly diſpoſed. So *virginitie* is not a thing that is *good* in it ſelfe, but *good* for another end, that is, when a man lives a ſingle life, having the gift of Chaſtitie, that he may bee the more fit to ſerve God.

Virginity is no more acceptable before God than mariage; therefore the Church of *Rome* preferring *virginity* ſo farre above *mariage*, is ſtrangely deluded: for they gloſſing that parable of the ſower, *Mat.* 13. ſay that *Virginitie* bringeth out a hundreth fold;

Widow-

Widowhood sixtie fold; and *mariage*, but thirty fold.

Againe they say, *quod conjugium pertinet ad veniam; virginitas ad gloriam; & fornicatio ad pœnam*, that is, marriage hath neede of pardon; virginity derves glorie, and fornication punishment.

Sanct. Mart. apud Sulpitium, lib. 3.

Thirdly, they say, that there are three crownes; one for martyrs; a second for virgins; and the third for Doctors. To these (they say) there are three enemies opposite: the *flesh*, the *world*, and the *Divell*; the virgines overcome the *flesh*; the martyrs overcome the *world*; and the Doctors overcome the *Devill*, by teaching the people, and drawing them out of his tyranny; but they ordaine no crowne for the maried estate; and thus they make the ordinances of God prescribed in his word, and established by himselfe, to be of none effect.

Pontifices tres coronas statuunt, martyrum, virginum, et doctorum: cui tres opponuntur inimici, caro, mundus, Diabolus.

Soli Deo gloria.

FINIS.

OBSERVATIONS, NATURALL AND MORALL.

With a short Treatise of the Numbers, Weights, and Measures, used by the *Hebrews*; with the valuation of them according to the Measures of the *Greeks* and *Romans*.

For the clearing of sundry places of Scripture in which these weights and measures are set downe by way of Allusion.

By *Iohn Weemse* of *Lathocker* in *Scotland*, Preacher of Christs Gospell.

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Recensui hunc Tractatum, cui titulus est, Observations Morall, & Naturall; *qui quidem liber continet 76. folia, in quibus nihil reperio bonis moribus, aut sanæ doctrinæ contrarium, quò minùs cum utilitate imprimatur, modò intra septem menses proximè sequentes typis mandetur.*

Ex ædibus Londinensibus
Jun. 13. 1632.

Guilielmus Bray
Episcopo Londinensi
à Sacris.

The Contents of the Chapters and chiefe heads contained in this Booke.

CHAPTER I.

Of the foure Elements. Pag. 1.

CHAP. II.

How the earth hangeth upon nothing. 6.

CHAP. III.

That the earth is the baseſt of the Elements. 13

CHAP. IIII.

Of the ſituation of the Elements. 16

CHAP. V.

That the waters come from the Sea, and returne to the Sea againe. 24

CHAP. VI.

Whether the Windes have any weight or not? 28

CHAP. VII.

Whether the water or the fire bee the more exeellent Element. 32

CHAP. VIII.

Of the Meteors, the dew, and the Spirituall applications of it. 37

CHAP. IX.

Of bodies perfectly compoſed, and firſt of the mettalls. 40

CHAP. IX.

Of the diverſe names that gold hath in the Scriptures. 43

CHAP. X.

The blessing of God, and the influence of the heavens, make things fertile below here. 45

CHAP. XI.

Why the Children are sayd to come out of their Fathers thigh. 52

CHAP. XII.

That a woman giveth seede in generation as well as the man. 54

CHAP. XIII.

How old some of Christs predecessors were when they begot children. 56

CHAP. XIIII.

What time the soule animateth the body, and what care the Lord hath of the Child after that he is animated. 62

CHAP. XV.

In what part of the body the soule lodgeth. 65

CHAP. XVI.

What things the Midwife doth to the child when it is new borne. 69

CHAP. XVII.

That the mother should nourish her owne children. 72

CHAP. XVIII.

Of the weaning of Children. 75

CHAP. XIX.

Whether the sight or the hearing be the better sense. 78

CHAP. XX.

Whether the phantasie bringeth forth reall effects. 84

CHAP. XXI.

How the Hebewes distinguished the ages of man. 54

CHAP. XXII.

Whether death be naturall to man or not? 56

Morall

Morall Obſervations.

CHAP. I.

Of two evils, the leaſt is to be choſen. 97

CHAP. II.

Of Friendſhip. 103

CHAP. III.

Sinfull love degenerateth into hatred. 110

CHAP. IIII.

Whether we may exceede the rule of righteouſneſſe in well doing or not? 116

CHAP. V.

Of Liberality. 118

CHAP. VI.

Of Contentment. 122

CHAP. VII.

De connexione virtutum. 126

EXERCITAT.

Of Numbers, Weights, and meaſures. 129

FINIS.

FINIS.

EXERCITAT.

CHAP. XII.

CHAP. XI.

CHAP. X.

CHAP. IX.

CHAP. VIII.

CHAP. VII.

CHAP. VI.

CHAP. V.

CHAP. IV.

CHAP. III.

CHAP. II.

CHAP. I.

THE CONTENTS

NATVRALL OBSERVATIONS.

CHAP. I.

Of the foure Elements.

Proverb. 30. 4. Who hath aſcended up into the heaven, or deſcended? Who hath gathered the Winds in his fiſt? Who hath bound all the Waters in a garment? Who hath eſtabliſhed all the ends of the earth?

THe Hebrewes gather out of this place the foure Elements, three of them ſet downe here cleerely, the winde, the water, and the earth; and the fourth the fire, becauſe it is not clearely ſeene by us as the reſt of the elements, therefore it is comprehended under the word heaven; and by a contraction the Hebrewes contract the foure elements in this word *armang*. The firſt letter *aleph* ſtandeth for *eſh* the fire; the ſecond letter *Reſh*, for *Ruah* the winde;

How the Hebrewes gather the foure Elements.

ארמע
ignis אש pro א
aer רוח pro ר

the

aqua מַיִם pro מ

terra עָפָר pro ע

the third letter *men* for *maȳn*, the water; the fourth letter *Gnaȳn* for *gnaber* the duſt or earth.

Amos 9. 6. *It is he that hath founded his troupes* [*or bundles*] *in the earth*, the Hebrewes meane by theſe *troupes* or *bundles*, the elements, the ayre, the water and the fire which the Lord hath bound together.

Reaſons proving that there are foure elements; firſt there is a heaven that moveth and turneth about ſtill, therefore of a neceſſitie there muſt be earth reſting in the midſt of the Center about the which the heavens are moved; now when we have found out, that of neceſſitie there muſt be the element of the earth, there muſt be ſome element contrarie to it which is the fire, otherwayes there ſhould be a great defect in the vniverſe, and if the earth be cold and dry, then the fire muſt be hot and drie according to the rule of the philoſopher, *ſi conſequens ſequitur antecedens, conſequens cum modo ſequitur antecedens cum modo*: but the earth is neceſſarily cold and drie, therefore the fire muſt be neceſſarily hot and drie; and there muſt be two middle elements betwixt theſe two which are contrary, the ayre and the water, the midſt betwixt the two cannot be one: and as there are two extremes, *hote* in the higheſt degree and *cold* in the higheſt degree, ſo there muſt be one midſt which is temperately hote, and another midſt which is temperatly cold.

Reaſons proving that there are foure elements, *Reaſon*, 1.

Regula Philoſophorum.

Reaſon, 2.

Whatſoever is found in compoſed and perfectly mixed bodyes, the ſame is found *extra mixtum*, without the thing mixed or compoſed; example, There are in man a body and a ſpirit, therefore there are ſome which are ſpirits onely as Angels, and ſome bodyes which are no ſpirits; in man there are firſt the ſpirits, and when hee dyeth they goe away, and they reſemble the fire: Secondly, there is the ayre which faileth when the body beginneth to conſume, and rot: thirdly, the moyſture

The ſpirits, breath, moyſture, and ſubſtance of man reſemble the foure elements.

moysture flyeth out of it which is the water; and last of all it is resolved into dust, *naturæ insitum revuit, & terminum quærit*, and alwayes aymeth at an end, and seeketh by the most compendious way to attaine unto the same, and therefore she hath established but foure principall elements in composition of things, and also resolving the body into foure elements. And as there are foure Lations, one simply highest, another respectively highest, a third simply lowest, and a fourth respectively lowest, so there are foure places: the earth is simply lowest, and the water is respectively lowest, the fire is simplie highest, and the ayre respectively highest. Choler in the body of man resembleth the fire, his blood the ayre, melancholie the earth, and petuite the water: and the foure seasons of the yeare resemble the foure elements, the Winter resembleth the earth, the Autumne the water, the Spring the ayre, and the Summer the fire.

The body resolved into foure elements.

Foure elements resembled by the complection of mans body, and the foure seasons of the yeare.

God hath situated and placed these elements that they may have a musicall proportion one to another, the earth lowest as the basse, the fire highest as the triple carying a diapason or eight to the earth: he hath set the water next the earth that it might carry a diapente to the fire, and a diatesseron or tenor to the earth; And the ayre next the fire that it may have a diapente or counter tenor to the earth, and a diatesseron to the fire; this perfect harmonie ariseth from the proportionable temperature of the foure first qualities in the elements, *dry, hot, cold, moyst*, for the chiefe qualitie of the earth is drineſſe, and by participation of cold from the water; the chiefe qualitie of the fire is heat and partaketh of the earths dryneſſe: the water is extreame cold and partaketh of the moysture of the ayre; the ayre is extreame moyst and partaketh of the heat of the fire, so that there are eight qualities here to make up a diapason,

The elements keepe a musicall proportion one to another.

The foure qualities of the elements.

foure extreame and chiefe, and foure remiſſe and by participation, and their harmonie may be taken up thus:

Baſſus, Terra { *Siccum* 1 / *Frigidum* 2
Tenor, aqua { *Frigidum.* 3. *Diateſſaron.* / *humidum.* 4.
Contra, aer { *Humidum* 5 *diapente* / *calidum* 6
Triplex, ignis { *calidum* 7 / *Siccum* 8 *diapaſon.*

The perfection of nature, is to imitate God, and of Art to imitate nature.

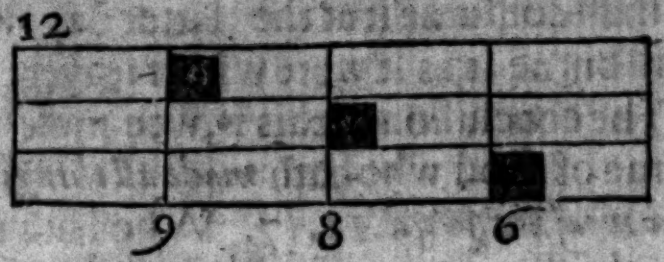
How *Phythagoras* found out the proportion in Muſicke.

As natures perfection is to imitate God in his firſt creation, ſo the greateſt perfection of art is to imitate nature. *Phythagoras* did find out the concent of muſicke by hearing a ſmith beating upon his Anvell with foure hammers being of unequall weight, and that he might find out the difference of the ſound, hee weighed the hammers, and hee found the heavieſt to bee twelve pound weight, the lighteſt ſix and the third eight and the fourth nine according to arithmeticall proportion, the firſt being twice as heavie as the ſecond, the fourth carrying a triple proportion to the firſt, and the third a double proportion and a halfe to the firſt; and according to muſicall proportion the fourth to the firſt was *diapaſon*, reſembling the water and the fire; the third to the firſt, and the ſecond to the fourth, are *diapente*; the firſt to the ſecond, and the third to the fourth are *diateſſaron*, reſpecting the weight of the hãmers. *Pythagoras* that he might make Art to imitate nature ſtretched out foure Lute ſtrings betweene two roots of trees, and making a bridge betwixt the two juſt in the midſt,

ſtrucke

ſtrucke upon the fourth ſtring it maketh a *diapaſon*, ſo to the firſt; then he made a bridge in the ſecond roome, the third ſtring made a *diapente* to the firſt: then hee ſet a bridge betwixt theſe two bridges, ſtrucke upon the ſecond ſtring, it maketh a *diateſſaron* to the firſt in reſpect of the ſtretching out of the ſtrings, as may be ſeene here.

Terra. 1.
aqua, diateſſaron
aer diapente
ignis diapaſon.



The contrarietie betwixt the fire and the earth, the fire is hot and drie, the earth is cold and drie, yet they ſymbolize in drineſſe; the water is cold and moyſt, the earth is cold and drie, they ſymbolize here in coldneſſe: the fire is hot and drie, the water is cold and moyſt, therefore they ſymbolize in nothing.

What elements ſymbolize and what not.

There were three great miracles which the Lord wrought, firſt when he made the water to come out of the rocke in the wilderneſſe, *Num.* 20. 8. Secondly, when the Angel touched the rocke, and the fire came out of it to burne the ſacrifice, *Iudg.* 6. 24. The third when *Elias* poured water upon the ſacrifice, and then made it burne, 1 *King* 18. 33. this was a greater miracle than any of the other two, for there is no concord betwixt the water and the fire, as in the other two miracles; for the water and the rocke ſymbolize in coldneſſe although not in drineſſe, and the fire and the rocke ſymbolize in dryneſſe, although not in coldneſſe.

Three great miracles in reſpect of the elements which ſymbolize not.

The Lord hath tempered the body of man, of moyſt and heate, cold and drie; and that the heate prevaile

The wonderfull temperature of the bodie of man.

not and breed fevers, he tempered it with cold to make up the harmonie, and that the cold prevaile not and breed lethargies, hee tempered it with heate; and that the moysture prevaile not and breed hydropsies, he tempered it with dryneſſe. So the Lord tempered the great body of the world at the firſt, and ſet this contrary to that: when the Lord deſtroyed the firſt world with water, this great body dyed of the hydropſie; and when he ſhall conſume it at the latter day with fire, then hee ſhall burne it as it were with a feaver.

The wonderfull temperature of the bodie of the world.

Concluſion.

The concluſion of this is, wee muſt admire the wiſedome of God who hath *made all things in weight, number and meaſure, Wiſd.* 11.17. Who hath made all things *in weight* that the earth and the water ſhould be heavieſt, and the ayre and the fire lighteſt; *in number* that he hath made two extreame elements and two middle elements; *in meaſure* that he hath tempered the hot fire by the ayre and not by the water, for that would have extinguiſhed it, and he hath made the drye earth moyſt by the water, and not by the ayre for that would not have moyſtned it.

God made all things in weight number and meaſure.

Chap. II.

How the earth hangeth upon nothing.

Iob. 26.7. *He hangeth the earth upon nothing; and Pſal.* 104.5. *He ſetled it upon the foundations thereof.*

The beſt wits have their blemiſhes.

Salomon ſaith that *dead flies cauſe the oyntment of the Apothecarie to ſend forth a ſtinking ſavour, Eccleſ.* 10.1. that is, great gifts may be corrupted and ſtained with ſome

ſome notable blemiſh, as may be ſeene in that notable and excellent mathematician *Archimedes*, *cui magnum ingenium, ſed non ſine mixtura dementiæ.*

Vitruuius.

The King of *Syracuſe* gave ſo much gold to make a crowne of it, the gold-ſmith made a very curious peece of worke of it, but the king ſuſpected that he had mixed ſome ſilver with the gold, but was loath to breake the crowne becauſe of the workemanſhip of it, yet hee was very deſirous to know how much ſilver was in it. *Archimedes* buſied himſelfe about it a long while, and one daygoing into a bath even into the middle, he obſerved how much water his body made to runne over out of the bath, then upon a ſudden he leapt out of the bath with joy crying εὕρηκα, εὕρηκα. I have found it, I have found it; What doth he then? he tooke a maſſe of gold and another of ſilver of equall weight with the crowne, which he putting into a veſſell of water, firſt hee obſerved how much water the gold made the veſſell to run over, and how much water the ſilver made it to runne over, and thirdly he marked how much water the crowne made it to runne over: and by the weight of theſe waters he gathered how much gold was in the crowne, and how much ſilver was in it; as for example, put the caſe that the maſſe of gold cauſed twentie pintes to runne over, the crowne twentie foure pintes, and the maſſe of ſilver thirtie ſixe pintes; divide twelve three times, and the quotient ſhall bee three, ſo that hee found out three parts of the crowne to bee gold, and one ſilver, as you may ſee in this proofe following.

The quicke invention of *Archimedes* in finding out the falſe mettal in the crowne.

Inæqualis effuſio { *maſſe auree* / *coronæ* / *maſſæ argenteæ* } *Sext* { 20 / 24 / 26 } *differentia* { 12 / 4 } *miſtio* { 3 / 1 }

$$\text{Pondus coronæ}\left\{\begin{matrix}16\\100\end{matrix}\right\}\text{miſtio}\left\{\begin{matrix}\text{auri}\\\text{argenti}\end{matrix}\right\}\begin{matrix}12.\ 25.\\3\\1\\14.\ 27.\end{matrix}$$

Archimedes his fond opinion.

Was not this an excellent wit in *Archimedes*, but marke how the dead flees putrified the boxe of oyntment. He ſaid, give him a place to ſtand upon, and he could raiſe the frame of the whole earth; and if he could raiſe the earth out of the Center, then hee could hang the earth upon nothing, and if he might hang the earth upon nothing, then he might ſtand upon nothing.

How to know how many Epha's the braſen ſea did containe.

By this concluſion of *Archimedes* we may learne how many Epha's the brazen ſea would containe which *Salomon* made, 1 *King*. 7. 26. firſt wee muſt reduce the baths to the brazen ſea, it contained two thouſand baths 1 *King* 3. 4. but 2 *Chro*. 4. it contained three thouſand baths: and next wee muſt reduce the dry meaſure the Epha to the bath. Now that wee may know what every bath conteined, we muſt conſider the forme of the braſen ſea, it is ſaid to bee thirtie cubits in compaſſe, ten in the diameter or breadth, and five in the ſemidiameter or depth. It was not *ovalis aut Cylindrici figuræ*, but like the halfe of a hemiſphere or a ball cut in two equall parts; then take the cubite and make the Epha of a cubicall forme, that is, alike in height, length, and bredth; then the cubit and the Epha will bee alike. Thirdly, take the bath being round, and make him containe alike with the Epha, then the cubit, bath and Epha will be all one. The brazen ſea is ſaid to containe *two thouſand baths*, 1 *King*. 3.4. that is, baths made according to the cubicall Epha which is a cubite; and 2 *Chro*. 4. it is ſaid to containe *three thouſand baths* made

The quadrant of the Epha will be the circumference of the bath.

ac-

according to the cubicall halfe Epha which is ἀίβαμα, or the great Palme, ſo that by the bath here wee may know the greatneſſe of the brazen ſea. So the ten brazen Lavers which *Salomon* made, every one contained fortie baths, that is, halfe baths, as wee may perceive by their meaſures, becauſe the text ſaith, *they were foure cubites. He hangeth the earth upon nothing, he meaſureth the waters with the hollow of his hand, and meaſureth out the heaven with his ſpan, and comprehendeth the duſt of the earth in a meaſure, and weigheth the mountaines in ſcales and the hils in a ballance*, *Eſay.* 40. 12. He hangeth the earth upon nothing, hee who made the earth of nothing can hang it upon nothing, *Prima principia non poſſunt demonſtrari ſed illuſtrari*, we cannot give a reaſon why the earth hangeth upon nothing, becauſe wee can goe no higher, but reſt here: we may illuſtrate this, that it hangeth upon nothing, we may define what the earth is, and what the Philoſophers call *nihil*, wee may aſſigne the cauſe of a cauſe untill wee come to the firſt cauſe, and there we muſt reſt. Example; Theſe things which were dedicated to the temple of the Lord were hung up upon pinnes faſtened in the wall, the wall ſtood upon the foundation, the foundation ſtood upon the earth, the earth hangeth upon nothing; here we goe not higher but reſt in the power of God that hung it, the Lord ſuſtained it with his *three fingers Eſay* 40. 12. and as we weigh and try the leaſt things in the ballance, ſo the Lord weigheth the earth, and if the mathematician ſay that the earth is but a point in reſpect of the heavens, what muſt the heaven and earth be in reſpect of God?

He hangeth the earth upon nothing, *Iob.* 26. 7. *gnal belima*, which ſome derive from *beli non, & ma quid*, becauſe it hangeth upon nothing: and the Greekes tranſlate it οὐκ ἐν *nihil*, and others derive it from the Chalde

What baths the Lavers did containe.

God who made the earth of nothing can hang it upon nothing.

We muſt reſt in the firſt principles, for we cannot give a cauſe of them.

שלוש
Tribus digitis appendit, ut vertit Hieronymus.

בלי־מה
non quid.

בְּלִימָה
fibula chaldaice.

מְכֻנָּתָ
super baſes ſuas.

Chalde word *balam conſtringere*, becauſe the earth is bound together as it were with a button, hence cometh *belimah* a button; he that hangeth the earth upon nothing, ſetled it *upon the foundations thereof*, *Pſal.* 104. 5. [*gnal mecunnatha*] *ſuper baſes ſuas*, *Aquila* βαβαιον *vertit*; and he that *ſetled the earth upon the foundations of it*, is able onely to raiſe it out of the Center; *Archimedes* was not able to doe this, all the divells in hell cannot deſtroy the Vniverſe, they are but a part of the whole, and a part hath no power over the whole; and the Apoſtle ſaith, *Heb.* 1. That he hath not put under the feet of the Angels the world, neither can they invert the order of the univerſe, for as the Philoſopher ſaith, *bonum univerſi eſt ordo*, they cannot remove the principall parts of the world, neither can they transferre the elements from one place to another, they cannot ſtay the courſe of the Sunne and the Moone, therefore it is but a fable that is written of the witches of *Theſſalie* that they could ſtay the courſe of the moone.

The devils cannot deſtroy the univerſe nor invert the order of it.

The hanging of the earth upon nothing is not a miracle now.

When God *hangeth the earth upon nothing*, it is not a miracle; the Philoſopher ſaith, that *elementa non ponderant in locis ſuis*, but if the earth were heavie in it owne Center, and then ſhould hang upon nothing, that were a miracle, as when *Eliſha* cauſed the Axe to ſwim in the water, 2 *King.* 6. 6. becauſe the Axe was heavie of it ſelfe, therefore this was a miracle in cauſing it to ſwim above in the water.

Two conditions required in a thing to make it a miracle.

There are two things required in a miracle, firſt that the cauſe be an hidden cauſe altogether, I ſay, altogether; for if it be hid to ſome & knowne to others, then it is not a miracle: example, when a country man ſeeth the eclipſe of the Sunne, the cauſe of it is hid to him, yet becauſe it is not hid from a Mathematician, therefore it is not a miracle. Againe, theſe things that are miracles were not appointed by God in the creation

to

to receive these effects which he worketh immediately in them: the setling of the earth upon nothing is not a miracle in the second respect, because here he worketh according to nature, placing it in the Center. When Christ restored sight to the blinde, this was a miracle because it was not according to Gods ordinary course in nature; but when they saw once, their sight could not be called a miraculous sight but naturall, for they saw as wee see; so wee may say, the setling of the earth *in prima constitutione* is miraculous, *sed constituta*, being once setled according to nature, it is not miraculous. God is sayd to set a Law to his creatures and to command them, he doth this by naturall causes: when nature was not in the first creation he did things by his immediate power, but nature being once setled he doth things mediately, neither doth this diminish any thing from the power of God, when he worketh by his handmaid nature, for if he should binde the sea onely by his power, then we should see nothing but onely his power to prayse him for it; but when he doth these things by naturall meanes, here we are led both to prayse his wisedome and his power.

Before the creation God did things by his immediate power, but nature being setled he workes by it.

God when he created the earth, hee made in some places hils and in some places emptie parts to containe the water; but to reduce this inequalitie to an equalitie, *he weigheth* (as the Prophet *Esay* saith *cap.* 40. 12.) *the hils in ballances*, and maketh this hill to counterpoyse that, and from this equall distribution of the parts setling one against another, he setled the earth in the midst that it is not moved, & lest it should fal no way but to the Center, he made it firme in the lowest parts, and lest one part should fall upon another, he provided that the hils should be poised one against another.

Why the Lord made hils and valleyes.

The Lord weighed the parts of the earth.

The earth that is the Center is so setled that it cannot be

The whole earth is not shaken with earthquake.

be moved, there falleth out some particular earth-quakes here and there, but the whole earth is never shaken with an earth-quake: for if the whole were shaken at once, with an earth-quake, then it should follow that the earth were setled contrarie to the nature of it; for the nature of the Center, is to be Immoveable: and if it could be so, then the heavens were turned about that which is moveable. The earthquake which fell out at our Lords passion, if it was universall it was a miracle indeed.

Copernicus error refuted.

God setled the earth upon nothing, then *Copernicus* error is disproved, who held that the earth moved about, and that the Sunne stood still; which conceit of his *Salomon* refuteth *Eccles.* 1. *The earth standeth for ever, but the Sunne riseth, and goeth downe, and hasteth to the place whence it arose.* And if the Sunne stood still and moved not, what miracle was it then, in *Iosuas* dayes to make the Sunne to stand? Therefore to say, that the Sunne mooveth because it seemeth to move, that were to deny the very knowledge of sense: as if a man should deny the fire to burne. It is true, the Scripture speaketh sometimes of things as they appeare to our sense, as *Marke* saith, *the Sunne did set*, but in the Greeke it is εδυ *dipping*, *Mark.* 1. 32. because it seemeeth to the people to dippe in the sea when it setteth. So it calleth the Sunne and the Moone, *great lights*, *Gen.* 1. bearing as it were with the infirmitie of the weake people; but when men see things sensiblie and feele them, then the Scripture speaketh of them according as our senses take them up; and it useth the senses as an argument to prove things by, as 1 *Ioh.* 1. 1. *That which we have seene with eyes; that which wee have heard, and that which wee have handled, &c. that we declare unto you*; the senses are not alwayes mistaken then.

The Scripture speaketh oftentimes of things as they appeare to our sense.

Conclusion.

The conclusion of this is; if the earth that hangeth upon

upon nothing, be ſo ſetled that it cannot be moved, how much more is the Church ſetled, which is ſetled upon the rocke Chriſt? In the ſetling of the earth, Gods power and his wiſedome are ſeene; but in ſetling of his Church, both his power and his mercy appeare.

In the ſetling of the earth Gods power is ſeene, but in the ſetling of the Church, his power, wiſedome and mercie are ſeene.

Secondly, the Lord eſtabliſheth the pillars of the earth that it ſhould not bee ſhaken; *Dauid* alludeth to this, When hee ſhall bee eſtabliſhed in his kingdome, he will eſtabliſh it and rule it in equitie and appoint good magiſtrates and rulers, who may be juſtly called, the pillars of the kingdome: before *the earth and all the inhabitants thereof were diſſolved*, but hee would *eſtabliſh the pillars of it*, *Pſal.* 75. 3. and ſettle the gouernement of it when he came to the kingdome.

Conclusion, 2.

Alluſion.

CHAP. III.

That the earth is the baſeſt of all the Elements.

Iob. 30. 8. *Thou art viler than the earth.*

Some proue that the earth is the moſt excellent.

Reaſon, 1.

Reaſon, 2.

Reaſon, 3.

It may ſeeme that the earth is the moſt excellent of all the Elements. Firſt, becauſe in the creation, it is ſayd, God created the heaven and the earth, the earth for the excellencie of it, is put next to the heaven. Secōdly, as there is a Paradiſe in heaven, ſo there is a Paradiſe on the earth; but there was never a Paradiſe found in the water or in the fire. Thirdly, the moſt excellent element is placed in the moſt excellent place, but the midſt is the moſt excellent place in which the earth is ſeated: ſo he placed the tree of life in the midſt of the garden, as the moſt excellent place, and Chriſt *walketh in the midſt of the ſeuen golden candleſtickes*, *Reuel.* 2. 1.

Fourthly

Reason, 4.

Reason, 5.

Fourthly, the earth is the seate and dwelling place of man the most excellent visible creature, as the heavens are the place for God and his blessed Angels to dwell in. Fifthly mortall creatures, move that they may rest: rest then is more excellent than motion; the rest of the elements are moved, and onely the earth standeth immoveable, she sitteth like a Queene, whereas all the rest are in motion. Sixtly, the men that dwell upon the earth, shew the excellencie of it, they mannure the earth, they count the earth their inheritance and delight, they desire to be Lords of the earth, they contend to enlarge their bounds there, the gold and the pretious stones come out of the earth, and they who possesse most of it are Kings and Princes in it.

Reasons prooving the earth to be the baseſt of all elements.

Reason, 1.

But these reasons being well considered will not prove the earth to be the most excellent element; for the heaven is the throne of God and the measure of order, and of all simple things most excellent, and the farther that the element is distant from it, the baser it is. But the earth is farthest distant from the heaven; therefore it is the baser element.

Reason, 2.

Secondly, onely the earth of all the elements, is most opposite to the heavens; and the shadow of it is the beginning of darkenesse, and night.

Reason, 3.

Thirdly, if ye will consider heat, of all active qualities, it is most active and befriendeth nature most: purging, attenuating, and elevating: but the earth is opposite to it in all these respects.

The answere to the former reasons.

Obiect.

In the beginning, God created the heaven, and the earth, Gen. 1. 1, Here the earth is put next the heaven.

Answ.

This sheweth an imperfection, rather than a perfection in the earth, for here *Moses* maketh mention of the two first things which were made, heaven and earth, the heaven as the most excellent, and the earth as the baseſt.

There

There was a paradiſe upon the earth, but none in the ayre, water or fire.

The reaſon of this, was becauſe man had an earthly bodie: and could not dwell in any of the reſt of the elements: and the Paradiſe upon the earth, was an excellent and glorious place, but as it was adorned with temperate heate, pleaſant ayre, and ſweete waters.

Obiect.

Anſw.

Why a Paradiſe in earth and not in the reſt of the elements.

The earth is the reſting place of man,

Not as it is the earth ſimplie but as it is the earth adorned with the reſt of the elements, and it is the reſting place of his body becauſe there is moſt earth in it, and becauſe this earthly bodie is nouriſhed in it: but it is not the reſting place of the ſoule; for it ſeeketh the things above, *Coloſ.* 3. 2.

Obiect.

Anſw.

The earth not the reſting place of the body ſimplie.

The earth reſteth, but the reſt of the elements moove; therefore it is the moſt excellent.

Obiect.

We may gather, a contrary argument from this; for *motu recto*, by ſtreight motion, bodies are moved to reſt, that they may attaine to their owne reſt, which place when they have once attained unto, the more excellent they are, the more they follow the motion of the heavens, which are turned about continually.

Anſw.

Obiect.

The earth is a common mother, and nouriſheth all things, therefore moſt excellent.

Anſw.

It becometh a rich, and fertile mother, borrowing helpes from the reſt of the elements; for the earth of it ſelfe is both dry and barren: and it is not fertile unleſſe it bee tempered with the reſt of the elements, and the heate of the fire is to be preferred to the humiditie of the ayre.

The earth of it ſelfe is dry and barren.

Obiect.

The earth is the midſt of all the elements.

Anſw.

The Philoſopher ſaith, that there is a double midſt, *vnius perfectionis, alterius molis*, the heavens are the midſt of perfection: from the which as from the heart, the whole is preſerved; the earth againe is but

Medium { *Perfectionis* / *molis.*

medium

medium mundi, it is but like the middle place, it is like the Navell in the body of man: but not like the heart: and if wee shall consider the right order of the elements and the right order, how all the rest hang upon the first, by this consideration the heavens shall bee the highest, and the earth shall bee the lowest and not the midst.

The earth is not the midst of perfection, but the middle place.

Conclusion.

The conclusion of this is, seeing the earth is the baest of all the elements, we should not seeke our contentment in it neither should we say it is good to be here, but we should set our affections on things above, *Colos.* 3. 2.

CHAP. IIII.

Of the situation of the Elements.

Exod. 20. 4. *Or in the Water under the earth. De situ Elementorum.*

ALthough the water be said to be under the earth, yet the water as the lightest element is above the earth.

The water is above the earth, therefore *Ierusalem* is called *umbilicus terræ*, *Ezek.* 38. 12. *The midst of the Land*; and *Tyrus* is sayd to be placed in the *heart of the Sea*, *Ezch.* 28. 8. The water is sayd to have a heart, and the earth a Navell; as the heart is above the Navell, so the water naturally is above the earth.

When God created the Waters and the earth, at the first they were mixed together as the Wine and the dregs, but the Lord separated them, and hee caused the earth to fall downe like the dregges of the wine, and the water to rise out of the earth to the circumference,

then

then he gathered the waters into one place, *Gen.* 1. called the deepe; whereby the earth and the water, made but one globe, and the earth, being setled as the Center, the water goeth round about it, as the circumference; therefore that position of the Philosophers holds not, that there is ten times more water than earth, for as *Bodinus* saith in his *Theatrum naturale*, that the highest hill being measured perpendicularly to the superfice of the water, is not a mile of height about the water, and the deepest place in the ocean is not a mile of deepth; therefore there is not so much water as there is earth, and if the earth were made in a plaine circumference it would fill up all the wastnesse of the deepes, and in *Noahs* deludge it was but fifteene cubites above the highest mountaine, therefore there would not bee so much water as earth.

There is not so much water as earth.

The earth being the Center and the water the circumference, they make but one Globe which is proved by the eclipse of the Moone, for when she is eclipsed, there is but one shadow cast up both of the water and the earth upon the body of the Sunne.

The earth and the water make but one globe.

By the Eclipse wee learne foure great secrets in nature, first the distance of the earth from the Sunne; secondly the distance of the earth from the Moone; thirdly, the distance of the Sunne from the Moone; and fourthly, that the water and the earth make but one Globe.

Foure great secrets to be learned from the eclipse.

First, the distance of the earth from the Sunne, for the Sunne is farther removed from us than the Moone, as we may perceive by the Eclipse; when the shadow is cast upward from the Sunne, it reacheth to the body of the Moone, and by measuring the shadow, we know the bignesse of the Sunne, the circumference of the earth, and the bignesse of the Moone, and that the Sunne is bigger than the earth, and the earth bigger than the Moone.

The Sunne is bigger than the earth.

That the Sun is bigger than the earth, the former of the ſhadow ſheweth this, for it caſteth up the ſhadow to the Moone *Pyramidaliter inſtar coni*; and if the Sunne were not bigger than the earth, then the ſhadow would riſe up like a pillar in infinitum, and then all the planets ſhould be Eclipſed as well as the Moone.

How to know the diſtance of the Moone from the earth.

Secondly, by the ſhadow in the Eclipſe wee gather the diſtance of the Moone from the earth, for the earth Eclipſeth no other planet than the Moone, and meaſure the length of the ſhadow, and then it will ſhew what diſtance the Moone is from us.

How to know the diſtance of the Moone from the Sunne.

Thirdly, by the Eclipſe of the Sunne wee may know the diſtance of the Sunne from the Moone, for the Sunne can never be totally eclipſed, becauſe it is both higher and bigger than the Moone; and knowing the bigneſſe of the bodie of the Moone, wee may underſtand what diſtance there is betwixt the Sunne and the Moone by the parts of the earth that are obſcured in the Eclipſe, for the eclipſe of the Sunne is never univerſall as that of the Moone, for there may bee an Eclipſe in *Perſia* or *Iudea* which is not here, & here when it is not there. So meaſuring the parts of the earth eclipſed, and the bigneſſe of the ſhadow of it, wee may gather the height of the Sunne above the Moone.

The water and the earth make but one globe

The fourth thing is, that the water and the earth make but one Globe, becauſe the ſhadow is but one ſhadow, as the ſhadow of the Moone caſt downe in the Eclipſe of the Sunne is but one ſhadow; but if the water and the earth were two diſtinct Globes, then they would caſt two ſhadowes.

By

By measuring the length of these two shadowes, we may know the bigneſſe of the Sun, the Moone and the Earth.

The Eclipſe of the Sunne

The Eclipſe of the Moone

1
This shadow shadoweth the distance of the Sunne from the Moone.

2
This shadow sheweth the distance of the earth from the moone.

3
This shadow sheweth the distance of the earth from the sunne.

4
This shadow sheweth that the earth and the water make but one globe.

The water although higher than the earth, is not miraculouſly kept in.

Although the water bee higher than the earth, yet it is not miraculouſly kept within the bounds, but onely by the Law of nature it runneth to the Center.

Why the water overflowеth not the earth.

There is another cauſe why the earth is drie and the water overflowеth it not, which is the Sunne, who by his light and motion doth heat the moyſt parts of the earth and engendereth vapors, which lift up the hils and make many hollow places in the earth; and then the water finding paſſages, runneth into the deepes of the earth. When wee knead dough, the heat worketh upon the mixed body the meale, it elevateth and lifteth up ſome parts of it, and maketh ſundrie pores and paſſages in the leaven fermenting it; ſo when the Sunne maketh the vapors, they elevate ſome parts of the earth; and this wayes there is a paſſage made for the water to runne into the hollow places of the earth, and ſo to drie the earth.

Simile.

Another cauſe of the dryneſſe of the earth.

Secondly, the diſtance of the heaven from the earth is the cauſe of the dryneſſe of the earth, for the elements of themſelves being without forme, and receiving their formes from the heavens becauſe the earth is fartheſt from the heavens, it moſt imperfectly taketh the round forme, becauſe it is verie drie, and is hardly drawne to the round forme, and the inequalitie of the parts of the earth, maketh that the water overfloweth not the whole earth.

Queſt. Whether is the dryneſſe of the earth, naturall to it, or againſt the nature of it?

Anſw. It is according to the nature of the univerſe, becauſe it ſerveth for a good end, the preſervation of many living creatures: for although it ſeeme that it is naturall for the lighter element to be above, yet in reſpect of the univerſe it is naturall for the earth in many parts to be above the water, it is naturall for the water to runne

Whether the dryneſſe of the earth be natural to it or not.

downe

downe, yet leſt *vacuum* bee granted it runneth up, and this courſe is naturall to it in reſpect of the Vniverſe; and if the drineſſe of the Vniverſe were altogether violent and not naturall, then it could not continue long, for no violent thing can continue: and moreover if wee ſhall reſpect the particular parts of the earth, it is naturall, for the parts of the earth that are high to bee drie, and theſe which are loweſt and neareſt the Center, to be covered with water.

He made the water as the lighter element to goe above; and the earth as the heavier element to bee loweſt. It was an old opinion of ſome that the earth did ſwim in the water, as a ſhip doth in the Sea, which opinion *Thales Mileſius* held, as *Ariſtot.* ſheweth: hence they gathered that there were no antipodes, and that men lived not in another hemiſphere, and when one held that there were *Antipodes*, *Bonifacius* who was the Popes Legat in *Germanie*, would have him excommunicated for that. *Iohannes Aventinus, lib.* 3.

The opinion of ſome who held that the earth did ſwim in the water. *Ariſt. lib.* 3. *de cœlo cap.* 13. *Auguſtine de civit: dei. lib.* 16. *cap.* 19. *Lactantius lib;* 3. *inſtit. cap.* 24.

Pſal. 136. 6. *Who ſtretched out the earth above the waters.*

Obiect.

But *Iob* ſaith, *cap.* 26. 7. *He hangeth the earth upon nothing*, and *David Pſal* 104. 5. *Who hath founded the earth upon her pillars*, *Symmachus*, ἐπὶ τὰς ἑδρας αὐτῆς *ſuper ſedes ſuas.* The earth is ſaid to be founded in the water, not that the water is under the earth, but in reſpect of ſome parts of it, hee hath founded it upon the waters, *gnal* is put *pro* ἐν here, as *Mat.* 27. 19. ἐπὶ βήματος *& in tribunali*, *gnal pro in*; ſo *Eſay* 38. 20. [*gnal beth Iehova,*] *in domo domini*: ſo *gnal pro* ἐπὶ, *juxta*, as *Pharao ſtood* [*gnal hajeor*] *juxta flumen.* So *Pſal.* 1. *as a tree planted* [*gnal*] *juxta rivos*: thirdly *gnal not as ſupereminentiam*, and ſo the earth is higher than the water for the commoditie of man, and beaſt, but naturally the water ſhould bee above the earth. Laſtly *gnal* is put for *cum* as *both the men and the women came*, *gnal*, *Exod.* 35. 22. ſo 2 *Pet.* 3. 5.

Anſw.

גַּל pro { ἐν, ἐπὶ, *ſuper*, *juxta*, *cum.*

How the earth is ſaid to be of the water.

the earth is ſayd *to be of the water, and by the water,* but *Peter* meaneth not that the earth is ſuſtained by the water: ſo *Noah* is ſayd to bee ſaved διὰ ὕδατος, not by the water, but in the water.

Obiect.

But *David* ſeemeth to make the ſea lower than the earth, *Pſal.* 107. *They that goe downe into the Sea.*

Anſw.

How the ſea is ſaid to be lower than the earth.

If we will compare the coaſts and the neereſt ſea, then the Land is higher than the ſea; but if we will compare the Land and the maine ſea, then the ſea is higher than the Land, and therefore the ſea is called *altum.*

God hath ſet bounds to the ſea.

The Lord hath ſet bounds to the ſea, and with a compaſſe hath drawne a line how farre the ſea ſhould come. *Circinavit. Iob.* 38. 11. *Ier.* 5. 22. Will ye not tremble at my preſence, who hath placed the ſand for the bounds of the ſea? Wee are to feare him as well in his worke of nature here [for wee ſee both his power and his wiſedome] as we are to feare him when hee repreſſeth it onely by miracles.

The fooliſhneſſe of ſome who have thought to command the ſea.

Xerxes was moſt impudent who tooke upon him to make a bridge over *Helleſpont*, and charged the ſea under paine of diſobedience not to caſt it downe; and threatned that he would ſcourge and whippe the ſea if it did ſo. Theſe princes who aſſayed only to cut the paſſages of *Peloponeſus* where *Corinth* ſtood, as *Claudius, Caſar, Demetrius* and *Nero*, could never effectuate this buſineſſe. So *Seſoſtratus* and *Darius* went to cut the Land betwixt the Mediterran ſea, and the red Sea, but they were glad to leave off this worke, leſt the Sea ſhould have overflowed the Land; ſo *Trajan* thought to have cut a paſſage betwixt *Nilus* and the red Sea, but could never effectuate it: all which teach us, that it is the Lord onely who ſetteth bounds to the ſea, and it is hee that ſtoppeth it by his mightie power. The example of *Canutus* King of *England* is memorable for this purpoſe, for

when

when his flatterers flattered him too much (as *Polydore Virgil* teſtifieth] he cauſed to bring his chaire of eſtate to the Sea ſhore, when it was ebbing, and he ſitting in it cauſed his heraulds to proclaime and to charge the Sea under paine of diſobedience that it ſhould not approach to his chaire of eſtate, but the Sea keeping it ordinarie courſe, made the King and all his Courtiers to remove; then the King tooke occaſion to ſpeake unto theſe flatterers, after this manner, Ye ſee that I am but a mortall man, whom neither ſea nor winde will obey, therefore learne to feare him who hath power to ſet bounds to the ſea, and to *whom both the winde and the ſea doth obey*, *Mark.* 4. 39.

Concluſion.

The Concluſion of this is, although the water bee above the earth, and ſhould overflow it naturally, yet the Lord ſaith, *thus farre thou ſhalt come and no farther*, *Iob.* 38. 11. ſo the Lord hath ſet bounds to the pride of the enemies of the Church. *David* when he ſpeaketh of the waters, *Pſal.* 124. hee called them *aquæ ſuperbiæ*, [*majm hazedonim*] and this word *Ieremie* uſeth to expreſſe the proud heart of man, *Iere.* 49. 6. and the Law uſeth it when it ſpeaketh of a man, who killeth one in the pride of his heart: the Lord can repreſſe this proud ſea, *Mark.* 4. 39. *The wind ceaſed, and there was a great calme*, in the Greeke it is more emphaticall ἐφίμωσε, hee put a bridle in the mouth of the ſea, that it could rage no more: as the Lord can put a bridle in the mouth of the ſea, ſo hee hath a hooke in the noſe of the tyrants on the earth, and as he limitateth the waters, ſo he limitateth the pride of tyrants. In the winter when there are greateſt ſtormes the Lord maketh ſome Halcyon or calme dayes, that this bird may hatch her young ones: ſo the Lord in the greateſt rage and furie of his enemies can calme the ſtorme, that the Church of God may bring forth children to him, and reſerveth ſome dry place for them.

מים הזדונים
זדר *ſuperbire.*

ἐφίμωσε ἀφίμος frenum vel capiſtrum.

God that bridled the ſea, can aſſwage the furie of the enemies of his Church.

Chap. V.

That the waters come from the ſea, and returne to the ſea againe.

Eccleſ. 1. 7. *All the rivers run to the Sea, yet the Sea is not full; unto the place from whence the rivers came, thence they returne againe.*

THe ſea is like the Liver in the body, which by the veines ſendeth blood to the whole parts of the body, ſo doth the ſea to all the parts of the earth.

Reaſons ſhewing that the waters come from the ſea.

That the waters come from the ſea, firſt it is cleare, for although much water commeth into the Sea, yet it increaſeth nothing, and the reaſon of this is, becauſe as much goeth from the Sea as commeth to it; and that of *Eccleſiaſtes* may be applyed here, *As riches increaſe ſo doe they that eate them*; if the Sea receive much, it giveth out as much againe.

בִּבְכִי־יִם
fletus maris.

Gods owne teſtimonie ſhewveth that the waters come from the ſea.

Secondly, Gods teſtimonie is the greateſt proofe to proove that they come from the ſea, *Iob.* 38. 16. *An veniſti uſque ad fletus maris* [*nibhki jam*] which may bee tranſlated, *the teares of the ſea*: why are they called *the teares of the ſea*? becauſe the fountaines come from the depth of the ſea, through the earth as teares trickle from the eyes. *Pſal.* 104. 13. *He watereth the hils from his chambers*, that is, from the cloudes above, and *verſ.* 10. *He ſendeth the ſprings into the vallies which run among the hils*, not onely the waters which fall from the hils, but alſo theſe which he ſendeth from the veines of the earth. And here moſt plainely it appeareth, *Eccleſ.* 1. 7. *That all the waters come from the ſea*, and he who know-

eth

eth full well the ſecrets of the heart, and the many turnings and windings which are in it, knoweth full well the many wayes how theſe waters turne and winde from the Sea; and he that knoweth *the way of a ſerpent upon a ſtone, and the wayes of a man with a maid, and the way of an Eagle in the ayre, and the way of a ſhip in the Sea, Prov.* 30.19. Knoweth full well theſe turnings of the waters from the Sea, and how the waters come through the ſecret paſſages of the earth, to the *Caſpian* ſea, although there be no paſſages ſeene betwixt them; and as *Iordan* when it runneth into the dead ſea runneth by ſecret paſſages under the earth to the ſea, ſo doth the waters come by ſecret paſſages from the *Mediterran* ſea to the *Caſpian* ſea, and backe againe:

The waters come and goe to the ſea by ſecret paſſages.

In the deepth of the earth there are hollow places which breed winds, theſe winds carry up the waters, the waters againe preſſe downe the winds, and the winds being borne downe by the waters ſeeke a paſſage through the earth, and make a way for the ſea to run through the veines of the earth, and ſeeke to higheſt places, and of theſe came the fountaines; and becauſe of the continuall ſtrife betwixt the ſea and the winds, the water never faileth in the fountaines; and comming once to the fountaines, then they run backe againe to the ſea. The waters of the floodes come alſo from the Sea, *Iere.* 10.13. *When he uttereth his voyce there is a noyſe of waters in the heavens, and hee cauſeth the vapors to aſcend from the ends of the earth*, that is, out of the ſea, and theſe waters returne againe to the ſea. Theſe then who hold that the waters are bred of congealed ayre in the cavernes of the earth, are deceived.

How the waters are carried to the fountaines.

The waters of the floods come from the ſea.

If all the waters come from the ſea, how commeth it that the waters are ſweet in the rivers, and ſalt in the ſea?

Queſt.

Salt

Answ.

Why the waters lose the saltnesse.

Simile.

Why the waters are of different colours and divers effects.

Simile.

Why the sea is salt and not the floods.

Salt water by Art may be made sweete, much more may nature make it; by running through the veines of the earth it loseth the saltnesse of it. And as children when they are carried to a strange country forget their mother tongue, so the rivers, being farre distant from the sea, it is no marvaile that they lose their originall saltnesse, and forget as it were their mother tongue; and this running through the earth maketh them also of a different colour and of diverse effects; *Nilus* maketh the Land fat, when it overfloweth, and *Euphrates* maketh it leane that the cornes should not bee too ranke, but this is onely accidentall by reason of the ground, out of which they spring. For as, *All men were created of one blood, Act.* 17. but accidentally they differ in their colour, for these who dwell neareſt the firie zone are blacke, and these who dwell farthest from it, some of them are tawnie, and some of them are of the Olive colour, their colour varieth in respect of the climate under which they dwell; so these who dwell under the equinoctiall, their shadowes goe round about them, we who dwel on this side of the line, our bodies cast their shadowes to the North, but those who dwell upon the South of the line, their bodies cast their shadowes to the South, according to the diversitie of the climats mens shadowes varie. So according to the diverse natures of the earth, the rivers produce diverse effects which are not found in the Sea.

The Sea is salt for many necessary uses, which are no wayes necessary in the floods, first he hath made the sea salt to keepe it from putrefaction, which is not necessary in the floods because of their swift motion and running still. Secondly, he hath made the sea salt, for the breeding and nourishing of great fishes being both hotter and thicker; which use is not necessary to the rivers

vers, becauſe they breed but ſmall fiſhes.

The ſea is ſalt, the dead ſea is called the ſalt ſea, *Gen.* 14.3. But the whole ſea is ſalt alſo, as experience teacheth and the Scripture teſtifieth, *Ionas* 1.5. the marriners feared, in the originall it is [*hammelachim*] the ſalt men feared: why are they called the ſalt men? becauſe they rowed in the ſalt ſea, and the ſea wherein they were now, was not the dead ſea but the Mediterran ſea.

חַמַּלָּחִים

Obiect.

There are diverſe motions found in the ſea which are not found in the rivers, therefore it may ſeeme that they proceed not from the ſea: firſt, the ſea hath *fluxum adæquationis*; ſecondly, it hath *motum agitationis*; thirdly, it hath *motum fluxus & refluxus*; Fourthly, it hath *motum fluxus* onely: the rivers have but onely *motum fluxus* common with the ſea, but none of the other three ſorts of motions.

Divers motions of the ſea.

Anſw.

The ſea is that element which followeth the motion of the heavens, and the heavens worke upon it by heate and motion, and this motion is made by the Sunne and ruled by the Moone, and herein it followeth the Sunne and floweth from the Eaſt to the Weſt: the rives *Tanais* runneth into *Meotis*, *Meotis* into *Helleſpont*, *Helleſpont* into the Mediterran ſea, the Mediterran ſea into the Ocean ſea, the Ocean ſea into the Tartarian ſea, and the Tartarian ſea into *Meotis* againe.

The ſea followeth the motion of the heavens.

The ſecond motion of the ſea is *motus agitationis*, when the waves of the ſea ſwell up and beate one againſt another; of this motion *David* ſpeaketh *Pſal.* 107. *The waves aſcended up unto the heavens.*

The third motion of the ſea is *motus fluxus & refluxus*, whereby it ſendeth forth waters from the deepes and they returne backe thither againe: the rivers have none of theſe three motions, theſe three are all proper to their mother the ſea, but they have *motum fluxus* common with their mother.

The motion of the Rivers.

The

Conclusion.

The concluſion of this is, as all the waters goe from the ſea, and returne to the ſea againe, ſo as we receive all graces from God, wee muſt returne all thankes to him againe, *nam ſi gratiarum recurſus ceſſat, gratiarum decurſus ceſſat.*

CHAP. VI.

Whether the Windes haue any weight or not?

Iob. 28. 25. *He maketh the weight for the winds.*

GOd by his power reſtraineth the waters that they ouerflow not the whole earth, therefore *Iob* ſaith that *he weigheth them by meaſure*, leſt they abounding too much ſhould breake up the fountaines of the deepes as they did in *Noahs* time, therefore he fitteth the water to the Center of the earth; ſo *Iob* addeth, *who maketh the weight for the winds*: and as hee admired before, why the water overflowed not the whole earth, ſo he admireth now why the winds aſcend not up through the whole earth, but are caried about the earth, and are kept downe by a certaine weight.

The winds are kept downe by a certaine weight.

Non primæ ſed ortæ. Weight and levitie are not the firſt qualities.

Weight and levitie are not the firſt qualities of things, but they ariſe from the firſt qualities: theſe which are the firſt qualities are made of no other, and the qualities of all creatures are made of them, and one of them ſtriveth againſt another *& agunt invicem*, and two of them are active and two of them paſſive; active are hot and cold, and paſſive are humiditie and dryneſſe

Weight and levitie ought not to bee reckoned amongſt the firſt qualities, becauſe *non agunt invicem*, one of

of them doth not fight against another, as heat and cold doe, they depend upon heat and cold; wee may give a reason why the earth is heavie, because it is cold. but we cannot give a reason why it is cold, but here wee must rest as in the first simple quality.

Reasons proving that weight and Levitie are not first qualities.

If levity and weight were qualities in things according to certaine degrees as things are hot or cold, then one thing should weigh an ounce, and another a pound; but this is not found in heavie things simplie, but in heavie things compared with other things, and then they are sayd to be light or heavie, and they are not absolute qualities but have stil a relation to some other thing. Things become not sweeter or sowrer changing them from one place to another, but weight and levitie doe alter according to the midst, and have still relation to some other thing.

That which is heavie or light is considered two manner of wayes, first in respect of the place, secondly, in respect of the midst; in respect of the place, that which is most simple goeth neerest the Center, as water if it be mixed with wine it descendeth farthest downe seeking towards the Center. If ye put water first in the glasse, and then powre wine into it, he that drinketh first shall drinke pure wine, and he who drinketh last, shall drinke onely water; but if wine bee powred first in the glasse and water upon it, then it maketh a small mixture, because the water seeketh to the owne place descending downeward, and the wine to the owne place ascending upward; and by this we may try another conclusion, to find out the pure wine from the mixed, if ye pierce an hogs head at the uppermost part, if there be both water and wine in it, ye shall draw out the pure wine; but if ye pierce it below, then the water shall come forth first, and next the wine.

Secondly, weight and levitie are considered in respect

Weight and levitie doe change according to the midst.

spect of the midst, for they vary much changing the midst; example: take a masse of pure gold, and a masse of that which is mixed gold, and weigh them both first in the ayre with a paire of ballances, and then they are of equall weight, but sinke them both in the ballance halfe a foote deepe in the water, then the mixed gold shall be found much more heavier in the water than it was in the ayre: the reason of this is the porositie, the ballance is onely the judge of the weight of things and reduceth them to one qualitie, but they being suncke in the water, the water judgeth of their qualitie, which is the lighter, and which is the weightier, the water trieth that but by accident onely, by the porositie of the mettall, but the ballance trieth it *per se*, for the water entring into the impure mettall, because of the porositie of it maketh it descend downeward, and the pure mettall having no pores in it retaineth still the same weight which it had in the ayre; and thus the mixture or mixed mettall varieth according to the midst here, the water. The ayre is seene sometimes going up, and sometimes going downe, and wee know not which is the proper Center of it, untill it enter into the hollow places of the earth, and then it bursteth upward, and then wee know that the Center of it is above here, and the earth is the midst or judge to trie this, as the water was to try the pure mettall from the impure. When the pure mettall and the mixed mettall are in the water, to know how much the one is better than the other, adde to the mixed gold in the water a peece of pure gold, and so make the ballance of equall weight in the water, and that addition put to the mixed gold in the water will shew you the difference betwixt the pure gold and the mixed gold, here we see, *mutato medio mutatur pondus*, the midst being changed, the weight is changed.

If

If ye weigh 21 pounds of Lead in the ayre, and ſo much gold of equall weight, and ſincke the ballance in the water, the gold ſhall bee but ſeventeene pound weight and the lead ſhall be one and twentie; the reaſon of this is the poroſitie of the lead which ſinketh in the water: ſo weigh thirtie one ounces of ſilver in the ayre, and thirtie one ounces of gold, and put them in the water, the gold ſhall be thirtie one ſtill, but the ſilver will be thirtie ſix.

How the winds are weighed.

The winde is an exhalation which is more groſſe than the pure and ſubtile ayre, but more ſubtile than the groſſe exhalations which come out of the earth; therefore the winde for the ſubtilitie of it, aſcendeth to the loweſt religion of the ayre the clouds, but it is carried downe by the weight of it from the more pure and cleare region of the ayre, yet it cannot deſcend to the earth, becauſe of the thicke and groſſe vapours wch ariſe out of the earth ſtill, for they muſt bee loweſt, and it cannot aſcend through the more ſubtile ayre, for the lighteſt muſt alwayes be higheſt, and having no place to reſt in, it is carried about, and carrieth about the clouds with it; therefore the weight which God made to the winde was this, to varie according to the midſt, for compare the winde with the groſſer exhalations of the earth, then it is light, but compare it againe with the pure and ſubtile ayre, then it is heavie: ſo weight and levitie in the winde are onely in compariſon.

Concluſion.

The concluſion of this is, As things change their weight being compared with this or that, ſo doe things varie before God, and that which is in high requeſt amongſt men is abhomination before God. *Balthaſſer* for all the honour that he had before men, yet when he was weighed before the Lord hee was found *light*, *Dan.* 5. 27.

CHAP.

Chap. VII.

Whether the water or the fire be the more excellent Element.

2 Peter 3. 7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

THere was a controversie upon a time, betweene the fire and the water, which of them were the more excellent element, and he who stood for the water alledged these reasons.

Reasons proving the water to be the more excellent element.

Reas. 1. Frst, the water is the most profitable element to man, and he standeth most in need of it, at all times both in Sommer and Winter, by night and by day, & it is profitable both to sicke and whole persons, but the fire is many times hurtfull to man.

Reas. 2. Secondly, that which was found out since the beginning, and was not from the beginning, is not so necessary as that which was first from the beginning: Nature furnished that as simplie necessary; Art found out this but for superfluous uses, it can never be shewn that man wanted water, neither is there any amongst the most excellent men, that are sayd to be inventers of the water as *Prometheus* was of the fire; and the life of man was long without fire, but never without water.

Reas. 3. Thirdly, there are many people, that have not the use of fire, but there is no people in the world, but have the use of water, no man can live without water; but *Diogenes* never vsed fire, and many other creatures live without fire, and are nourished onely in the water: doe

not

not the fiſh live in the ſea? beaſts upon raw fleſh and upon rootes? and no creature liveth without water.

Fourthly, no creature liveth in the fire (for that of the *Salamander* is but a fable that it liveth in the fire, it deliteth to be neere the fire, for the coldneſſe of it) but the greateſt creatures and a multitude of diverſe kinde live in the water. *Reaſon, 4.*

Fiftly, that is thought to bee the moſt excellent element which ſtandeth in need of the leaſt preparation, but the fire hath need of much wood, and coale to nouriſh it, but the water is ſuch an element as it ſtandeth in neede of nothing to maintaine it, *& nihil extra ſe deſiderat.* *Reaſon, 5.*

Sixtly, That element is judged, moſt neceſſarie and profitable which may bee joyned with another, as the water admitteth the fire, for ye may heate it, but the fire never admitteth the water, *ignis nunquam humidus, aqua ſæpe calida.* *Reaſon, 6.*

Seventhly, there are foure elements, and the water hath brought forth the ſea, which wee may terme the fift element becauſe it is as profitable to us as any of the reſt, for what commerce would men have together without the ſea? it breedeth interchange and commerce amongſt Nations, and as *Heraclitus* ſayd, if wee wanted the Sunne, we ſhould live in perpetuall darkeneſſe, ſo we may ſay, if we wanted the ſea, we ſhould live like barbarous people and wild creatures. *Reaſon, 7.*

Eightly, when the heathen ſent their embaſſadors to any nation that they would have ſubdued to them, they deſired of them *terram & aquam*, and they in token of ſubjection ſent them water and earth becauſe all commandement is either by ſea or by land, and all poſſeſſions and riches are gotten out either of the ſea or land: and in the body of man, the water and the earth are the *Reaſon, 8.*

The manner how the heathen ſubdued other Nations.

elements which prevaile moſt, when *Darius* ſent to the King of *Scythia*, he deſired the King to ſend him water and earth, and when the King of *Scythia* had ſent him a Fowle, a Mouſe, and a Frog, and five arrowes; *Darius* interpreted the matter this wayes, that the Mouſe ſignified the earth, becauſe the Mouſe is bred in the earth, and liveth upon the ſame things which man doth; the frog to be the water, becauſe it liveth in the water, and the fowle to be his horſes, becauſe it is likeſt unto a horſe for ſwiftneſſe, and the five arrowes which hee ſent to him (for they were excellent archers) ſignified that he would yeeld unto him, and deliver all his ſtrength and armour unto him, when they required the earth and water in token of ſubjection, this ſheweth the excellencie of the water above the fire.

Herodotus libro Scythar.

We are baptized by water and not by fire.

Reaſon, 9. Reaſons proving the fire to be the more excellent element.

In the creation when God created the foure elements, the water and the earth, were but like the matter; the ayre and the fire like the forme, forming and faſhioning theſe dead and dull elements, for what were the water and the earth without the fire to cheriſh them? take heate from the water, it doth putrifie, as wee ſee in ſtanding waters, which wanting motion (which breedeth heat) putrifie and corrupt; but the running waters we call them living waters, becauſe the motion keepeth heat in them.

Reaſon, 2.

Take away heat from living creatures, they die preſently; there is moyſture found in the creatures after they are dead but no heat, therefore water is not ſo neceſſarie as the fire, and in effect we may ſay, that death is nothing but a privation of heat.

Reaſon, 3.

Theſe things which have leaſt heate in them, have leaſt perfect life, as we ſee in the body of man, the nailes and the hayre being fartheſt removed from the heart, and conſequently from heat, are moſt imperfect of all the parts of the body.

How

How necessary hath the use of fire beene for the finding out of all Arts and preserving of them, and therefore the heathen made *Vulcan* the chiefe inventer of all arts, but the water hath no use in the invention of Arts, therefore not so excellent as the fire.

Reas. 4.

The Philosopher sayd that sleepe tooke up the halfe of a mans life which is but a short time, but if a man cannot sleepe in the night, then the fire serveth with the light of it to make as it were a second day to him, and taketh away the difference betwixt the day and the night.

Reas. 5.

That is the most excellent element which serveth for the temperature of the most excellent sense, and this is seene most in the sense of seeing, which is as it were a firie substance. This sense is most profitable for us, to behold the workes of God.

Reas. 6.

And where it is objected that the water admitteth the fire to be joyned with it, therefore it is most excellent.

Answers to the objections.

Object.

When the water is hot and cureth us, this proceedeth more from the heat than from the water, and this argueth rather an imperfection in the water than any desert in the fire.

Answ.

Where it is objected that some men live without fire, and all the beasts live without it.

Object.

Although they want the outward element, yet they have aboundance of heat within them: what maketh the sea more profitable than other waters? is it not the heate of it? And creatures doe not grow by humor onely, but by hot humor, for the colder that the waters are the lesse fruitfull they be.

Answ.

Nothing liveth in the element of the fire, as it doth in water.

Object.

The element of the fire in it selfe is so pure that composed bodies cannot live in it; this argueth no defect in

Answ.

the element, but onely the grosnesse of composed bodies; and nothing liveth without the fire, for every thing that liketh hath the naturall heate to preserve it.

But wee are baptized with water, and not with fire.

This proveth onely the water to be the better element for this use, but it doth not prove simply that the water is the better element: the earth which is the baseſt of all the elements, furnisheth bread and wine, for the sacrament, yet this will not prove the earth to bee the best element.

Diorodus Siculus rerum antiq. lib. 2. cap. 1. Plutarchus in convivio septem sapientum.

The *Ægyptians* who held themselves to be the most ancient people of the world and the most noble people, contended with three diverse nations; first, they contended with the *Scythians* for their antiquitie: secondly, with the *Ethiopians* for their wisedome, thirdly, they contended with the *Chaldeans* for their God: the *Ægyptians* had the water for their god; and the *Chaldeans* had the fire for their god, and the *Chaldeans* sayd that their God the fire was the more excellent god because it was a part of the Sunne. And *Rusinus* saith that the *Chaldeans* went in the dayes of *Constantine* through many parts of the earth, to prove the excellencie of their god the fire, and their god burnt the rest of the images, but when they came to *Ægypt*, and there appointed a day of triall for their gods, the *Ægyptians* brought forth the huge image of *Nilus* which was hollow within, and filling it with water bored some holes in it, and closed them with wax artificially, that they could not be discerned. The *Chaldeans* set their god the fire round about the image, but the fire melting the wax, the water gushed out in aboundance, and so quenched the *Chaldeans* God the fire: the *Egyptians* concluded, by this that the water their element was a more excellent goddesse than the fire; see how the blind heathen

Lib. 2. eccles. hist.

Vide Suidam in voce Canopus.

then here had neither grace nor reason; they wanted grace forgetting the Creator to worship the creature; and then they wanted reason, for when the water is cast upon the fire, the fire is not extinguished but ascendeth up to the owne element of it.

The conclusion of this: although both these elements be necessarie for the use of man, yet simply the fire is the more excellent element. *Conclusion.*

Chap. VIII.

Of the Meteors, the dew, and the Spirituall applications of it.

As there are sundry sorts of Meteors engendered in the superiour region of the ayre, so there are Meteors bred in the inferiour region of the ayre, the dew and the hoare-frost; and the cause of these are the exhalations drawne up by the Sunne in the day time, the Sunne going away, and the night comming in place of it: these vapors are condensate by the coldnesse of the night, and if the cold be not vehement as it falleth out in the Spring time and the Summer, it breedeth the dew, which is a small sort of raine, refreshing the grasse and the hearbs, and the Hebrewes call it *tal* and the Greekes δρόσος: but if the cold be more vehement, then the vapors are more consolidated, and that breedeth the hoarefrost, which falling upon the grasse, and herbs, are like a little snow: this dew & hoare-frost when they be engendered, are bred in the clouds; but this cloud is so small and thin that it obnubilateth not the ayre: when the South winde bloweth softly, then the dew is bred;

Some Meteors bred in the superior and some in the inferior region of the Ayre.

טל ros

δρόσος.

and the hoare-froſt, when the North winde bloweth, and they are engendered in the morning and evening: In the evening, for then the Sunne beames goe away, and in the morning when the Sunne riſeth, the clouds melt and the watrie humors fall downe, therefore about the Sunne riſing we finde the cold to bee vehement.

Why colder at the Sunne-riſing than before.

The Prophet *Eſay* ſaith, *Chap.* 45. 8. *Droppe downe yee heavens from above, and let the skyes powre downe righteouſneſſe: let the earth open, and let them bring forth ſalvation.* Here the Prophet taketh a compariſon from the falling downe of the dew upon the earth, to ſhew the conception of Chriſt in the wombe of the Virgin.

A compariſon taken from the falling of the dew.

And firſt hee beggeth for that celeſtiall grace from the heavens, for theſe things which come from the heavens are the moſt excellent, even in the conceit of the heathen, and that which they made much of, they called it *delapſum de calo*. Now this is moſt fitly applied to Chriſt, *Ioh.* 3. 13. *No man aſcended up to heaven but he that came downe from heaven, even the Son of man which is in heaven*: ſo *Ioh.* 8. 23. *Ye are from beneath, I am from above.* and 1 *Cor.* 15. 47. *The firſt man is of the earth earthly, the ſecond man is the Lord from heaven.* And hee deſireth that luſt one to come downe & quench our thirſt, for without this dew the fleece will be drie, *Iudg.* 6. 36. and ſo the ground ſhall be drie. So without this ſpirituall dew men ſhall be barren, like the mountaines of *Gilboa*, 2 *Sam.* 1. 21.

Things proper to the dew applied to Chriſt.

As the dew falleth upon the ground, without any noyſe, and wee feele it not, and as the haile and the raine fall, and wee ſee it not when it falleth; ſo when our Lord Ieſus Chriſt, was conceived, in the Wombe of the Virgin, who perceived it, or tooke notice of it, except the Angels, and his Mother *Marie*?

Se-

Secondly when Manna fell, there fel firſt a dew in the campe; and ſo before Chriſt was conceived in the wombe of the Virgin, the dew of the Holy Ghoſt came and over-ſhadowed her.

Thirdly, when the dew falleth, it imitigateth the ſcorching heat; ſo when the world was ſcorched with the heat of Gods wrath for burning in ſinne, then hee ſent the Sunne of righteouſneſſe to refreſh them.

And laſtly, the clouds are bidden *drop downe righteouſneſſe*, the cloudes a ſigne of aboundance, the clouds, who willingly drop downe and liberallie, the clouds, who dropp not downe partially: So this righteouſneſſe of Ieſus Chriſt commeth freely from the heavens in great aboundance, and not partially diſtributed to men.

Concluſion.

The Concluſion of this is, as *Canaan* was a land bleſſed of God, and *his eyes were upon it from the beginning of the yeere to the end, it was a Land that drinketh in the water of the raine of heaven, Deut.* 11. 12. So the Church is a land bleſſed for ever, and watered with that celeſtiall dew that came from heaven.

Chap. IX.

Of bodies perfectly composed, and first of the mettalls.

Iere. 6. 29. The bellowes are burnt, the Lead is consumed of the fire, the founder melteth in vaine; for the wicked are not pluckt away, reprobate Silver shall men call them.

THe Iewes divide their Physickes into three sorts, first [*Domes*] *silens*. Secondly [*tzemah*] *germen*; thirdly, [*chaja*] *vivum*: they call all the minerals, *silens*, they call vegetative things, *germen*, and the living things they call *vivum*.

דּוֹמֵם *silence*
צֶמַח *germen*
חַיָּה *vivum*

The Lord to shew the nature of the wicked and hypocriticall Iewes, borroweth a comparison from the mettals, silver and lead: for as the silver-smith before he melts the silver, hee putteth lead to it, to make it melt the better; so the Lord threatned first the notorious wicked Iewes, to see if by them hee might draw hypocrites (who held themselves to be good silver) to repentance and to melt.

Why the Lord borroweth this comparison from the silversmith.

The mettals are bred by the heat of the Sunne, and then by cold they grow together, and are consolidated: although they be consolidated by cold, yet they are not bred by cold, but by the heate of the Sunne. If the consolidating or gathering of them together were the cause of their being, then the melting of them should cause them to perish: the heat of the Sunne, drawing up the vapors and exhalations, is the first cause of engendering the mettalls, and then commeth the cold and consolidateth them; for as the Meteors are bred in the ayre, of vapors and exhalations drawne up into the ayre out of the earth, so are mettals bred in the earth of these exhalations drawne up by the Sunne, but hindered and kept within

How the mettals are bred,

within the earth, that they cannot ascend any higher; then they congeale and consolidate about the stones or some other parts of the earth, therefore they are called *metalla, id est,* μετὰ ἄλλα γινόμενα, that is, which is engendered or bred about or with some other thing, as gold about silver, and silver about brasse, and sometime about yron or brasse.

The mettals generally are of a watrie substance, and all of them have lesse or more water in them; all the mettals can melt in the fire, and the fire being removed they consolidate againe, which sheweth us that they are of a watrie substance and participateth both of water and earth. The mettals when they are melted by the fire, they are not like Ice, for when the Ice is frozen it is still but water, and is capable of no other forme; but the mettals besides that they can be melted, they receive other formes, which the Ice cannot receive, being still water and not mettall. Stones may be broken, and brused & sometimes they may be hewed, but they cannot be melted as the mettalls. Yron, brasse, and Lead, have more earth in them, than the gold or silver, as we may perceive by the rust which they contract; gold and silver have more free of earth than other mettals are, and they are more decocted water than the rest.

The mettals are of a watrie substance.

Now let us make a comparison betwixt gold and lead, Gold hath lesse earth, and more water in it than lead, yet it is heavier than lead, because it hath no pores in it, to let in the ayre as lead hath; yet it melteth not so soone as the Lead doth, because the water is more perfectly mixed in the gold, than in the Lead, and the gold being more solide keepeth the watrie element better than the lead doth.

A comparison betwixt gold and silver.

Why the gold melteth not so soone as the Lead doth.

Then let us compare lead and silver together, lead hath more earth in it than silver hath, and the water floweth sooner out of it than out of the silver, because it

it is not ſo ſolide; it hath more earth in it then ſilver hath, and therefore it is hotter when it is melted than ſilver, and it melteth ſooner than ſilver, becauſe the water is not ſo perfectly mixed in it as in ſilver; therefore the ſilver Smith when he would melt ſilver putteth lead to it, to cauſe it to melt the ſooner, and this the Latines call *replumbare argentum* to leaden the ſilver.

Why Lead is put to ſilver in melting.

The application of the compariſon is this, that the hypocriticall Iewes are like yron and ſteele, and not like ſilver as they would appeare; for they are ſo farre from ſeparating themſelves from the wicked, that they are altogether like Iron and ſteele that can hardly melt: *the bellowes are burnt*, that is, the Prophet hath ſpent his travell in vaine amongſt them, and the moſt notorious wicked men amongſt them are like the lead which is burnt up; yet hypocrites by their example will not melt, but remain indurate and as hard hearted as before, therefore they are but *reprobate ſilver*, and the Lord ſhall reject them.

The application of the compariſon.

When the Lord commeth to his Church to ſeparate droſſe from the ſilver, he ſcarcely getteth the third part as good ſilver: *Zach.* 13. 8. 9. *And I will bring the third part through the fire, and will refine them as ſilver is refined:* happy are theſe who are of this little handfull and of this third part, but as for the wicked he will put them away out of the earth like droſſe, *Pſal.* 119. 119.

God findeth few that are good ſilver.

The concluſion of this is, when the Lord threatneth his judgements againſt notorious wicked ſinners, then it is time for hypocrites to repent, leſt the ſame judgement overtake them.

Concluſion.

CHAP.

Chap. IX.

Of the diverse names that gold hath in the Scripture.

1 *Kings* 9.28. *And they came to Ophir, and fetched from thence gold.*

First gold is called *Zahabb*, which is common to all sorts of gold, 2 *King.* 5. 5. זָהָב

The second name which it hath, it is called, *aurum ophir*, *Iob.* 22. 24. *torrentes ophir:* not that *ophir* signified gold, but the floods out of which the gold was gathered were called *ophir*, not this *ophir* from whence *Salomon* brought his gold afterward, but a river neere the Land of *Vz.* אוֹפִיר

The third name, that it hath, it is called *Aurum Paz* from the roote *Pazaz* which signifieth to make soft, but afterward it was called *aurum ophaz* and *muphaz*, *Iere.* 10. from the places from whence it was taken. *Iob* speaketh of *topheth* as an appellative, and yet it was turned afterwards into a proper name of a place of torment; so *aurum paz*, at the first might be an appellative, but afterward became a proper name: so *Carmel* at the first, was a proper name, but afterwards it was changed into an appellative name, for any fertile place. So Paradise was first a proper name, but afterward became appellative, *Eccles.* 2.5. *I made me Paradises*: so *Tarshish pro oceano*: so *Ezek.* 17. 4. *He cropt off the top of his young twigges and carried it to Canaan*, that is, to *Babylon* the land of merchandise: see *Prov.* 31.24. פָּז פָּזַז *molleſcere.* אוֹפָז מוּפָז

The fourth epithet is [*charutz*] *fosile*, which is rather a name of the art, than a name signifying the essence of the gold, as *obryzum* signifieth rather the Art about the fining of the gold, than the substance of the חָרוּץ

the gold, *Iob.* 41.22. *Pſal.* 67. 14. and *Salomon* alludeth to this ſort of gold, *Prou.*8. *chuſe my doctrine as pure gold*, ſeparate from all baſe and vile things.

Allusion.

חָתִם

The fift epithete is *chethem*, it is that ſort of gold which is engraven curiouſly, and when it hath *Ophir* or *Ophaz* joyned with it, then they ſignifie the matter, and it ſignifieth the forme: 1 *King.* 10. 25. *And they brought every man his preſent, veſſels of ſilver and veſſels of gold*, which were veſſels of great price, not onely for the ſubſtance, but alſo for curious workemanſhip.

סָגוֹר

The ſixt epithete is *ſegor*, as ye would ſay, *includens*, the gold which is elaborately wrought and cunningly ſet within ſilver, *Prou.* 15. 11. Apples of gold put in ſilver, cut like networke, and requireth great skill in this art to ſet it right, the Hebrewes call it [*muſgor*] *incluſor*, and therefore 2 *King.*24. 24. *The King of Babylon caried away with him all the tradſemen and Incluſores*, noting them as ſpeciall cunning men.

מוסגור

פַּרְוַיִם

The laſt epithete is *Parvaim*, and it is called 2 *Chron.* 3. 7. *the gold of Parvana*, from the place from whence it was brought.

The Scriptures give diverſe names to gold, to note the excellencie of it.

All theſe names the Scriptures give to gold, to note the excellencie and diverſitie of it, but in that viſion of *Daniel*, where he ſaw an image whoſe head was of gold, the gold is not ſet downe there to ſignifie the moſt excellent monarchie, but the mettals are ſet downe there, to ſignifie their hardneſſe; the gold the ſofteſt, the ſilver harder, the braſſe more hard, and the yron hardeſt of all; we muſt not then make the compariſon, from the gliſtering of the gold to expreſſe the floriſhing eſtate of the Babilonian Empire, or that the ſilver ſignified the glorious eſtate of the *Medes*, but onely the hardneſſe of the mettall is marked here, the gold being *ductile* and plieable, ſignified that they ſhould not have ſo hard entertainement under the *Babilonians* as under the *Perſians*.

In *Nabuchadnezzars* viſion, the mettals are ſet downe to ſignifie the hardneſſe of the monarchies, and not their excellencie.

Secondly,

Secondly, the head of gold ſignified the *Babylonian* Empire, as *Daniel* expoundeth it to *Nebuchadnezzer*, *Dan* 2. 38. *Thou art this head of gold*; *the Babylonian* Empire is called gold, becauſe the *Babylonians* ſpoyled all the treaſures of the Temple; the *Perſians* are called ſilver becauſe they ſpoyled the *Babylonians*, yet they got not ſo great a treaſure as the *Babylonians* got: the *Grecians* are called braſſe, they ſpoyled the *Perſians*, yet got not ſo great a treaſure as the *Perſians* got: the *Romans* are called yron and clay, for before they overthrew the *Grecians* they wore rings of yron upon their fingers, and their treaſure was but yron: but when the *Vandals*, *Gothes* and *Hunnes* ſpoyled *Rome*, they got but onely clay.

Why the Babylonian Empire called glod:

Why the Perſian Empire called ſilver.

Why the Grecians called braſſe.

Why the Romans called Iron.

The concluſion of this is, although the gold have many excellent epithetes in the Scripture, yet the Prophet *Habakuk* calleth it [*gnabhtit*] *denſum lutum*, *Hab.* 2. 6. To teach us not to ſet our affections upon it or deſire it, for when men have loaded themſelves with it, it is but thicke clay.

Concluſion.

עִבְטִים *denſum lutum.*

CHAP. X.

The bleſſing of God, and the influence of the heavens, make things fertile below here.

Hoſea 2. 21. *I will heare the heavens, and they ſhall heare the earth, and the earth ſhall heare the Corne and the Wines, and they ſhall heare Izreel.*

WE have ſpoken before of mettals which the Iewes cal [*domes*] *ſilens*, now it reſteth to ſpeake of that which they call [*Zemeh*] *germinans*, & [*chaja*] *vivum*

רוֹמֵם *ſilens.*

Deus caelum homo { audit { eminenter, metaphorice, proprie.

vivum. God who created the trees, fruits and man, hee heareth them, and maketh them to heare one another, God heareth *eminenter*, *he that planted the eare ſhall hee not heare?* *Pſal.* 94. 9. the heavens and the earth heare *metaphorice*, and man heareth properly.

How God is ſayd to heare the heavens.

God heareth the heavens when hee giveth his influence and bleſſing unto them to make them nouriſh the things below here.

Deus operatur ratione { Suppoſiti Virtutis.

When God worketh upon the creatures below here, he worketh either mediatly or immediately; hee worketh immediatly *vel ratione virtutis vel ſuppoſiti*; hee worketh immediatly *ratione virtutis*, becauſe all vertue proceedeth onely from him, as the Sunne worketh immediately *ratione virtutis* becauſe it hath the vertue from it ſelfe, and not from another: the Moone againe worketh *mediate ratione virtutis* becauſe ſhee hath the vertue and heate from the Sunne, and heareth not firſt, of it ſelfe: *Man liveth not by bread onely but by every word that proceedeth out of the mouth of God*, *Mat.* 4. 4. The power to nouriſh and feede cometh immediately from God. A man is in a conſumption, he commeth to adviſe with a Phyſitian, the Phyſitian biddeth him take ſo much water and heate it, and then to take ſuch herbs and put into it, and make a decoction thereof: the patient taketh water and drinketh it, but hee leaveth out the herbs and dieth of the conſumption. The bleſſing of God in Phyſicke or in meat is like the hearbs put into the water, and if it be left out, the creatures cannot nouriſh us: this bleſſing of God in the creatures whith feedeth us, is called the *ſtaffe of bread*, *Deut.* 28. for as the ſtaffe upholdeth the old weake man, ſo doth the bleſſing of God uphold and nouriſh us.

Simile.

The bleſſing of God called the ſtaffe of bread.

God againe worketh *Immediate ratione ſuppoſiti*, for he is *indiſtanter* (as the Schoolemen ſpeake) in everie thing.

Yee

Yee will ſay, how doth God worke mediately, ſeeing he is immediately in every thing?

Queſt.

If ye will reſpect the ſecond cauſes with the effects, then God is ſaid to worke mediatly, but not if ye will reſpect the *media* themſelves.

Anſw.

How God is ſayd to worke mediatly.

When God uſeth the ſecond cauſes to produce an effect, he uſeth them not as helpes or as co-working cauſes with himſelfe, but to ſhew his goodneſſe and his bountie, that he will communicate with his creatures ſome part of his power, and for the weakneſſe of theſe whom he helpeth. *Curſe ye Meros, becauſe he came not out to the helpe of the Lord Iud.* 5. 23. the Lord needed no helpe of *Meros*, but when Gods people ſaw the tribes comming out to helpe, then it helped their infirmitie; but the hand of the Lord is not ſhortned, 1 *Sam.* 14. 6. who can helpe *with few or by many.*

How God uſeth ſecond cauſes to produce effects.

The heavens are ſayd to heare the earth when they ſend downe their heat and raine to moyſten the earth; the former raine in the ſcripture is called [*more*] *pluvia* and the latter raine [*Malcoſh*] *pluvia ſerotina*, which fell out in the moneth *Niſan* when the Corne began to bee ripe, it was called *pluvia maturationis*. And when the heavens are like braſſe, then they heare not the earth. Now when the heavens heare the earth, *then the husband man waiteth for the pretious fruit of the earth, and hath long patience for it untill he receive the earely and the latter raine: Iam.* 5. 7. *And the earth ſhall heare the corne and the wine*, the earth heareth the corne and the wine when it is mannured and laboured by the husband man, and when the heavens ſend downe their influence upon it, when the earth is mannured and dreſſed, then it is ſayd to *be married*, *Eſay* 62. 4. [*Veartzecha tibbagnel*] and when the ground isnot mannured nor ſowne, it is ſayd to *die*. *Gen.* 47. 19. *Wherefore ſhall wee die before thine eyes both we and our Land?*

When the heavens are ſayd to heare the earth.

מוֹרֶה *jacere*
מַלְקוֹשׁ

How the earth is ſayd to heare the Corne, and Wine.

וְאַרְצֵךְ תִּבָּעֵל

Terra tua erit maritata. Terra moritur cum non colitur & producit fructus.

God

God is the onely cause of fertility.

God is the onely cause of fertilitie. *Paul may plant, and Apollos may water, but it is God that giveth the encrease*, 1 *Cor.* 3. 6. and it is the Lord that *crowneth the yeere with goodnesse*, *Psal.* 65. 12. The Lord made them to understand this, that it was he onely who caused things to grow, therefore they called the great trees which grow without labour *arbores Dei*, as the cedars and such; and this people found this by experience in the blessing of the seventh yeare, when the increase of one yeare served for three: and that he might teach them that fertilitie onely depended upon his blessing, hee caused the earth to make a great shew of fertilitie which afterwards turned to nothing, *Hab.* 3. 17. *Mentita est Oliva, the labour of the Olive made a lie*, that is, the Olive blossomed verie faire, but deceived the expectation of the labourer. So 2 *King.* 19 *this country is barren*, but in the originall, it is more emphaticall [*haaretz meshakkeleth*] *hac regio facit abortum*, for as a woman when she is with child, when she parteth with it, she is deceived of her expectation, so the ground about *Iericho* made a faire shew to the labourers, and deceived them.

When the earth is sayd to abhort.

הָאָרֶץ מְשַׁכֶּלֶת

hæc regio facit abortum.

I will heare the heavens. Our faith should not looke to the meanes which God useth, but to God himselfe; neither should we depend upon the meanes, when God useth reasonable creatures as his instruments: wee may be thankefull to them, but wee must give the whole praise to God; but we have no obligation, to the unreasonable creatures as to the heaven and to the earth; this was the ground amongst the heathen that made them worship the Sunne, the moone, and the starres. *Alexander* the great was mindfull of his horse that saved him in the battell, that when he died hee builded a Cittie upon him, and called it after his name, *Bucephalus*: he was not so mindfull to give thankes to God after his deliverie, as he was to his horse.

We have no obligation to unreasonable creatures to thanke them as Gods instruments.

he was not ſo mindfull to give thankes to God after his deliverie, as he was to his horſe.

I will heare the heavens, this ſhould teach us never to reſt untill we come to the firſt cauſe, but men who have their portion in this life, their bellies are fed *with his hid treaſures*, *Pſal.* 17. 14. Why are they called *his hid treaſures*? becauſe they know not who is the giver of them, they ſee the creature but they ſee not the giver; ſo when the Lord ſmiteth them, they ſee three fingers as it were upon the wall with *Balthaſar Daniel* 5. 5. But they ſee not the hand, nor the arme, nor him that ſtriketh; but *Iob* aſcended from the *Chaldeans* to God himſelfe, and ſaith, the *Lord hath given, and the Lord hath taken Iob.* 1. 21. And ſo did *David* when *Shimei* railed againſt him 2 *Sam.* 16. 11.

Men ſhould not reſt untill they come to the firſt cauſe.

I will heare the heavens, when the Vniverſall and particular cauſe concurre together, things take their denomination from the particular and not from the univerſall cauſe, as *ſol & homo generant hominem*, yet the man is ſayd to beget his child, and not the Sunne. So when the cauſe of cauſes worketh with ſubordinate cauſes, we muſt not aſcribe every particular effect to God, but to the proper cauſe, as the fire burneth, but not God, and ſo the bread feedeth us; yet none of theſe could effectuate any thing without the firſt cauſe, therefore we are called *the ofpring of God Act.* 17. 29. although our fathers beget us: ſo *Iere.* 1. 5. *Before I formed thee in the bellie. Pſal.* 22. 9. *Thou art he that tooke me out of the wombe, and thou didſt make me hope when I was upon my mothers breaſt*: our father begetteth us, yet unleſſe hee bleſſe the begetter hee cannot beget; ſo our mother conceiveth us, yet ſhe ſhall not beare us except he bring us forth; although theſe take the denomination from the ſecond cauſes, yet unleſſe the Lord bleſſe them who is the firſt cauſe, it is nothing. But in the firſt creation

When the univerſall and particular cauſe concurre together, things take their denomination from the particular cauſe.

The creation tooke the denomination from the univerſall cauſe.

which was onely by the power of God and no helping cauſe concurring, then the worke tooke the denomination from the univerſall and firſt cauſe.

Queſt. Whether doth the effect owe more to the univerſall or particular cauſe?

Anſw. It oweth more to the particular cauſe than to the univerſall cauſe, becauſe it getteth it's kind from it, and is named by it, and is likeſt to it; but for preſervation and continuation of the kind, it is more beholden to the univerſall cauſe, as the childe is more beholden to the heavens for his conſervation, than to the parents; but if wee looke to the cauſe of cauſes God himſelfe, creatures are moſt beholden to him both *quoad ad eſſe & conſervari.*

Whether things owe more to the univerſall or particular cauſe.

And the heavens ſhall heare the earth when it is manured by the husbandman.

Obſerve how the husbandman is directly ſubordinate to the providence of God, all honeſt callings are ſubordinate to God, but yet the ſubordination is not ſo clearely ſeene, nor the bleſſing of God appeareth not ſo well in any other trade as in husbandrie; for after that he hath caſt the ſeed in the ground, he lyeth downe and ſleepeth, and night and day it ſpringeth up and he knoweth not how, *for the earth bringeth forth of it ſelfe, firſt the blade, then the eare, then the full corne in the eare, Marke* 4. 24. *Houſe and riches are the inheritance of the fathers, but a prudent wife is from the Lord, Prov.* 19 14. Houſe and riches are from the Lord as well as the wife, but the directing hand of God and his ſpeciall providence is not ſo clearely ſeene in theſe, as in this.

The husbandman is directly ſubordinate to the providence of God.

How riches and a prudent wife are from the Lord.

All the bleſſing of husbandrie dependeth upon God, therefore the heathen when they went to plough in the morning they layd on one of their hand upon the ſtilts of the plough, and they lifted up the other hand

The cuſtome of the heathen in their husbandrie.

to *Ceres* the Goddesse of corne: but it is a pittie to see the most part of these who mannure the ground as though they were *fungi* or αὐτόχθονες, sprung out of the ground like toad-stooles, *affixi glebæ, filij terræ*, having their mindes fixed upon the earth, and never to elevate their minds higher to God, than the Oxen which labour the ground, but if they had hearts to looke up to God, *O beatos agricolas*! O how happie were those husbandmen!

There are five things which commend husbandrie in the Scriptures; first, the antiquitie of it, *There was not a man to till the ground, Gen.* 2. He is the first man that is missed, it is neither the Lawyer nor the Physitian, nor the Tailor but onely the husbandman.

Five things which commend husbandrie.

Secondly, the innocencie of it, it was commanded to *Adam* in Paradise, and Christ calleth his Father *a husband man, Ioh.* 15. 1. *I am the true Vine and my Father is the husbandman.*

Thirdly for the delight of it, *Vzzia* the King is called *vir agri*, because he delighted so much in husbandrie, 2 *Chron.* 26. 10.

Fourthly, for profit, *Eccles.* 5. 9. *The profite of the earth is for all, the King himselfe is served by the field.*

And lastly, this calling is most clearely seene to bee subordinate to Gods providence, and therefore *Esay* 28. 26. *The Lord is called the husbandmans God, who teacheth him and instructeth him.*

The conclusion of this is, God by his blessing is both in the causes and the effects immediatly, therefore these are deceived who hold that God set the heavens on worke, and they give onely their influence to the earth, corne, and wine: *torpedo* or the crampfish when it toucheth the hooke, it transmitteth a benummednesse from the hooke to the line, and from the line to the goad, and from the goade to the fishers arme; here the cramp-

Conclusion.

Simile.

fish worketh but mediately, but God worketh immediately in all the causes and in all the effects, and therefore let us crave the blessing of God both to the causes and to the effects.

Chap. XI.

Why the Children are sayd to come out of their fathers thigh.

Gen. 46. 26. All the soules that came with Iacob out of Egypt, which came out of Iacobs thigh.

Of the generation of man.

THese who have described the Anatomie of man, say that the seed bringers called *vasa seminaria*, bee two veines and two arteries which come downe to the thigh.

These veines take their beginning from *vena cava* the Master veine, which hath the originall from the liver, and the arterie hath its beginning from the heart, and so they descend to the parts of generation.

גִּיד *virga*
חֻבְצִים *testiculi*
חוּטְבְצִים
הַשֻּׁבְצִים *fila testiculorum.*

The Hebrewes for modestie put other parts of the bodie for the members of generation,

These *membra seminis* or *vasa seminaria* the Hebrewes call them first [*gid*] *virga*, secondly, [*habezim*] *testiculi*, thirdly, [*hashebbelim chute bozim*] *fila testiculorum.*

They *came out of Iacobs thigh*, for modestie the Hebrewes put other parts of the body for the part of generation, as first they call it the feete, *Esay.* 7. 20. *I shall shave the haire of the feete*, so she shall eate that which commeth out betwixt her feete, so they call it *the Navell Iob.* 40. 16. and *the thigh Num.* 5. 2. and the heathen Poets say that *Bacchus* was borne of *Iupiters* thigh.

Secondly, they came out of *Iacabs thigh*, because *pater est principium activum generationis*, and not the mother,

ther; & therefore some Divines conceit that if *Adam* had not sinned, although *Eve* had sinned, then originall sinne had not beene transmitted to the posteritie; because he was *principium generationis*, *Rom.* 5.12. *By one man sinne entred into the world.*

Why the children are sayd to come out of the fathers thingh.

Thirdly, they came out of *Iacobs* thigh, these seventie soules came out of many bellies, but from one thigh, they came out of the bellies of *Lea* and *Rachel*, *Zilpah* and *Billah &c.*

Fourthly, Children come out of their fathers thigh, but the wife was taken out of the husbands side, therefore the husband should love his wife better than his children.

Why the husband is to love his wife better than his children.

Fiftly, they came out of *Iacobs* thigh, that was a sillie poore man, *Deut:* 26. 5. *And thou shalt speake and say before the Lord thy God: Syrus perditionis erat pater meus, a Syrian readie to perish was my Father, yet he went downe into Egypt and sojourned there with a few, and became there a nation great and mightie and populous, who multiplied exceedingly even as the fish of the sea* [*ëjshretzu*] *Exod.* 1. 7. Looke to the number of the fighting men in *Iudea* in *Iehosaphats* time, how they encreased that came out of of his thigh, there were eleven hundreth and threescore thousand fighting men, 2 *Chronicles* 17. What number of women and children were beside? and then if we shall adde all the number that was in *Israel*, we shall see how Gods promise was verified to *Abraham*, *I will multiplie thy seed as the sands of the Sea.* Although the Lord gave him seventie children out of his thigh, yet he touched the hollow of *Iacobs* thigh, and the paine made him to weepe, *Hos.* 12.4. and he halted upon it all the dayes of his life. This sinew which shrunke in, in his thigh, in the originall it is calld [*gid hanashe*] *nervus oblivionis*, the sinnew of oblivion, and it never stirred any more there. So *Iob.* 28. 4. *The waters*

Many came out of *Iacobs* thigh that was a poore man.

יִשְׁרִיצוּ
multiplicarunt more piscium.

Gods promise verified to *Abraham.*

גִּיד הַנָּשֶׁה

The Hebrewes say that a thing forgetteth, when it leaveth off to doe that which it was wont to doe.

God promiseth no good thing in this life, but with condition of the crosse.

ters are forgotten of the foote; that is, the foote treadeth no more there. What ever the Lord giveth his children in this life, it is alwayes *cum exceptione crucis*, *Mark.* 10. 30. *He shall have an hundreth fold*, but it is added, *with persecution*. Seventie soules shall come out of *Iacobs* thigh, but he shall halt upon foureteene all his life time; So *Paul* was taken up to the third heaven, yet the Lord gave him a pricke in the flesh to humble him, 2 *Cor.* 12. 7. God this wayes tempereth our wine with water, he upholdeth us with the one hand, and taketh us downe with the other.

Conclusion.

The conclusion of this is, that God out of small beginnings can make up a Church to himselfe. *Ezek.* 47. 3. The waters that flowed out of the Sanctuary were but first to the ancles, then they came to the knees, thirdly they came to the loynes, and lastly they became a river that could not bee passed; as the graces of God grow in the Church, so doth the number of the Saints, from hundreths to thousands, and from thousands to Millions.

Simile.

God of small beginnings can make a Church to himselfe.

CHAP. XII.

That a woman giveth seed in generation as well as the man.

Levit, 12. 2. *If a woman give seede, and have borne a male child.*

The divell set himselfe against the nature and the offices of Christ.

THe divell who envieth the salvation of mankind, hath still set himselfe against Christ our redeemer.

First hee set himselfe against the divinitie of Christ by

by his instrument *Areius*, who denied the divinitie of Christ, and he poysoned the third part of the waters with his wormewood, *Revel.* 8. 11.

The Arrians denyed his Godhead.

Secondly, hee set himselfe against the person of Christ by *Nesterius*, who taught that there were two persons in Christ, as there were two natures.

Thirdly, he raised up *Eutiches*, who confounded the natures, and made but one nature as there is but one person.

Fourthly, hee raised up *Martion*, who denied that Christ was truely a man: and last, he raised up the *Anabaptists* who denie that Iesus Christ tooke flesh of the virgin *Mary*, but that he passed through her as water doth through a golden pype; and their principall reason was this, because women give no seede in generation; but this text sheweth clearely that the women give seede in generation as well as the men: it should not be translated then *si Semen conceperit aut susceperit*, for that is contrarie to the nature of the active conjugation *hiphil*, and it should bee translated *si seminaverit semen*, and so *Num.* 5. 28. *seminabit semen*, she shall give seede, and not conceive seede, and it is oftentimes spoken of trees in the Scripture *sementare semen*, which cannot be translated, *si susceperint semen*: so *Heb.* 11. 11. *Sara received strength ad jaciendum vel emittendum semen*, καταβολὴ σπερματος is not *receptio sed jactus seminis*, as when the husbandman soweth his seede and casteth it into the ground, the Syriacke paraphrase paraphraseth it not rightly, *ut conciperet vel susciperet semen.* 2 *Cor.* 15. 47. *The first man is of the earth earthly, the second man is the Lord from the heaven*, then it may seeme that Iesus Christ tooke not his flesh of the Virgin *Marie*.

The error of the Anabaptists refuted who deny that Christ tooke no flesh of the woman.

זְוּרִיעַ זֶרַע

εἰς καταβολὴν σπέρματος

Object.

The second Adam is sayd to be the Lord ἐξ οὐρανοῦ, not that it was in regard of his manhood, & humaine body made of an hevenly substance, but that it was conceived

Answ.

ved by the heavenly overshadowing of the holy Ghost, and was made partaker of heavenly qualities, as immortality, glorie and power. And became the instrument of an hevenly conversation upon earth.

גּוֹאֵל *vindex redemptor propinquus.*

The conclusion of this, if Christ had not taken our flesh upon him he had not beene our *goel*, and so *jure propinquitatis* he could not have redeemed us: he is called our *dud our beloved, Esay.* 5. 1, *Iere.* 32. *Hananeel* because he was in necessitie, his *dud* became *goel* for him, and redeemed his land for him. So Iesus Christ being our *dud* or neere kinsman, becometh *goel* to us: if he had not taken our nature hee should not have beene *vindex sanguinis nostri*, neither redeemed heaven when wee lost it, neither redeemed us out of Prison, for all these things did the *goel* to his kinsman.

Ieremie:

CHAP. XIII.

How old some of Christs predecessors were When they begot children.

Gen. 18. 11. *Now Abraham and Sarah were old, and it ceased to be with Sara after the manner of women.*

AS the Lord hath measured the Periods of the life of man, how long he shall live, and when hee shall die; so he hath measured the Periods when a man beginneth to beget children, and when hee leaveth off to beget, and so of the woman.

When men begin to beget ordinarily.

The Period when a man beginneth to beget, or may beget, is thirteene yeares of age ordinarily, *quando exit*

ab

ab eo concubitus seminis, when the seed of copulation goeth out from him, *Levit.* 15. 16. (because then he is able to lye with a woman) and the Iewes call him *Parvus* so long as *non exit ab eo concubitus seminis*, and they extend it to the thirteenth yeare and the womans to the eleventh. The Period when he ceaseth to beget differeth now in men, from the time when the Patriarches lived.

The time when the woman leaveth off to conceive ordinarily is fiftie.

And wee may observe in the Scriptures that these Kings of whom Christ came not according to the flesh, some of them begat their children very young, so *Salomon* begot his Sonne *Rehoboam* when hee was little more than twelve yeares of age, and *Achaz* was but eleven yeares when he begat *Ezekias*. But these againe who were the predecessors of Christ were verie old beforethey begot their children, to exercise their faith; this wayes *Abraham* begat not his sonne untill he was an hundreth yeare old, and *Boaz* begat his sonne when he was sevenscore yeares old. So *Sara* the great grandmother of our Lord, bare a child when she was nintie yeare old. And *Rachab* another of our Lords predecessors bare her sonne, when she was fiftie five yeare old or thereabout.

There was great difficultie both upon *Abrahams* part and *Sarahs* part here. *Genesis* 17. 17. *Shall a child bee borne to him who is an hundreth yeare old?* and so upon *Sarahs* part, *The Lord hath restrained mee from bearing*, *Genesis* 16. 2. Yet the Lord who who hath power over the wombe and grave, made *Sara* to conceive: the *Chaldie* Paraphrase of *Ierusalem* upon *Gen.* 30. 4. setteth downe these foure keyes, the first is *fecunditatis ad aperiendum, & sterilitatis ad occludendum*, the key of fruitfulnes to open the wombe, and

Conferre 2 King 16. 2. and 2 King 17. 1. with the 2 King. 16. 6. and 2 King. 18. 1. and ye shall find no interregnum betwixt *Achaz* and *Ezekias*: and conferring the kingdome of *Israel* and *Iudea* together, it will appeare how old *Achaz* was when he begat his Sonne.

Many of Christs predecessors were old beforethey begot children.

Great difficultie of begetting children both on *Abrahams* and *Sarahs* part.

God hath reserved foure keyes to himselfe.

and the key of barrenneſſe to ſhut the wombe, *Gen.* 30. 22. *God remembred Rachel and opened her wombe.* Secondly *clavis pluviæ* the key of the raine, *Deut.* 28. 12. *The Lord ſhall open unto thee his good treaſures, the heavens to give raine unto the Land in due ſeaſon.* The third is *clavis cibationis* the key of feeding every thing, *Pſal.* 145. *Thou openeſt thy hand and filleſt with thy bleſſing everie living thing*: the fourth is, *clavis ſepulchri* the key of the grave, *Ezek.* 37. *When I ſhall open your graves.*

Clavis { *fœcunditatis* / *Pluviæ* / *cibationis* / *ſepulchri.*

There were ſeven mothers who were barren, and yet the Lord opened their wombe, *Sara*, *Rebecca* and *Rachel*, the mother of *Sampſon*, *Anna* the mother of *Samuel*, and *Elizabeth* the mother of *Iohn.*

Seven mothers barren and yet bare children.

Queſt.

It may be asked whether *Abraham* thought himſelfe abſolutely unfit to beget children, or onely reſpectivelie thought himſelfe to beget upon *Sarah.*

Anſw. 1.

Whether *Abraham* thought himſelfe abſolutely unable to beget children.

Some hold that he thought himſelfe abſolutely unfit to beget children upon any woman, becauſe the Apoſtle *Rom.* 4. 19. called his body *a dead body*, and becauſe the Apoſtle ſaith *Galat.* 4. 23. *That Iacob who was borne of a free woman was by promiſe*, and *Heb.* 11. 11. *By faith Sara conceived*, and *Eſay* 51. *Looke to the rocke whence ye were hewed*, *Abraham* is compared to a rocke here, and *Sara* to a pit; and as a rocke cannot bring forth children of it ſelfe, ſo neither could old *Abraham*, and it may ſeeme that there was as great an impoſſibilitie to *Abraham* to beget, as it was to *Sarah* to beare children; therefore they hold that this was a miracle when this power was given to him to beget children anew againe.

Abraham compared to a rocke and *Sarah* to a pit.

Anſw. 2.

But if we will conſider the matter better, wee ſhall find that *Abraham* doubted not abſolutely of his power to beget children, but onely to beget children upon *Sara* who was now nintie yeare old, yet hee might beget children upon a younger woman, for after the death

Abraham doubted onely to beget Children upon *Sarah.*

of

of *Sara* when he was an hundreth thirtie ſeven yeares, old, he begat ſixe children upon *Keturah*, although hee doubted to beget children upon *Sarah*. *Abraham* after he begat *Iſaac* lived ſeventie and five yeares, therefore his body was not a dead bodie ſimplie; and hee wanted not power altogether to beget. Againe in theſe times men lived two hundreth yeares as *Terah* the father of *Abraham* lived two hundreth yeares, therefore they were not unfit and impotent for generation when they were an hundreth yeares old, for then they ſhould have beene unfit for generation, the halfe of their life time. Thirdly *Iacob* who was the great grandchild of *Abraham* begat *Benjamin* when he was an hundreth and ſeven yeare old, therefore *Abraham* might beget children by his naturall ſtrength when he was an hundreth yeare old although his ſtrength was not reſtored to him miraculouſly.

Abraham might beget when he was an hundreth yeare old according to the courſe of nature.

The Apoſtle ſaith that *Abrahams* bodie was now a dead bodie *Rom.* 4. 19. And almoſt now an hundreth yeare old.

Obiect.

This is ſpoken onely in reſpect of *Abrahams* owne opinion who was out of hope to have children therefore the Apoſtle ſaith, he conſidered not his owne bodie, and comparatively his body was much more unable at that time than it was before, and if in his younger yeares he begat no children upon *Sarah* much leſſe was there hope now in his old dayes. *Galat.* 4. 23. *He that was borne of the bondwoman was borne after the fleſh, but he that was borne of the free woman, was borne by the promiſe*, hence it may ſeeme that he begat not his Sonne *Iſaac* by his nturall ſtrength but by faith taking hold upon the promiſe.

Anſw.
Why the body *Abraham* was called a dead bodie.

This ſtrange conception was upon *Sarahs* part and not upon *Abrahams* part, for when the Lord opened the wombe of *Sarah*, *Abraham* begat children by his naturall ſtrength which he had then.

Anſw.
The ſtrang conception was upon *Sarahs* part and not upon *Abrahams*.

But

Object.

But it may be sayd that the Lord maketh the difficultie as great upon *Abrahams* part as upon *Sarahs*: *Esay.* 51. *Looke to the rocke whence ye were hewed, and to the pit whence ye were digged.*

Answ.

Abraham was a rocke when hee was considered with *Sarah*. Secondly when the Prophet calleth him a rocke here from whence the people of God were hewed out, he meaneth especially in this place of their calling out of *Vr* of *Chaldea*, that *Abraham* was an Idolater when he was called thence.

Why *Abraham* was called a rocke.

Quest.

When the Lord gave *Sara* strength to conceive, whether was this a miracle or not, seeing that *it ceased to bee with her after the manner of women*, *Genesis* 18. 11.

Answ.

When God who is the author of nature contracteth nature or enlargeth it, this is not a miracle, although it be a great worke of God. God worketh κατὰ φύσιν, παρὰ φύσιν, ὑπερ φύσιν, but never κατὰ φύσιν, he worketh according to nature, besides nature, above nature, but he never worketh against or contrarie to nature, for the God of nature never worketh against nature: when *Peter* looked upon *Ananias* & beheld him, here his sight was κατὰ φύσιν, according to nature; when *Steven* stood before the councell *Act.* 7. and saw unto the third heaven, this was παρὰ φύσιν besides nature, for the Lord extended and enlarged nature, but this was not a miracle; but when Christ restored sight to the blind, and made them to see, this was ὑπερ φύσιν above nature, and this was a miracle. Example 2. When the hungrie Lyons devoured the accusers of *Daniel*, and when the Lyon killed the young Prophet, this was according to nature, and when he brake not his bones, this was besides nature: but in the lowest degree, (for Lyons use commonly to breake the bones that they may get the marrow;) so when the hungry Lyon spared *Daniel*

Deus operatur κατὰ φύσιν παρὰ φύσιν, ὑπερ φύσιν sed non ἀντὶ φύσιν.

niel, this was besides nature in a higher degree, but it was not a miracle but onely the restraining of nature; but when the Ravens fed *Elias*, this was above nature. So in our Lords predecessors some of them conceived and bare their children when they were young, and this was according to nature, but when *Rachab* bare a Sonne when she was fiftie yeare old, and *Sarah* when she was nintie, this was besides nature, but not above nature, God did onely enlarge nature here; but when the Virgine *Marie* conceived and bare Christ, this was above nature and a miracle indeed.

When Christs predecessors conceived being old it was not a miracle, but the Lord inlarged nature onely.

As the Lord made barren *Sarah* to conceive, so the Lord is able to make his barren Church fruitfull: *Esay* 43.5. *Thus saith the Lord creating Iacob and forming Israel:* to *create* a thing is to create it of nothing, and to *forme* a thing is to fashion it after it is created, so hee created when hee made barren *Sara* to conceive, when hee multiplied the posteritie of *Abraham* then he formed them: so he calleth them *Iacob* and *Israel*, poore *Iacob* when he went over *Iordan*, with his staffe, but rich *Israel* when he returned home againe over *Iordan*: the Church is first dead and created of nothing, and then the Lord addeth a new forme to her and multiplieth her. *Looke to the rocke whence ye were hewed, and to the pit, whence yee were digged.* As a stone cannot beget children, so no more could *Abraham* beget children upon *Sara*, but the Lord who is able to raise up children to *Abraham* out of the stones, so he raised a seed to himselfe; and as that stone which was cut out without the hands of man, became a great mountaine and filled the earth, *Dan.* 2. so did his Church, &c.

Creare & formare quid.

The posteritie of *Abraham* why called *Iacob* and *Israel*.

CHAP.

Chap. XIIII.

What time the ſoule animateth the body, and what care the Lord hath of the child after that he is animated.

Exod. 21. 21. *If two ſtrive together and hurt a woman with child, ſo that her fruit depart from her, and no miſchiefe do follow, &c.*

How man is faſhioned in his mothers wombe.

AS the world in the firſt Creation was a confuſed maſſe, and then by degrees the Lord diſtinguiſhed the ſeverall dayes workes: ſo doth he in the little world man: In the firſt ſeven dayes it is no other thing but ſeed; ſecondly, *it is curdled* as *Iob ſaith cap.* 10. 10. and becommeth fleſh, and it is no more called ſeed but *fœtus*: thirdly the principall parts of the body are faſhioned, the Heart, the Braine, and the Liver, and the reſt of the members, are hardly diſcerned; fourthly, when the reſt of the members are diſtinctly faſhioned, then it is no more called *fœtus* but *infans*, then it liveth and ſtirreth.

It is an errour too commonly holden, that wee firſt live the life of the plant by the vegetative faculty onely, and ſecondly the ſenſitive life, and thirdly the reaſonable; but if it were ſo, then the child might be juſtly called a plant, ſecondly a beaſt, and laſtly a man.

Obiect.

The Philoſopher ſaith that we live firſt the life of the plant.

Anſw.

The Embrio receiveth the three faculties at once.

This is not ſo to bee underſtood as though that imperfect conception called *Embrio* liveth firſt the vegetative life, and then the ſenſitive, for it receiveth all theſe three faculties at once, but it exerciſeth this vegetative

facul-

faculties firſt; for the firſt fortie dayes, or fortie five dayes, the ſeed is in the matrix, and by that power onely which is in the ſeed called *virtus formatrix*, it is peece and peece prepared, and then *ſimul & ſemel* at one and the ſelfe ſame time it receiveth all theſe faculties together, then it is nouriſhed and groweth til it be quickned by the ſoule, neither is it a living ſoule till it be *perfectus fatus*, and ſometimes it is longer ere it bee perfected, and ſometimes in ſhorter time it is perfected. If the *fatus* be perfected in the thirtie five dayes and the ſoule animates it, then the child beginneth to ſtirre the ſeventieth day, and then he is called *nagnar* from *nagnar movere*, becauſe then he beginneth to ſtirre in his mothers wombe, and then the child is *ſeptimeſtris* borne in the ſeventh moneth; but if the *fatus* bee perfect in the fortie five day, then the child beginneth to ſtirre the nintieth day, and he is borne in the ninth moneth; ſo that by doubling the perfection of the *Embrio* when it hath all the parts of it formed, we ſhall know when the child beginneth to ſtirre in the mothers bellie, and tripling the motion of the child in the mothers bellie, we ſhall know the time, when the child is borne.

The fœtus is ſometimes ſooner and ſometimes longer ere it be perfected.

נער *puer.*

נער *movere.*

We know when the child liveth by doubling the perfection of the fœtus.

We know when the child is borne by trebling the motion of the child.

This place *Exod.* 21. 22. *If two ſtrive together and hurt a woman with child*; the vulgar tranſlation readeth it badly thus. If the ſtriker ſtrike a woman with child, and ſhe abhort and live, hee ſhall ſurely bee puniſhed, their meaning is, that the man ſhall bee puniſhed by a fine or a mulct for ſtricking of the woman, but if ſhe live although the child die, yet the ſtricker ſhall not die for it; whereas the meaning of the law is, if there follow [*aſhon*] *damnum* any hurt either to the mother, or to the child, then the ſtriker ſhall die, ſo that there are two cauſes ſet downe here; firſt, if the ſtriker ſtrike, and death follow not, then he ſhal not die for it, although ſhe abhort, becauſe the child was not [*gebber*] a living child, but

How this place is interpreted by the vulgar tranſlation.

Two cauſes in this law.

גבר

but [*naphal*] *fructus abortivus vel deciduus Iob.* 3. 3. which falleth from the tree before it be ripe, which *Salomon Eccles.* 6. 3. *calleth an untimely birth*; but if it bee a child which is animated, and the ſtriker ſtrike her, and there follow death either of the mother or of the child, then the man ſhall die for it: this place then muſt be underſtood of a child formed and animated, for if it be onely that which *David* calleth [*golem*] *maſſa rudis* an unperfect ſubſtance, *Pſal.* 139. 16. then if ſhee abhort and bring forth ſuch a birth; he ſhall not die for it. The Seventie tranſlate it ἐξεικονίσμενον, *non ſignatum*, and the *Rabbins* call it *aſiman*, which words they have borrowed from the greekes, as ye would ſay, mony not ſtamped or ſealed. So is the *Embrio* before the ſoule be created in it, and therefore the ſtriker if he ſtrike the mother, and ſhe abhort and live, ſo that there follow no danger to her, then he is not to die it, becauſe he hath not killed a living ſoule, no more than if a man ſhould die for cutting a member from a dead man.

ἐξεικονίσμενον *non ſignatum*, and the *Rabbins* call it *aſiman*.

Concluſion.

The concluſion of this is, the Lord hath great care of the life of man, even when he is in his mothers belly, if he be once a living child whoſoever killeth him ſhall die for it. When *Benah* and *Rechab* killed *Iſhboſeth*, *David* ſayd *ye are wicked men who have killed a righteous perſon in his owne houſe upon his owne bed, ſhall I not require this at your hands, 2 Sam.* 4. 11. So the Lord required this at the hands of the murtherer who killed an infant in his firſt manſion and ſleeping in his bed. The Lord forbiddeth in his Law, *Exod.* 23. 19. *to kill the kid* when it is ſucking the dam, hath the Lord regard of kids. 1 *Cor.* 9. 9. ? no: his chiefe intention is to have young infants ſafe in their mothers wombe and when they are ſucking.

God hath great care of the life of man.

CHAP.

Chap. XV.

In what part of the body the ſoule lodgeth.

1 *King.* 3. 12. *The Lord gave to Salomon a wiſe and an underſtanding heart.*

THis queſtion hath much troubled the greateſt Philoſophers, the *Peripatetickes* the *Platonickes* and the *Phyſitians*, and the Iewes differed from them all. The *Peripatetickes* divided the faculties of the ſoule into the vegetative, ſenſitive, and reaſonable, and they place them all in the heart. The *Platonicks* divided the faculties of the ſoule into the jraſcible, concupiſcible and reaſonable facultie, which they placed in the braine: and the Phyſitians differed from both, for they ſay *principium motus eſt hepar, dignitatis cerebrum, & neceſſitatis eſt cor*. and the Iewes differing from all, ſay, that *rationale habet ſedem in Cerebro*, which they call *Moahh* from [*moahh*] *medulla*. Secondly *ſpiritus* hath the ſeat in the heart, which is the beginning of life. And [*nephes*] *anima ſeu concupiſcible* they placed it in the Liver called *cabhod*.

How the peripatetickes divided the faculties of the ſoule.

How the Iewes place the faculties of the ſoule.

מוח *cerebrum*

רוח *ſpiritus*

נפש *anima*

כבוד *jecur*

Reaſons to prove that the ſoule lodgeth in the braine.

It may ſeeme that it hath the chiefe reſidence in the braine, and dwelleth there: hath it not all the officers of eſtate about it in the head? here it hath the ſenſes as the informers, and the Phantaſie, the common ſenſe, and memorie as the Recorder, in the hinder part of the head.

Reaſon, 1.

Againe that ſeemeth to be the ſeat of the ſoule which is the originall of ſenſe and motion; but the inſtruments of ſenſe and motion are the nerves proceeding from the braine, which nerves direct the externall ſenſes,

Reaſon, 2.

and consequently reason it selfe which is informed by them.

Reason, 3. Thirdly, the braine is *arbor inversa*, and as the life of the tree proceedeth from the root of it, so doth the life of man proceed from the braine.

Reason 4. Fourthly, the passages from the braine to the heart are the conducts of life; stoppe these passages from the braine to the heart, and immediately a man dyeth, as wee see in apoplexies, which is a disease of the braine properly, and not of the heart.

Reason, 5. Fiftly, because the head is the most excellent part where the soule lodgeth, it is put for the whole body. *Achis* sayd to *David*, 1 *Sam.* 27. *Then shalt be keeper of mine head*, that is, of me: so 2 *King.* 2. 3. *Thy master shall be taken from thine head this day*, that is, from thee.

Reason, 6. Lastly, because the soule lodgeth in the head, we uncover the head first as the most excellent part, we bow the head when wee applaud to any thing; and because the soule lodgeth in the head, therefore when a man sinneth, the head is especially punished.

Object. It is alleadged that the heart was created before the head.

Answ. *Quod est primum naturâ est ultimum dignitate*, that which was first in nature, is last in dignitie: the heart was created onely to serve the head, and not the head to serve the heart: the heart is *membrum organicum* as the rest of the members of the body, but that it is *organum animæ*, that is still denyed.

Reasons proving that the soule lodgeth in the heart.

Reason, 1. It may be sayd for the heart that the soule lodgeth in it, it is *primum ζῶν, νεκρῶν καὶ τὸ ἀποθνῆσκον*, it is the member of the bodie that liveth first and dyeth last, it is not like the eye which seeth last, and faileth first.

Reason, 2. The instruments of life the spirits proceed from the heart; the child when he is in his mothers bellie then

spirat,

ſpirat, when he is borne then *reſpirat*; thirdly, *inſpirat*, he draweth in the breath againe: and laſt *expirat*, hee letteth out the breath againe, therefore the pulſe is framed before either the ſinewes or Arteries bee framed.

Life and heat proceed from the heart, therefore in any danger or feare, the blood runneth backe from all the parts of the body to comfort and ſuccour the heart. *Reaſon*, 3.

Fourthly, the heart is a part voide of all excrements, and nothing but the pureſt ſpirits are in it; the braine againe is a place full of cold humors, and therefore the heart is more fit to bee a lodging place for the ſoule. *Reaſon*, 4.

Fiftly, the heart is the midſt and therefore the moſt excellent place of the body, it is not an arithmeticall midſt, for it enclineth more to the left ſide nor to the right to helpe the coldneſſe of it; it is not *medium magnitudinis vel molis*, as the navell is juſt in the midſt of the body: it is *medium perfectionis* as the Sunne is which is the moſt excellent ſort of midſt; ſo all motion, heat and life of the body proceedeth from the heart. *Reaſon*, 5. *Medium* { *arithmeticum*, *molis*, *perfectionis*.

Sixtly, a monſter that is borne with two heads yet it hath but one heart, if it have two hearts then of neceſſitie it muſt have two heads, two hearts cannot bee in one body. *Reaſ.* 6.

Seventhly, when a man ſpeaketh truth with proteſtation, he layeth his hand towards his heart, and when we would expreſſe our love to our neighbour, wee ſay we love him with our heart. *Eſay.* 1. 5. *The whole head is ſicke and the whole heart is faint, and from the ſole of the foote to the head there is no ſoundneſſe*: the head is the Prince, the foote are the common people, and the heart the Prieſts; and as the naturall life proceedeth from the heart, ſo doth the ſpirituall life from the Church-men, *Reaſon*, 7.

who are the instruments to beget the spirituall life.

God himselfe careth for no part of the body when he wanteth the heart: *This people draw neere to mee with their lips, but their heart is farre from me.* The understanding is called the heart, *The Lord gave Salomon a wise heart*, 1 *King.* 3. 12. The memory is called the heart, *Write my Lawes in thine heart*, *Prov.* 3. 3. The affections are called the heart, 2 *Cor.* 6.8. *Our heart is enlarged toward you*: the conscience is called the heart, 2 *Sam.* 24.10. *Davids heart smote* him; so the will is called the heart, 1 *King.* 3.

The heart put for the understand, the memorie, the affections, and for the conscience.

The soule is not onely in one part of the body.

The soule is not in one part of the body more than in another, and we must hold that opinion, *est in toto corpore*, it is in all the body and in every part of the body, which must be understood *negative* but not *positive*, that is, it is not in this or that part of the body, more than in another, but it is in the whole body repletive; and the diverse faculties of the soule which follow the temperature of the body, cannot be placed in one part, but it exerciseth the functions of it in one place more than in another, as it understandeth most in the head, and loveth most in the heart and the reines.

The soule exerciseth the faculties more in one part than in another.

Conclusion.

The conclusion of this is, the soule is in everie part of the body to animate it for naturall uses, so it should be in every part of the body to make our *members the weapons of righteousnesse and holinesse*, *Rom.* 6. 19. To make *Davids* foote dance before the Lord 2 *Sam.* 6. 14. *to make the knees bow before the Lord*, *Rom.* 14. 11. and to make the tongue to prayse the Lord.

CHAP.

Chap. XVI.

What things the Midwife doth to the child when it is new borne.

Ezekiel 16. 4. *And as for thy nativitie in the day that thou was borne, thy navell was not cut, neither wast thou washed in water to sowple thee, thou was not swadled at all nor salted.*

The holy Ghost to expresse the miserable estate of the Church of the Iewes when he called her, borroweth a comparison from an infant new borne, whose navell the midwife first cutteth, then she washeth the infant and cleanseth him from the blood, then salteth him and lastly swadleth him.

The holy Ghost to expresse the calling of his Church, borroweth a comparison from a midwife.

When the infant is new borne, the midwife is readie to meete the child that he fall not to the ground, and to receive him upon her knees, *Iob.* 3. 12. *Why did the knees prevent me*, meaning the midwifes knees. And the heathen framed a goddesse which they called *Levana*, who prevented the child before it fell to the ground, but *Augustine* referreth it *omni nutrici gratia dei*, which hee maketh but the midwife and nurse to the Church: and as the Lord did draw *David* wonderfully out of his mothers wombe, *Psalme* 22. 9. so hee did draw the Church out of, *Ægypt* that bloodie wombe, who were all to be killed by the midwives as soone as they were borne. *Exo.* 2. when no eye pitied them, when they were cast out into the open field to the loathing of their person, in the day that they were borne, when they were wallowing in their blood, he tooke a care of them and adopted them, he sayd *Thou shalt live*, *Ezek.* 16. 4. 5.

To prevent with the knee, what.

God drew the Church out of Egypt, a blodie wombe.

What meant by cutting of the navell.

The second thing, which the midwife did to the child new borne, she cutteth the navell of the infant; the navell of the infant is in place of a mouth to it when it is in the mothers belly: when the child is borne the midwife cutteth the navell, and openeth the mouth of the infant, that it may receive nourishment by the mouth, the navell serving him no more for that use. And *Plutarch* marketh that the navell is first bred in the mothers belly, as the anchor which stayeth the infant in the mothers wombe, and upholdeth him in his first mansion; and the cutting of the navell is as it were the cutting of the cable a two or pulling up of the anchor, to let the poore infant goe from this haven, his mothers wombe, to the stormes and dangers of this world, in which he is tossed too and fro untill hee returne unto his death, which is his haven, and the grave which is his shore, as *Abrahams* bosome was a haven to *Lazarus*, *Luc.* 16.

Plutarchus de amore prolis.

The navell is as it were a cable or rope to keepe the infant in the haven the mothers bellie.

The third thing that the midwife doth to the child, she washeth him, therefore the Prophet saith, *Thou was not washed in water to sowple thee*: but the word [*Iashang*] should be rather translated *in salutem*, for thy safety; for the Physitians hold that it is most profitable for the child to be washed when he is new borne, and it should not be translated, *to sowple thee*, for the flesh of the new borne child is both soft and tender, and sowple already: a child new borne, and wallowing in his blood, is rather like one killed than new borne; & to take him up & kisse him, & bug him in their armes, if nature had not placed in the mothers some naturall love, they would never doe it. Skilfull Physitians have afterwards commanded that the child should rather be washed in wine than water, because it maketh the body of the infant more firme. And marke how Christ, *Ioh.* 3. alludeth to this, when hee saith, *unlesse a man be borne of water and*

Why are children washed when they are borne.

Allusion.

the

the ſpirit: he waſhed not his Church with wine, but with his owne blood. And as they waſhed the infants when they were new borne, ſo they uſed to waſh the bodies when they were dead, *Act. 9. 37. and they waſhed the body of Dorcas, and laid it in an upper chamber.*

Chriſt waſhed his Church with his owne blood.

The fourth thing which the midwife doth to the child, ſhe ſalted him that his fleſh might be more ſolide and more able to withſtand the cold: but in this effeminate and daintie age, they uſe not to doe this to their children. So the Lord when he called his Church, he ſeaſoned her with the ſalt of grace.

Why they ſalted children new borne.

The fift thing which the midwife doth to the child, ſhe ſetteth the bones of the child aright and ſwadleth him, that he be not *vacius*: they are called [*gnolele tippachim*] *infantes palmarum*; *Lament. 2. 20.* not becauſe they are but a ſpan in length, but becauſe the midwife when they are new borne, ſetled their bones and joynts with her hand, that they may be the more ſtreight afterward: ſhe ſwadleth them to ſtrengthen their weake members, therefore it is obſerved that the bodies of the *Barbarians* were much more ſtreight then the bodies of the Romanes, becauſe they were ſwadled ſtill untill they were two or three yeares old. God himſelfe taketh a compariſon from this, *Iob. 38. 9. He ſwadleth the ſea, as eaſily* as the midwife doth the young infant.

עוללי טפחים

infantes palmarum.

Infantes palmarum quid apud Hebræos.

Why the Lord is ſayd to ſwaddle the ſea.

There is a great reſemblance betwixt our birth and our death, as we came forth naked out of our mothers wombe, ſo ſhall we returne naked thither againe, *Eccleſ. 5. 15.* And as the infant is bound and ſwadled when he is borne, ſo is the dead body bound hand and foote, as we ſee *Lazarus Ioh. 11.* And the infant is ſalted when he is borne, to teach us that wee ſhall quickly corrupt, and goe to corruption againe.

A great reſemblance betwixt our birth and our death.

The concluſion of this is, that we ſhould lament our naturall corruption, who are by nature the children of

Concluſion.

wrath, and be thankefull to God who hath taken us out of the ſtate of corruption, waſhed us, and made us heires of grace and ſalvation.

CHAP. XVII.

That the mother ſhould nouriſh her owne children.

Gen. 21. 7. Who would have ſayd unto Abraham, that Sarah ſhould have given children ſucke?

God and his handmaid nature, doe nothing in vaine.

God and nature maketh nothing in vaine.

GOd and his handmaid nature, doe nothing in vaine. Why hath God put wine in the grape but that men ſhould drinke it? and why doth he put milke in the mothers breaſts? but onely that the children ſhould ſucke it; God hath placed the dugges of a woman in her breſt, and the pappes of a beaſt in her belly, and they give a double reaſon of this, firſt a phyſicall reaſon and then a morall reaſon; the phyſicall reaſon is this, hee hath placed the dugges of a woman ſo neere the heart and Liver, that the milke might be the better concocted for the nouriſhing of the child: *mulieri ſuperius ad pectus naſcuntur ubera ut in promptu ſit oſculari, amplecti, & fovere infantem*, that is, The dugges of a woman are placed in her breſt, that ſhe may more readily kiſſe, embrace and cheriſh her infant. In old times it was holden to be one of the moſt forcible obligations to bind the child

Two reaſons why God placed the dugges of a woman in her breaſt.

A forcible argument to move children to obey their mothers when they have given them ſucke.

to obey the mother, becauſe ſhe had given him ſucke, and therefore the mothers would atteſt their children this wayes, *By theſe dugges which thou haſt ſuckt doe this.*

The milke of the mother is the fitteſt mike to nouriſh the child, for as *contraria contrarijs curantur*, ſo *ſimilia ſimilibus aluntur*, the blood which was firſt the *Fabricator* ſhould now be the *Altor* when it is turned into mike, this milke muſt be fitter for the *Childes* complexion than any other milke.

The mothers milke is the fitteſt milke for the childs complexion.

The milke is a forcible meane to make the child reſemble her whom he ſucketh: *Gellius* giveth this example, take a kid & let it ſucke an ewe; the haire of it will become like unto woolle: take a lambe againe, and let it ſucke a goate, the wooll of it will become like the goates haire: ſo let a whelpe ſucke a cat, and he will kill Rats and mice as a cat; ye ſee then what force is in the milke. The hiſtorie giveth this reaſon why *Tiberius Ceſar* was ſuch a drunkard, becauſe he ſuck't a drunken nurſe; *Caligula* ſucked a cruell nurſe who rubb'd her dugges with blood every day, and therefore he became a cruell and bloody monſter. It is true that good education and inſtruction, but above all, grace can overrule theſe inclinations. *Cyrus* before God changed his name, was called *Spacon*, as ye would ſay, a dog, becauſe hee ſuck't a bitch when he was a child; but the Lord gave him excellent and heroicall vertues, and made him the deliverer of his people: theſe vertues overruled his naturall inclinations which would have beene both wilde and curriſh, if theſe vertues had not reſtrained him. *Menahem*, *Act.* 13. 1. was a Prophet and a teacher, yet he was *Herods* foſter brother and ſucked the ſame milke with *Herod*: here grace over-ruled his naturall inclination, for by nature hee would have beene as bad as *Herod*.

The milke a forcible meanes to make the child reſemble the mother.

Many have beene cruell by reaſon of the milke they have ſucked.

As

As the nouriſhing of the child is a great cauſe why the child reſembleth the mother, ſo it is a great obligation to move the mother to love the child the better: therefore the Church raviſhed with the love of Chriſt ſaith, *O that thou were as my brother that ſucked the breſt of my mother! Cant.* 8. 1. and the Iewes hold, that this was one of the reaſons why *Bathſhebe* called *Salomon her only Sonne, Prov.* 4. becauſe he was nouriſhed by her, ſhe loved him better than the reſt of her ſonnes, as he was *the ſonne of her wombe, and the ſonne of her vow. Prov.* 31. ſo he was the ſonne of her breaſts.

אוֹמֵן *untrix ab* אָמַן *fidelem eſſe,*

The Hebrewes obſerve that the nurſe in their language is called *Omen* comming from the roote *Aman*, which ſignifieth to bee faithfull: the naturall mother when ſhe nouriſhed her child, will have a greater care of her child, and be more faithfull in bringing it up than the hired nurſe will bee: *Mepiboſeths* nurſe let him fall that he became lame, all the dayes of his life, 2 *Sam.* 4. 4.

The examples of holy women will teach mothers to nouriſh their owne children.

The examples of holy women in the Scriptures and elſe where, will teach mothers this dutie, *Sara* nouriſhed *Iſaac*, *Rebecca Iacob*, *Anna Samuel*, *Bathſhebe Salomon*, and the virgin *Marie* Chriſt himſelfe, and *Moſes* was brought by Gods ſpeciall providence to bee nouriſhed by his owne mother, and the mother of the ſeven ſonnes in the *Macchabees*, 2 *Macch.* 7. nouriſhed her owne ſonnes, and *Auguſtine* ſaith in his book of confeſſions that with his mothers milke he drank in to learne to honour and worſhip God.

Concluſion.

The concluſion of this is, that theſe who diſdaine to give ſucke to their children, let them remember that curſe pronounced by *Hoſea c.* 9. 14. *What wilt thou give them? a miſcarying wombe and drie breaſts*: there is none of them, but would thinke it a puniſhment to have a barren wombe, why then ſhould they not thinke it a judgement to have drie breaſts when their children

ſucke

ſucke them? but yet withall on the other hand, it being not a diſdaine and contempt, but a bare neglect of this duty in diverſe mothers, it is but an omiſſion, and ſo may be wthout ſinne, if it be *propter majus bonum*. The Schoole wel obſerves though no ſinne may be committed for any goods ſake, yet a leſſer good may be omitted for the attaining of a greater good: as in the caſe in hand, for the eſtabliſhing of a Kings throne by a ſpeedie increaſe of his royall iſſue in the caſe of Queenes: for the preſerving of the mothers life in caſe of weake mothers, or for the preſerving of the childes health in the caſe of diſeaſed mothers; theſe are greater goods, than the mothers giving ſucke to her owne child, and therefore in theſe caſes it may bee omitted without ſinne by the mothers.

CHAP. XVIII.

Of the Weaning of Children.

1 Sam. 1. 22. I will not goe up untill the child be weaned.

THe next duety of a woman after that ſhe hath nurſed her child is to weane it, as *Anna* did *Samuel*. The time when the Iewiſh women weaned their children was when they were three yeares old; 2 *Macch.* 7. 27. The mother ſayd to her ſonne, *have pitie upon me who carried thee nine moneths in my bellie, and gave thee ſucke for three yeares.*

ἀπολακτισμος ablactatio.

Some Phyſitians hold that to ſuffer a child to ſucke three yeares maketh him dull and unfit for learning, and therefore it is fit that hee bee weaned ſooner; and *Valeſius* holdeth that the three yeares ſpoke of in 2 *Mac.* 27. are meant onely of two compleate yeares, and that

Valeſius cap. 28.

that in the beginning of the third yeare ſhe weaned her child, and that it was *annus currens & non completus*: but this ſeemeth to be a ſtrained ſenſe, for as nine moneths are taken for full 9 moneths, not for the eight compleat and the ninth begun, ſo yeares here are taken for three compleat yeares, & not for two compleat yeares, & the third begun. The Lawyers take *Biduum* ſometimes for a compleate day and the next begun, and the *Civilians* uſe this reckning ſomtimes; but the Phyſitians in reckoning of natural daies, they reckon to the ful & compleat time, and it is more probable that in the firſt ages they were longer before they weaned their childrē than now.

The Iewes had a threefeld weaning their children.

Petrus Comeſtor obſerveth upon 1 *Sam.* 1. 3. that they had a threefold weaning of their children in old times, firſt when they weaned them from their mothers milke, when they were three yeares old; the ſecond weaning he maketh to be, when the child was weaned from his tender age, and the care of his dry nurſe; and this was when he was ſeven yeares old. The third ſort of weaning he maketh to be this, when he is weaned from his childiſh manners, and his Pedagogie, and this is done when he is twelve yeares of age; and hee addeth further that there is a proper weaning and a metaphoricall weaning, the proper weaning was when the child was three yeares old, and the metaphoricall when hee was twelve; and *Comeſtor* ſaith, when it is ſayd of *Anna* that ſhe weaned her ſon *Samuel*, it is to be underſtood of this metaphoricall weaning when hee was twelve yeare old, and fit to ſerve in the Temple; when he needed no more the care of his mother after that ſhe had offered him to the Lord.

ablactatio { *propria* / *metaphorica*

But the text maketh this cleare, that this weaning of *Samuel* is not taken metaphorically here but in the proper ſenſe, 1 *Sam.* 1. 23. ſhe brought him into the houſe of the Lord after ſhe weaned him, ſhe had need

to

to carrie him, becauſe he was not as yet able to goe of himſelfe; and the text ſaith, 1 *Sam.* 1.24. *puer erat puer*, the repetition of the word ſheweth that he was a verie little child: & 1 *Sam.* 2. *verſe* 19. *his mother made him a little coat, and brought it to him from yeare to yeare.* And to this ſort of weaning *David* alludeth *Pſal.* 131. 2. *Surely I have behaved and quieted my ſelfe as a child that is weaned of his mother.* 1 *Sam.* 1. 28. *Vaïſhtachu* ſhould bee tranſlated *incurvarunt ſe*, to wit *Elkana* and *Anna*, and not *incurvavit ſe*, to wit *Samuel* being as yet but a little child.

וְחִנַּעַר נָעַר

וַיִּשְׁתַּחוּ

tum pluralis numeri, ut hic, vel ſingularis numeri cum affixo, Gen. 47. 31.

The heathen kept a feaſt, when they were borne, *Pharao* kept a feaſt on his birth day *Gen.* 40. 20. and *Herod* made a ſupper to his Lords one his birth day. Mark. 6. 21.

The Iewes made a feaſt when they weaned their children and not one their birth day, *Eccleſ.* 7. 1. *Better is the day of death than the day of ones birth*; & *cap.* 4. 3. *Therefor I praiſe the dead which are already dead more than the living which are yet alive: Yea better is he than both they, which hath not yet beene, who hath not ſeene the evill which is done under the ſunne.* The councell of *Toled* obſerved that Chriſt wept not at *Lazarus* death but at his riſing againe: and Chriſt ſaith, *Ioh.* 14. 28. *If ye loved me ye would rejoyce becauſe I ſayd I goe to my Father.* The fathers called the day of the marryres death γενεθλια becauſe then they got to the land of the living, there was no cauſe then why to keepe a feaſt on their birth day. They keeped the feaſt when they weaned their children *Gen.* 21. 8. becauſe their children then were paſt the greateſt danger: the greekes called this ὀδοντοφυία, and the feaſt they called the teeth feaſt, *Macrobius lib.* 1. *de ſomno Scipionis*, and they were glad that the children had no need of milke but of ſtrong meate then, as the Apoſtle ſpeaketh in another ſenſe, *Heb.* 5. 12.

The Iewes made a feaſt at the day of their death and not at their birth.

Origen. lib. 3. *in Iob.*

ὀδοντοφύια productio dentium ab ὀδοὺς & φύειν.

The concluſion of this is, ſome unnaturall mothers will

Concluſion.

will not take paines to nuriſh their children, and they faile in the one extremitie. So there are ſome ſottiſh mothers who ſuffer their children to ſucke too long, and they fall in the other extremitie. For although in the firſt ages when they lived ſo long, they ſuffered them to ſucke for three yeares, yet our dayes being ſhortned, they ſhould not take up ſo much of their childrens age in giving them ſucke.

CHAP. XIX.

Whether the Sight or the Hearing be the better ſenſe.

Mat. 6. 22. The light of the body is the eye.

THe eyes reſemble the heavens moſt, and as the Philoſopher proveth by that Maxime, *Perfectiſſimo corpori perfectiſſima debetur figura*, the moſt perfect forme is due to the moſt perfect bodie: the heavens are the moſt perfect body, therefore the round forme which is the moſt perfect forme is fitted for them, ſo the eye is a moſt perfect bodie and of a round forme.

Reaſon, 1.

The eye moſt reſemble the heavens having the tunicles as the ſpheares, & motion within it ſelfe as the heavens, and cleare like the cryſtall heaven, and it moſt reſembleth the ſunne: *Iob. 3. 9. neither let it ſee the eye lids of the morning*, where the holy Ghoſt compareth the eye lids to the clouds and the ſunne to the eye, therefore it was called *oculus mundi*, the eye of the world.

Reaſon, 2.

The eyes reſemble the heavens.

The eyes reſembleth the mind moſt.

The eye moſt reſembleth the mind, therefore in the ſcriptures it is called the eye of the mind; *Eph. 1. 18.* and there is ſuch intelligence betwixt the eye and the mind

mind, that the eye taketh the denomination from the mind; if it be an unchaſt mind, then it is called *oculus adulter* an adulterous eye, if it be a corrupt mind then it is *oculus nequam* an evill eye; if it be a ſimple mind, then it is called *oculus ſimplex*; if the mind be liberall, then it is called *oculus bonus* a good eye.

The eye diſcerneth and taketh up things farther than any other ſenſe doth, although the objects be farre diſtant from it, as the mind doth, and then it hath a ſurer knowledge of things than the eare hath; it beleeveth onely that which it ſeeth, the eare beleeveth the report of others, therefore we ſay *plus valet unus oculatus teſtis quàm auriti decem*, better is one eye witnes than ten eare witneſſes. The Queen of *Sheba* admired the glory of *Salomon* more when ſhe ſaw it than when ſhe heard of it.

Reaſ. 4. The eye taketh up the object better than any other ſenſe albeit far diſtant.

1 King. 10. 7.

The eye moveth the beholder moſt, 2 *Sam.* 16. *perchance the Lord will looke* [*begnoni*] *upon my affliction*, but the *Maſoreth* read it [*begneni*] *in oculum meum*, that is, to the teares of mine eye, becauſe teares moove much; & when men would expreſſe any thing that is deare unto them they ſay, *ye would have pulled out your eyes for mee*, *Gal.* 4. 15.

Reaſ. 5.

בְּעֹנִי *in afflictionem meam.*

בְּעֵינִי *in oculum meum*

The Hebrewes put the ſenſe of ſeeing for all the ſenſes, *Iob.* 20. 29. *becauſe thou ſaweſt thou beleeved*, that is, becauſe thou touched: ſo *Alexander the copperſmith hath cauſed me to trye much evill* that is, to feele much evill, 2 *Tim.* 4. 14. ſo, *Pſal.* 16. *he ſaw no corruption*, that is, he felt no corruption. So for ſmelling, *Thou cauſed our Savour to be abhorred in the eyes of Pharao*, that is, in the noſtrils of *Pharaoh*; thirdly it is put for the taſt, *Pſal.* 33. 9. *Taſt how ſweet the Lord is*, that is, *ſee*; fourthly for hearing, *Exod.* 20. 8. *and the people ſaw the voyces*, that is, *heard the voyces.*

Reaſon, 6.

The ſenſe of ſeeing put for all the ſenſes by the Hebrewes.

It is thought that this ſenſe is not a fit ſenſe for ſciences and learning, but they are deceived who thinke ſo, for

The ſenſe of ſight both profitable for finding out ſciences and for the learning of ſciences being found out.

for the ſenſes are profitable for ſciences two manner of wayes, either for finding out ſome principles of the ſciences, or for the learning of them which are already found out; the ſight helpeth us moſt to find out ſciences, but the eare helpeth us moſt to learne them when they are found out.

Obiect.

It is objected againſt this ſenſe, that it is often deceiceived, taking up a falſe *ſpecies* from the obiect, as in the water a ſtaffe ſeemeth broken to us when it is whole: ſo when a man looketh through a paire of ſpectacles which are full of corners, his hand cannot touch theſe things, which he looketh upon with his eyes.

Anſw.

The defect here is not in the eye, but in the *medium*; for the eye may be deceived by the *medium* two manner of wayes, either by the refraction of the perpendicular beame that proceedeth from the eye, or by reflection; by refraction, as the ſtaffe in the water ſeemeth to bee broken, becauſe the beame of the eye is hindred by the *medium* the water: ſo by reflection when the eye is hindered that it cannot ſee the obiect through the ſpectacles becauſe of the many *ſuperficies* and diverſe corners of them, the beame is reflexed backe againe ſo that it can never fix it ſelfe upon the right obiect: but if the organ bee ſound and the *medium* bee fit for the organ, and a proportionable obiect for them both, neither too bright nor too obſcure, then the eye can never bee deceived.

The eye ſometimes deceived by the medium two wayes.

Obiect.

It is objected againſt this ſenſe, that it can hurt by looking upon another, as an envious eye looking upon a child may hurt the child, and make him die; and the Apoſtle alludeth to this, *Gal.* 3. 1. *O fooliſh Galatians, who hath bewitched you?*

Anſw.

The ſuperſtitious conceit of the heathen concerning bewithing with the eye.

The heathen that had conceit that the witches could hurt with their eyes, and therefore they did hang *faſcininam vel turpiculas* about the childrens neckes to

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be διεξέτικον against their bewitching with the eye. When one saw *Esope* in his masters house (who was a very deformed creature) he sayd that his master had bought him *ut esset fascinum domus*, but they were much miſtaken in this, for it is not the eye that hurteth, more than the words of the enchanter; for when the enchanter uſeth his charme or ſpell, the words hurt not, but it is the Divell that doth the hurt: So when an envious eye and bewitching eye is thought to hurt, it is the Divell that concurreth with the evill eye, and it is hee that harmeth; the heart of an envious man may hurt himſelfe, and the ſtrong imagination may bring death to a mans ſelfe, and a ſore eye may affect the eye of another who looketh upon it, with the humor comming from it, but it can neither infect the ayre nor bring death to any man.

The evill eye doth not hurt, but it is the Divell that concurreth with it.

It is commonly objected againſt this ſenſe, that it is the fitteſt ſenſe to let in ſinne to the ſoule, as *Eve* looking upon the forbidden fruit, longed after it; *David* looking upon *Bathſhebe* committed adulterie with her; *and the ſonnes of God, ſaw the daughters of men to be faire*, which brought on the firſt great judgement upon the world: therefore the Lord *Num.* 15. 39. ſaith, *Seeke not after your owne heart, and your owne eyes, after which ye uſe to goe a whoring*; and the Hebrewes ſay that *oculus eſt proxineta peccati*, it is the broker which goeth betwixt the object and the heart, to make up the ſinfull bargaine. *Democritus* knowing well what evill came by the eye, pulled out his eyes; and *Oedipus* becauſe his adulterous eyes drew him to inceſt to lye with his mother, therefore he pulled out his eyes. And for this cauſe the eyes were called *ſubſeſſores* which lye in the high way to wait for men, and to kill them at unawares; *Petrus Abbas Claravallenſis*, when he had loſt one of his eyes by ſickneſſe ſayd, I have loſt one of mine eyes,

Object.

Many things objected againſt the eye.

Many have pulled out their eyes becauſe of the evils that come by the eye.

and now I am more affraid of that which is left than I am sorie for that which is lost, therefore when wee would diligently meditate upon any thing, wee shutte our eyes.

Answ.

But we must know that the most excellent things being abused become worse, as the sweetest wine becommeth the sowrest vineger: this argueth onely that if the eye be abused, then it becommeth the worse sense, but being rightly used, it is the most excellent sense, for it beholdeth the world which the Philosopher calleth Altar of God, in which we may see his power and his wisedome to prayse him and magnifie him for it. Then the blind man concluded how pittifull his cause was, who wanted this noble sense and lived like a prisoner continually in darknesse.

The most excellent things being abused become worst.

I perceive this day that to be true, that everie man judgeth other mens greefes lesser than his owne; but if my greefes were weighed in a ballance with this mans, they would soone weigh them downe.

The speach of the deafe.

I want the *daughters of musicke, Eccles.* 12. I am no more delighted with musicke nor old *Barzellai* was, 2 *Sam.* 19. 35. *That could not heare the voyce of singing men, and singing women*; and let one sing as sweetly unto mee as the *sweeter singer of Israel* could doe, yet I am like the deafe adder that is nothing moved with it.

Reasons for the preheminence of the hearing. *Reason*, 1.

The eare is *janua disciplina* the gate of knowledge: it is true, a man may see the principles of knowledge with his eye, but when a science is found out, how can hee learne it? it is onely this sense of hearing which begetteth understanding. A man may be blind and yet have great knowledge, but if hee want his hearing, what knowledge can he have? *Rabbi Ioseph Cæcus* was blind; yet he paraphraled the third part of the Bible in the Chaldie tongue, and for this the Hebrewes call him [*Saggi maor*] *abundans lumine*: *Dydimus* was blind se-

Reason, 2. Greater knowledge by hearing than seeing.

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ventie yeares, yet he was muſt skilfull in the Scriptures, therefore *Ierome* calleth him *videntem ſuum Didymum*, his ſeeing *Didymus*: it is this ſenſe which breedeth underſtanding more then the eye, therefore *Socrates* ſayd to a young man who was beautifull, *loquere ut te videam*, ſpeake that I may ſee thee; a man wanting this ſenſe of hearing, can have little knowledge of any thing.

Reaſon, 3.

That we have knowledge by hearing rather than by ſeeing or any other ſenſe, we may prove it by the example of old *Iſaac*, *Oculi caligant, palatum ſeducitur, fallitur manus, ſed non fallitur auris*: and *Bernard* ſpeaking to this purpoſe ſayd, *Non eſt in guſtu veritas, et ſi ſuavitas, non in oculo ſed in aure.*

Reaſ. 4.

Faith commeth by hearing, *Rom.* 10. A man wanting the ſenſe of hearing wanteth faith; this ſenſe is the ſenſe of obedience, ſpeake Lord for thy Servant heareth, 1 *Sam.* 3. 10. and the Hebrewes put *audire* for *intelligere*, they put hearing for underſtanding.

Reaſ. 5.

The eare is the moſt excellent ſenſe, the Apoſtle ſaith *corpus aptaſti mihi*, but *David* ſaith *aures perforaſti mihi Pſal.* 40. becauſe the body is moſt fitted to obedience by the eare.

Reaſon, 6.

The Lord taketh greater paines about the eare then about any other ſenſe, firſt he uncovereth the eare and taketh a vaile off it, 1 *Sam.* 20. 12. that is called *revelare aurem* to uncover the eare; ſecondly, *perforat aurem* hee boreth the eare, *Pſal.* 40. as the ſervants eare was bored of old that they might dwell with their maſters for ever, *Exod.* 22. the firſt was *ad intelligentiam* for underſtanding, the ſecond was *ad obedientiam*, for obedience, thirdly he circumcided the eare, which includeth both the other two.

God taketh great paines about the eare.

Reaſon, 7.

Sathan envieth moſt the eare, therefore in the Goſpell it is ſayd, that hee poſſeſſed a man with a deafe

Sathan envieth the eare moſt.

Reaſon, 8.

Why one that is borne deafe is alſo dumbe.

Divell, but hee never ſtudied to make a man blind.

Leaving theſe theologicall and morall reaſons, we may perceive what benefit wee have by our hearing, how it is the mother of our ſpeech; for a man that is borne deafe, hee can never ſpeake. Then the deafe man concluded that his caſe was a thouſand times worſe than the blind mans, and that hee ought to bee thankefull to God who enjoyed the ſenſe of hearing, although he was defective of the ſenſe of ſeeing.

Concluſion.

The concluſion of this is, the ſight is the moſt excellent ſenſe for naturall things in this life, and the hearing for ſpirituall things; therefore theſe two ſenſes have beene fitly compared to *Martha* and *Marie*, *Martha* was troubled about many things, but *Marie* ſate at his feet and heard him diligently, therefore ſhe made choyſe of the better part, *Luk.* 10. 41. 42. But in the life to come the ſight ſhall bee no more buſied about earthly things, but ſhall ſit downe at the feete of Chriſt and chuſe the better part with *Mary*, and onely then it ſhall contemplate heavenly things, for then wee ſhall walke by ſight and not by faith.

The ſight and hearing like *Martha* and *Mary*.

Chap. XX.

Whether the phantaſie bringeth forth reall effects or not.

The Phantaſie what.

THe phantaſie is an imagination and an impreſſion made in the ſoule of ſuch formes and ſhapes as are let in by the ſenſes, or by ſuch as are imagined without any ſight.

How Imaginations are wrought in the Phantaſie.

The way how theſe imaginations are wrought in the braine is this: The naturall ſpirits which are in the heart

heart are sent up by the arteries to the braine, and there they waken these phantasies which are sleeping as it were in the braine, and then they begin to compose devide or abstract.

The resemblance of these imaginations wakened by the spirits, are speedily carried from the braine to the heart, and from the heart to the liver, from the liver to the blood, and from the blood to the seed. And as the influences of the heavens when they meet with a fit object, make diverse impressions in the earth, so doe the spirits in the seed; and as the painter useth to adde, divide and compose, so doe the imaginations as it were set a copie to the spirits, sometimes by encrease as when we imagine that wee see a Gyant; sometimes by diminution as when we imagine that we see a *pigmei* or a dwarfe, and sometimes by translation, as when wee imagine the eye to be in the breast; and as the painter by art borroweth the nose from one, the lip from another, and the eye from the third, so doth the phantasie, and as nature composeth sometimes, as *Scruthio-camelus*, *pardo-camelus*, so doth the phantasie compose things, and make up diverse formes.

How the resemblance of the imaginations are carried from the braine to the seede.

Simile.

The spirits when they ascend unto the braine, and are cleare without fogge or mist of grosse exhalations, then they compose and divide, and play the part as it were of a Poet or painter in the braine; and this we see by experience, for when a man lieth downe first, and the grosse exhalations arise out of his stomacke, then he cannot dreame, or if he dreame, his dreames are wonderfully confused & undistinct: but when the humors are setled, and the spirits begin to be more cleare, then they compose or divide more distinctly; as a man seeth not his face so clearely in the water when it is troubled as when it is settled: so the spirits when they are troubled with these fogges of mist and grosse exhalations

The spirits being free from exhalations, doe compose and divide in the braine.

Why dreames in the forepart of the night are not so distinct as in the latter part of the night.

Simele.

ariſing out of the ſtomacke, then they worke not ſo clearely and diſtinctly as they doe when the humors are ſetled.

Reaſons proving that the phantaſie worketh no alteration of it ſelfe in man.

That the phantaſie of it ſelfe worketh no alteration within a man, it is proved thus.

Reaſon, 1.

First, *nihil agit extra genus ſuum*, as *thornes bring not forth figges, nor thiſtles grapes*, *Mat.* 7. 16. The imagination conceiveth not the things themſelves but the images of things, for as we are not fed by the nature of bread apprehended in the phantaſie, but by the bread it ſelfe: So neither can the notions of things apprehended in the phantaſie affect or change the body; and as the ſenſe is to the thing taken by the ſenſe, ſo is the imagination to the thing imagined, but the ſenſe and the thing taken up by the ſenſe are *idem numero* one and the ſelfe ſame thing, as the echo and the ſound are one. So the light, and the thing taken up by the ſight are one, even ſo the thing imagined, and the imagination are one; and there is no other act without the imagination, it is not *actio tranſiens* here *ſed immanens*, it is not a tranſient action, but permanent, and therefore worketh nothing upon the bodie.

Simile.

Senſus & ſenſile idem numero.

Reaſon, 2.

The imagination cannot worke upon the bodie. First, it worketh not formally, for that which worketh formally, produceth an effect like the thing it ſelfe, as the fire produceth heate. Secondly, it worketh not virtually, for one body virtually onely affecteth another, as Phyſicke worketh upon our bodies. Thirdly, it worketh not *eminenter* by way of excellencie upon the bodies, for then it ſhould produce ſuch an effect which ſhould be more excellent than the cauſe.

The imagination neither worketh formallie nor vietually upon the bodie.

How the ſpirits waken the phantaſies and carry them to the ſeed.

The ſpirits then aſcending from the heart, wakeneth theſe phantaſies in the braine, and carrieth theſe idea's or ſhapes downe againe by the Nerves, to the heart, and to the Liver, and then to the blood, and laſt to the

ſeede

ſeede where they take their impreſſions, and there is a great correſpondencie betwixt the two begettings, the imaginarie begetting and the bodily begetting, and the one taketh the examplary from the other; and although theſe imaginations be not actually ſeene in the ſeede, yet they are virtually in it, as the reſt of the members are comprehended in it before they bee faſhioned; ſo are the colours, markes and ſhapes.

The imaginations are not actuallie but virtually in the ſeed.

The ſpirits draw out theſe ſhapes and colours, taking the patterne of them from the phantaſie, and they imprint them in the ſeede; neither muſt this ſeeme ſtrange unto us, for if the divell can mixe himſelfe with the humors of the bodie, and out of theſe humours, frame diverſe ſhapes and colours, much more may the naturall ſpirits doe this in the humors. *Auguſtine* ſheweth this, how the Divell did delude the *Ægyptians* and continued Idolatrie amongſt them, preſenting to the Cow when ſhe was engendring, an Oxe marked with the ſame markes wherewith the oxe was marked which they worſhipped in *Ægypt*, ſo that when he dyed they had ſtill an Oxe marked after the ſame manner.

The ſpirits imprint the ſhapes and colours in the ſeed.

Auguſtinus de civitate dei lib. 8. cap. 8.

Queſt. Whether was this a miracle or not, when *Iacobs* ewes brought forth ſpeckled lambs?

Anſw. It was *mirum* but it was not *miraculum*. God in working a miracle ſometimes he uſeth an ordinarie meanes, as when he cured *Ezekias* ſore, he bade lay figges to it, figges naturally mature and ripen the ſore, but becauſe hee healed *Ezekias* in an inſtant the naturall cauſe wrought no more here than *Pauls* girdle, when he healed the ſicke by it: but when *Iacobs* ewes conceived ſpeckled lambes, this cannot bee called a miracle, for they conceived by naturall meanes here, and they brought not forth their lambs upon an inſtant, but kept their courſe as other ewes did.

Iacobs Ewes bringing forth ſpeckled Lambs whether a miracle or not.

Queſt. What is the reaſon that other men who have try-

tried, this conclusion could never doe the like?

Answ.

God who is the God of nature, and worketh by his handmayd nature (who is *natura naturans*, whereas she is but *natura naturata*) can doe many things by her, which neither the Divell nor men can doe, who are but natures instruments; the *Nazarets* by the law might drinke no wine, yet their cheekes were most comely and ruddie, *Lament.* 4.7. But ordinarily drinking of water maketh the face more pale: ye see here how the God of nature did worke beside the ordinary course of nature; but Sathan albeit hee be not the God of nature, yet hee could dive farre and invegle himselfe into the phantasie of the Cow, when she was in gendering, and so made the braine of the Cow more pregnant, and the spirits made the colours more vively in the seede, and brought forth such a calfe marked with such spottes but God being the God of nature, gave such a blessing to the ewes that they brought forth all their young ones speckled. Man can onely present to a Cow when shee is gendering an oxe or a bull marked with such markes, but he cannot give that blessing which the Lord gave to the ewes, neither can hee invegle himselfe in the phantasie of the Cow, as the Divell did who is a spirit; and therefore a Cow bringeth not forth a calfe so vively marked, when a man, the instrument of nature hath a hand in the worke, as when the Devell hath an hand in it.

Natura { *naturans* / *naturata*.

Sathan can dive farre in nature.

Man is an instrument of nature two manner of wayes, either he is *propinquum instrumentũ naturæ*, or *remotum instrumentum naturæ*; he is *propinquum instrumentum naturæ* the neere instrument of nature *quando sol & homo generant hominem*, and here he worketh more forcible in nature, than Sathan can doe. Againe he is the remote instrument of nature: example; when a Physitian composeth his drugges of so many hearbs and simples, here he

Instrumentum { *propinquum* / *remotum*.

he cannot worke ſo effectually as Sathan can doe, becauſe he is but *remotum inſtrumentum naturæ*: ſo if a man ſhould have preſented a marked oxe bfore the Cow, ſhe would not have brought forth a calfe marked after that manner, becauſe hee was but *inſtrumentum remotum naturæ* here, and could not worke ſo as the divell could doe.

Laſt obſerve, that the parents give matter and forme to the birth, and if there be not a like efficacie in them both, then the imagination appeareth not ſo vively in the birth; now the Lord by his directing hand matched the like with the like, the ſtrong imagination with the ſtronger, and the weake with the weaker, and ſo, they brought forth lambs ſome with broader ſpots, and ſome with leſſer.

The parents give matter and forme to the birth.

The phantaſie then by it ſelfe worketh not this alteration, but yet the phantaſie when it apprehendeth the object either as profitable or hurtfull, then it moveth the ſpirits, and the ſpirits altereth the body.

The phantaſie doth not alter the bodie, but moveth the ſpirits and they alter the bodie.

The concluſion of this is, as in naturall things, the Images breed Imaginations in the phantaſie, when they behold monſtrous objects the birth is oftentimes marked with the like. The Concubine of Pope *Nicolas* brought forth a child marked like a Beare, becauſe in her conception ſhe beheld the armes of the *Vrſins*, and therefore his ſucceſſor Pope *Martine* cauſed the armes of the *Vrſins* to be raſed out. So wee muſt beware of obſceene ſpectacles and filthy objects, for they breed monſtrous ſinnes in the heart.

Concluſion. 1.

Secondly, ſeeing that the phantaſie of the mind procured by the object of the ſight or ſome other cogitation in the time of conception, is of ſuch force to faſhion the birth: It becommeth men and women not to come together with beaſtly appetites and uncleane imaginations, for by ſuch meanes monſters and miſhapen birthes are often procured.

Concluſion. 2.

CHAP.

Chap. XXI.

How the Hebrewes distinguished the ages of man.

1 Sam. 2. 33. And all the encrease of thy house shall die yong ones.

The Greeks divide the life of man into seven periods.

THe Hebrewes doe not divide the ages of man as the Greekes doe, or as the Latines. The life of man is called by the greekes *Hebdomas* becauſe it is divided in ſeven periods; the firſt is his infancie untill he bee ſeven yeare old; the ſecond is *pueritia* childhood untill he be foureteene yeares old; the third is *adoleſcentia*, youth-head untill he bee twentie five yeares of age; the fourth is *virilis ætas* untill he bee fiftie: the fift is *ævi maturitas* untill he be ſixtie; the ſixt is *ſenectus* untill he be eightie; the ſeventh is *decrepita ſenectus* from eightie to the day of his death.

How the Hebrewes diſtinguiſh the life of man.

יונקים *lactantes.*

נער *aliquando eſt nomen ætatis, aliquando non.*

אדם *aliquando nomen proprium, & aliquando nomen ſpeciei.*

But the Hebrewes diſtinguiſh the life of man after this manner; firſt they are [*hajonekim lactantes*, ſucking children untill they bee three yeares old; Secondly, [*nagnarim*] *pueri ratione ætatis* untill they bee thirteene; they ſay, *ratione ætatis*, for oftentimes *nagnar non eſt nomen ætatis* in the Scripture. *Ioſeph* when he is thirtie yeare old is called *nagnar*, *Ioſhua* when hee is fiftie five yeares old is called *nagnar*: ſee *Pſal.* 127. 4. and *Prov.* 5. 18. ſo *Ioel* 1. 8. So *Adam* is ſometimes *nomen ſpeciei*, and then it comprehendeth *infants* and men. *Infants who know not the right from the left hand*, *Ionas* 4. 11. and ſometimes it ſignifieth a man come to age, and then it is oppoſite to the child. But when *Nagnar* is a name of age, then it comprehendeth from three yeares

old

old to thirteene, Thirdly, he is *iſh*, when hee hath paſt thirteene and a day, then hee beginneth to obſerve the Law and is *filius præcepti*, and weareth his phylacterie. Sometimes, this word [*iſh*] is taken more largely. 1 *Sam.* 17. 12. *venerat in viros, id eſt, ſenex erat*; and ſometimes it is *nomen officij*, the name of a husband, *Hoſ.* 2.

אישׁ *aliquando late ſumitur, aliquando eſt nomen officij.*

Fourthly, they are *bechurim* from twentie yeare old to ſixtie, *Exod.* 30. 41. becauſe then they were choſen for the warres.

בָּחוּרִים *electi.*

Fiftly, *ſenectus*, and it was three fold, firſt *zickna* when he was ſixtie yeares old.

זִקְנָה

The ſecond is [*ſhebbe*] *canities* from ſeventie to eighty.

שֵׂיבָה

The third is, [*Iaſhiſh*] *ſilicernium* or *decrepita ſenectus*, 2 *Chro.* 36. 16. *The ſword of the Chaldaans ſpared not the old man nor him that ſtooped for age.* By this wee may ſee that they tranſlate not theſe words rightly, *they ſhall die in the flowre of their age*, 1 *Sam.* 2. 33. for they dyed long before that time: The meaning then is this, thy ſonnes ſhall not die when they are children, but when they are *iſhim* paſt thirteene yeares of age, and when they ſhall have ſo much underſtanding to ſee themſelves put from the holy ſervice of the Lord, the Lord ſhall cut them off before they come to bee men, which the Hebrewes call *more excidij*, before they come to the flower of their age. Not unlike unto this place, is that phraſe *Hoſ.* 9. 12. *orbabo eos ab homine*, that is, I will cut them off that they ſhall not become men, or before they ſhall become men.

יָשִׁישׁ

Orbabo eos ab homine quid.

As the age of man is divided, ſo *Auguſtine* divideth the age of the Church, firſt *infantia* when he called her out of *Ægypt*; Secondly *pueritia* when ſhe lived under the pedagogue of the Law till Chriſt came; thirdly *in adoleſcentia* under Chriſt; fourthly, *in ſenectute*, under the Apoſtles and laſt *decrepita ſenectus* now.

The ages of the Church.

So

The ages of the Church of the Gentiles.

So the Church of the Gentiles was in *infantia* from *Adam* to the floode; secondly *in adolescentia* from the flood to *Abraham*; thirdly she was in her widdowhead from *Abraham* to Christ: in this time the Gentiles were rejected, and *Abrahams* posteritie onely chosen. This time of her rejection is called but *momentũ vel modicum temporis, Esay.* 54. for as the earth although it be twentie thousand miles about in circut, yet it is but a point in respect of the heavens; so is this time from *Abraham* to Christ, but a point in respect of eternitie. Christ saith, *a little while, & ye shall not see me, and a little while, and ye shall see me, Ioh.* 16. 16. It was but a little while from Christs ascension to his comming againe in respect of eternitie

Conclusion.

The conclusion of this is, the Lord when hee made the Almond rod to blossome, *Num.* 17. hee signified that *Aarons* children the Priest-hood should florish; therefore the Hebrewes called the Priests sonnes *flores sacerdotales*: but here when *Eli* and his sonnes were to be cut off, the rod withered and decayed in him, and the children did beare the iniquitie of their fathers.

CHAP. XXII.

Whether death be naturall to a man or not?

Gen. 3. 19. *Dust thou art, and to dust shalt thou returne.*

Iob. 10. 9. *Remember I beseech thee that, thou hast made me as the clay, and wilt thou bring me to the dust againe?* When man was created first, his body was dust; Secondly slime, that is, dust tempered with water; Thirdly, clay, that is, coagulate slime: and lastly earth, that is, con-

condenſate clay; then when man returneth backe againe, firſt he is earth, then clay, then ſlime, and laſtly duſt; therefore *God ſaith, duſt thou art, and to duſt thou ſhalt returne, Gen. 3. 19.*

Whether is this death naturall to a man or againſt his nature?

Queſt.

Anſw.

Whether death be naturall to a man or not.

If yee will reſpect the intention of nature, death is againſt nature; becauſe generation is according to nature; therefore *Dionyſius* ſaid well *malum carere fine, natura et efficiente, cum a nullo optetur & ſit receſſus ab ente.*

Death conſidered two wayes.

Secondly, death may be conſidered two manner of wayes, either if it be compared with generation, or if yee compare one ſort of death with another; if yee compare death with generation, then death is alwayes contrary to nature: but if yee will compare one ſort of death with another, then one ſort of death may be ſayd to be naturall, and another ſort of death contrary to nature: example; when a man dieth in a conſumption, this death is a natuall death, becauſe he hath that within himſelfe which maketh him to die: but when a man is killed and dieth a violent death, this death is contrary to nature, for he hath not the immediate and next cauſe within himſelfe.

How death may be ſaid to be contrary to nature.

All death is contrary to the firſt intension of nature.

Againe conſider natures firſt intention, and then the way how nature worketh; in natures firſt intention all ſort of death is contrary to it: but if yee will obſerve how nature worketh, if ſhee worke by her owne principles then this is according to nature; but if death bee violent, this is contrary to nature: conſider then the firſt and principall intention of nature, death is contrary to it: but according to the ſecond intention of nature it is not contrary to it, becauſe it is neceſſary for the introduction of a new forme, that the matter be changed, the matter alwayes craving the forme; and likewiſe becauſe this is done by the law of nature which ordai-

Death is not contrary to the ſecond intention of nature.

ordained that things which have a beginning must die.

One death may be both said to be according to nature and against nature.

The young Vipers when they come out of their mothers belly, they gnaw the belly of their mother and so kill their mother; this unnaturall birth is first *praeter naturam*, it is besides nature; for nature teacheth creatures to love those who bred them; Secondly, it is *contra naturam* against nature, because they come not out the ordinary way as other creatures doe; Thirdly, it is *Secundum naturam* in the second intention of nature, for everie creatures seeketh the life and preservation of it selfe and the continuing of the owne kind of it.

Quest. Whether is it naturall for the soule to bee separate from the bodie or not?

Answ. Whether it is naturall for the soule to be separated from the body.

In the first creation it was naturall for the bodie and soule still to be together and never to be separated, but sinne intervening maketh the soule long oftentimes to be out of the bodie; the soule longeth to be out of the sinfull bodie that it may bee the more able to discharge her spirituall duties, which are hindered by the heavy and dull bodie. The water according to the owne proper inclination goeth downeward, yet lest there be *vacuum* or an emptinesse in nature it ascendeth upward; so the soule first desired to continue in the body that there may be *pulchritudo universi*, and the soule to be freed from sinne it desyreth for a while to be out of the body. So the soule saith to the body, *neque possum vivere tecum, neque sine te*, I can neither live with thee nor without thee.

Simile.

Object. Death is a thing violent to man, therefore not naturall.

Answ. Death although violent to the body, yet not to the soule.

It is not violent to the soule, for the soule when it is separated from the body, it doth not perish, but is more perfected.

Object. A part being taken from the whole, then the separa-

tion

tion is violen, and the part imperfect; but the ſoule is a part of man, and there it is imperfect when it is ſepa-rate from the bodie.

That is to be underſtood of ſuch parts as receive their perfection from the whole, but the ſoule rather giveth perfection than receiveth.

Anſw.

When the ſoule is ſeparate from the bodie it deſires to be joyned with it againe.

Object.

It deſireth to be joyned with the body againe not as it is a naturall body, but as it is a pure and glorified body.

Anſw.

Why the ſoule deſireth to be joyned to the body againe.

Then the reſurrection is according to nature, for the ſoule deſireth naturally a glorified body, and it deſireth not to be united to a ſinfull bodie againe.

Object.

It is naturall for the ſoule to deſire a glorified body againe, yet the ſoule cannot be joyned to God naturally, but by ſupernaturall meanes; ſo the ſoule naturally deſireth a glorified body, but it can never be joyned to it but by a ſupernaturall meane.

Anſw.

When the ſoule is out of the body, whether is it kept violently out of the body or not?

Queſt.

It is not kept violently out of the body, becauſe that which is detained violently, is not onely detained and kept from the place which it deſireth, but it is alſo detained in a place which it deſireth not, which is altogether contrary to it; when a man is taken out of his owne houſe and put in a cloſe priſon, hee wanteth not onely his owne houſe which he longeth to be at, but hee is ſhut up alſo in a cloſe priſon which he abhorreth to be in, there he is violently detained; but when a man is removed out of his owne houſe and put in a farre better houſe, here he hateth not this better place, neyther can he be ſayd to be kept violently in it, although he have a deſire to be in his owne houſe againe.

Anſw.

Whether the ſoule be kept violently out of the body or not.

Similo.

The concluſion of this is, nature Gods handmaid in her

Concluſion.

Nature followeth Gods intention in the dissolution of man.

her first intention followeth Gods direction, and as God intended first that man should be immortall, so did nature: but then commeth in Gods second ordinance, because man sinned God said, *Dust thou art and to dust thou shalt returne*, so nature in her second intention seconded Gods decree, and worketh to the dissolution of man.

MORALL

MORALL OBSERVATIONS.

Chap. I.

Of two evils, the least is to be chosen.

2 *Sam.* 24. 14. *And David said, let me fall into the hands of the Lord rather than in the hands of men.*

David made choise here rather to fall into the hands of God then man. In evils of sinne there is no choise to be made, as *Lot* who chose rather to prostitue his daughters than to hazard his guests, and so did *Pilat.* When *Dionysius* the tyrant presented three whores before *Aristippus* bidding him make choise of one of them, he said, that *Paris* had such bad successe for chooſing one of that kind that he would never make choise of one of the three.

Malum { *Culpæ* / *pœnæ.*

In evils of sinne there is no choise,

Revel. 3. 15. *I would yee were eyther hot or cold, but because yee are lukewarme, therefore I will spue you out of my mouth,* here it may seeme that the holy Ghost would have made choise rather that they were cold, than to be lukewarme, which are both sinne.

Object.

Answ.

What is meant by being lukewarme.

He willeth them not here to make choise of the lesser sinne, but sheweth them onely which is the lesser

sinne, and that it is more tolerable to be cold than lukewarme.

Object. But in evils of sinne, it may seeme that one of them may be chosen, for *Moses* chose rather that the husbands should give their wives a bill of divorce, than that they should kill them.

Answ. *Moses* tolerated this for the hardnesse of their hearts, but he made no choise of this, but suffered it because he could not helpe it.

Why *Moses* gave the bill of divorce.

Object. An Idolater is charged by the Law to goe to the Church; if he goe to the Church he sinneth against his conscience, if he absent himselfe from the Church then he sinneth against the Law; here it may seeme that he is to make choise of one of the two evils which are sinnes.

Answ. He is to make choise of neither of the two, but to seeke that his conscience may be reformed, and so give obedience to the Law.

Quest. Whether did the man of *Gibea*, *Iud.* 19. sinne or not, in offering his daughter and the wife of the Levite to the men of *Benjamin* to be abused, rather than the Levite who was his guest?

Answ. Wee must not doe evill that good may come of it, *Rom.* 3. 8.

Quest. But might not this man rather have made choise of death than offered his daughter, for an honorable death is to be preferred to any sinne?

Answ. It is one thing to be a patient, and another thing to be an agent; if he had made choise of death rather, then he had beene an agent and not a patient: and if he had died in withstanding this villanie, his death had beene honourable; herein hee was to be blamed that hee brought forth his concubine and gave her to them, vers. 25. and hee made choise of one evill to eschew another.

Malum { *per se* / *per accidens.*

There is one sort of evill which is evill in it selfe, and another

another which is but evill by accident onely: a man may chuse that which is but accidentally evill, but never that which is evill in it selfe. Example, 1 *Cor.*7. it is not good for a man to touch a woman, and it is not good for a man to commit whoredome; It is not good for a man to touch a woman, that is, to marry her: accidentally it was not good at that time for the present trouble that was upon the Church, yet he might chuse this remedie to marry rather than to commit whoredome, because it was but accidentally evill to marry, evill at all that time when the Church was under persecution, but that which is evill in it selfe hee may no wayes chuse.

When a man may chuse that which is accidentally evill.

When two evils are set before the will, a greater evill and a lesser evill, the will cannot but chuse the lesser evill, which is eyther lesser indeed or apparent-lesse, it is so determinate by the understanding, but yet it hath this freedome to chuse the *media* for this end. So when two good things are set before it, it cannot but chuse the better good, eyther in appearance or simply best.

Non habet libertatem quoad specificationem sed quoad exitum.

The greatest evill of punishment is to be chosen rather than the least evill of sinne: Therefore the martyres would chuse rather to suffer the greatest punishment than to commit the sinne.

The greatest punishment rather to be chosen then the least sinne

But here an innocent man is to take heed when these two are put in his choise, whether to sinne or to suffer punishment; hee is not to make choise of the punishment, although he refuse to make choise of the sinne, but he is to suffer the punishment inflicted upon him, but not to make choise of it. *Charles* the ninth the French King, offered to the Prince of *Condie* his choise, whether he would goe to the Masse or chuse perpetuall baniſhment or imprisonment; what replied he? to goe to the Masse is simplie sinne, therefore I will never chuse that: but to chuse either perpetuall imprisonment

An innocent person is not to make choise of the punishment.

or perpetuall banishment, that I cannot doe, for then I should imply a certaine guiltinesse in my selfe; but it is in your power ô King to inflict which you please, and I am ready to suffer. A man is condemned to die, the magistrate putteth it in his choise what sort of death he would die, he may lawfully now chuse the easiest sort of death, he implieth now no guiltinesse upon himselfe, for the Iudge hath now already found him guiltie.

Quest. It may be asked why *David* made choise rather of the plague than of the sword or famine.

Answ. The reason was because he would expose himselfe to that danger of the plague as well as the subjects, because there were fewer meanes for him to escape the plague than the sword or famine.

Reasons why *David* chose the plague rather than the sword or famine.

Another reason why he made choise of the plague rather than of the sword or famine, because these two would have made the Lords people to have beene evill spoken of amongst the heathen; for the enemie would have insulted against God and his people if they should have overcome them: and so would they have done, if they had beene enforced to seeke releife of them in time of famine; but in the plague they had no such occasion, and *David* had rather fall into the hands of God immediatly than into the hands of men.

Object. Warre and famine are from God, therefore he should have fallen into the hands of God, this way also, for his instruments can doe nothing but that which hee willeth.

Answ. What the wicked doe in afflicting the children of God.

When they afflict us, they can doe as much as God willeth them to doe, but when they sinne they can doe that likewise which God permitteth them to doe; the wicked when they are Gods scourges they adde their owne malice and mischiefe, *Zach.* 1.15. *I was angry but a little, and they helped forward the afflictions,* I minded

but

but to whip my children, but they flayed them, see *Esa.* 10.7. When God useth the good Angels to punish, they doe nothing but that which the Lord commanded them, but the evill Angels adde their owne malice and wickednesse, the one is *Angelus mali*, and the other is *Angelus malus*; the Lord sent *Ashur* against his people to correct them; hee did not onely permit them to goe but commanded them, *Iere.* 50.21. *goe up against the land, doe according to all that I have commanded thee*: yet the Lord is angrie with them for going against his people, why? because their thoughts were not answerable to his thoughts, they had another intention and affection, and they added their owne malice.

מַלְאֲכֵי רָעִים
Angelus mali, Psal 78. 49. *est [illegible] non conveniens.*

David made choise here rather to fall into the hands of God than man. *Moses* rod when it was laid upon the ground was a Serpent, but when *Moses* tooke it in his hand, it became a rod; So these chastisements and punishments which are fatherly corrections to us in the hand of God, in the hand of the wicked they are Serpents to sting us. When *Elias* fled from *Iezabel* he desired that the Lord would take his life, but ô *Elia* if thou be weary of thy life, goe but backe to *Iezabel*, and she will quickly dispatch thee; but *Elias* would none of that, for death out of her hand should have beene a stinging Serpent, but out of the hand of God it should have beene a gentle rod. When the Lord reasoned with *Ionas*, he saith, if thou who art an angrie and crabbed creature hadst pitty upon the gourd, how much more should I have pittie upon *Ninive* who am a God of mercy? There is more mercy with God than with man, therefore it is better to fall in his hands then in the hands of man.

Simile.

It is a fearefull thing to fall into the hands of the living God, *Heb.* 10. *Object.*

It is a fearefull thing for contumacious sinners so re- *Answ.*

maining, to fall into his hands, when he is an angrie God; then it is better to be corrected by the rod of men; but for penitent persons that take the ready course to pacify his anger for their sinnes, for such it is a hopefull thing and farre better, to fall into Gods hands than into the hands of men.

Conclusion 1. The conclusion of this is: in evils of punishment wee are to chuse the lesse, therefore we must study in our election to know which is the least evill; for if we make a wrong choise we shall fall in the evill of sinne.

Conclusion 2. It is better to fall into the hands of God than men: therefore when God doth visit us with sickneſſe, let us take it in good part, because we fall in the hands of a mercifull God.

Conclusion 3. When God punisheth us by his instruments, let us passe by the second causes in whom we shall see much malice and hatred, and lift up our eyes to God himselfe in whom wee shall see much mercy. A man when hee would drinke of the water of the river, he drinketh not of it nere the sea where it is brackish, but he goeth up to the fountaine where it is sweet; so if wee would finde comfort in our afflictions, we must learne to take them out of Gods owne hand. So *Iob* looketh not to the *Chaldeans* who robbed him, but saith, *The Lord hath given and the Lord hath taken*, *Iob.* 1.21. So when *Shimei* cursed *David*, he saith, *the Lord hath bidden him*, 2 *Sam.* 16.11. So *Ioseph* looked not to the malice of his brethren but to the Lord, *Gen.* 45.8.

Simile.

CHAP.

Chap. II.

Of friendship.

1 Sam. 18. 1. *The soule of Jonathan was knit to the soule of David, and he loved him as his owne soule.*

THere are sundry sorts of love, first, naturall love; secondly, sensuall love; thirdly, rationall love; all these three bindeth one to another, but spirituall love excelleth all these.

Amor { *naturalis* / *sensualis* / *rationalis* / *spiritualis.*

Naturall love is that sympathie which God hath placed in things without life, as in heavie things to descend, and light things to ascend: and that sympathie which is betwixt the yron and the loadstone, these things although they have no knowledge in themselves, yet they are directed by the hand of the first mover, as the arrow by the hand of the Archer is directed to the marke.

Naturall love what.

The second sort of love is that sensuall love, directed by appetite which is found amongst beasts, for beasts of the same kind love one another, and these ravenous beasts which live by rapine, yet they love one another: but this sort of love differeth farre from the love of man; the beasts love onely their young ones for a time, but afterwards they love all the rest of the same kind alike. Man loveth not his owne children onely, but also these who are in affinitie or consanguinitie with him, and these of his acquaintance, and his love is a permanent love: it is true through the corruption of the nature of man, there is a greater hatred betwixt man and man than amongst the beasts, but this ariseth of some perverse affection, but it was not so from the beginning.

Sensuall love what.

Difference betwixt sensuall and rationall love.

Amicitia { *perfecta* / *imperfecta.*

Perfect friendship what.

This friendship is eyther perfect friendship, or imperfect friendship.

Perfect friendship is the mutuall love of two, arising of an effectuall good will of the one towards the other, and grounded in morall goodnesse: this kind of friendship is not found but amongst good men, he that loveth a man for pleasure and profit, this is not true friendship.

The measure of true friendship.

The measure of this friendship is this, we must love our friend as our selfe, the reason of this is, because *amicus est alter idem.*

Quest.

How can a man love himselfe, seeing love is alwayes betwixt two?

Answ.

How a man loveth himselfe.

If yee will consider reason and sense together, yee shall alwayes finde two things in man, and if reason give place to sense, then sense is *amatum* and reason is but *amans*, and that breedeth selfelove: but if sense give place to reason, then reason is *amatum* and sense is but *amans*, and thus we should love our neighbours as ourselves: when a man loveth the sensuall part in his neighbour rather than the reasonable part, this is not right love.

A comparison betwixt friendship and marriage.

This friendship resembleth mariage in five things, first there must be some equality betwixt these who are to be married, so there must be some equalitie betwixt these who are friends: the love which the Prince carrieth to his subjects is not properly friendship, but friendship is amongst these who are equals, and yet the Lord submitted himselfe so farre as to call *Abraham* his friend, *Iam.* 2. 23.

Quest.

Where there are two equals, if one of them wish preferment to his friend and to be above him in degree, whether or no doth this breake the bond of friendship, seeing now he wisheth him to be his superior and not his equall?

Friendſhip is kept two manner of wayes, eyther in the ſame degree of friendſhip or in a higher or more eminent degree; and as the inferior facultie is preſerved in the ſuperior (as the facultie to nouriſh is preſerved in the ſenſitive) ſo is friendſhip kept ſtill but after a more eminent manner, and then it is turned into reverence and more greater reſpect.

Anſw. How friendſhip is kept with thoſe who are in a higher degree.

The ſecond thing wherein friendſhip reſembleth mariage is in unity; as in marriage two are made one fleſh, ſo in true friendſhip they are made one ſpirit, and *amans eſt alter idem cum amato.* The Prince of the *Saracens* and the Emperor of *Conſtantinople* entering in a league of friendſhip, cauſed a Chirurgion to open a veine in each one of their armes that they might make up this friendſhip the better; this friendſhip makes two friends to be one, or to be foure, but never to be two, for he that loveth is loved, and he that is loved loveth; and true friendſhip maketh them one, it maketh one ſoule in two bodies: and as a man muſt not have many wives ſo he muſt not have many friends, this is called πολυφιλία the love of many friends; and as theſe creatures who have but one brood love them the better, ſo he that hath but few friends, his love is the greater towards them.

friendſhip like unto marriage in unitie.

Simile.

Good the more it be extended the better it is, why then is friendſhip the better the more it is contracted?

Obiect.

Good the more it is extended in the one kind, the better it is if it ſuffer extention, as love it ſelfe the more it is extended the better it is: therefore when the Law ſaith, *thou ſhalt love thy neighbour as thy ſelfe*, the Apoſtle, *Rom.* 13. 9. extendeth it to πάντα ἄνθρωπον, any man, to teach us that this love muſt bee extended to all; but particular friendſhip which ſuffereth no extention, the more it is contracted the better it is; and in this ſenſe it is ſaid, *qui multis cupit eſſe amicus nemini amicus eſt,*

Anſw.

Particular friendſhip the more it is contracted the better it is.

Simile.

est, he that desireth to be a friend to many is a friend to none. If the hand were not parted into fingers, it could not doe things commodiously, as to write or to throw; but yet it gripeth faster when it is folded. Love is like the hand parted, and friendship is like the hand folded. When a man hath too many friends it breedeth but tediousnesse to him rather than comfort, and they say we should use our friends as we use sauce to meate; this is the property of sauce, if it be sparingly used, it maketh the meate to have the better relish, but if it be too much used in the meat, it breedeth loathsomenesse. So &c.

Friendship like unto marriage in communion.

Thirdly, friendship is like unto mariage in communion, love seeketh not her owne but delighteth as much in the good of others. *Plato* willed that in his Commonwealth *meum & tuum* should not bee heard, but amongst true friends the right of possession ought to be heard, but not the right of use: Let thy fountaines bee dispersed abroad and rivers of waters in the streete, but let them be onely thine owne, and not strangers with thee, *Pro.* 5. 16. 17.

Friendship like unto marriage in the perpetuity of it.

The fourth thing wherein friendship resembleth marriage is in the endurance of it, for as nothing parteth married persons but death, so nothing parteth true friends but death. *Artemisia* Queene of *Caria* knowing that death parted husband & wife, shewed a wonderfull act of passion towards her husband *Mausolus*, for death having taken him away, she not knowing how to pull the thornes of sorrow out of her soule, caused his body to be reduced to ashes and mingled them in her drinke, meaning to make her body a living tombe, wherein the reliques of her husband might rest, from whom shee could not indure to live separated; So friendship which is true friendship can hardly be dissolved, and nothing separateth them but death.

But

But charity endureth after this life, therefore friendship may seeme to indure after death in the life to come.

Object.

Charity in generall indureth in the life to come amongst all the Saints of God, but not this particular love betwixt man and wife, betwixt friend and friend: a friend may be a friend to his friends children and doe good to them after his friend is dead, *Ruth.* 2. 20. *Blessed be he of the Lord, who hath not left off his kindnesse to the living and to the dead*, that is, to the posterity or the wife of the dead: And it seemeth that *David* was unmindfull of this rule of friendship to *Ionathans* sonne, when he bade devide the land betwixt *Shiba* and *Mephibosheth*, 2 *Sam.* 19. 29.

Answ.

Charity in generall remaineth in the life to come, but not particular friendship.

The last thing wherein friendship resembleth marriage is, as the man ought to beare with his wives infirmities and to cover them, so should a friend cover the infirmities of his neighbour, but not his grosse enormities, for then he hateth him, *Levit.* 19. 17. *Thou shalt not hate thy brother in thine heart but reprove him.* This comfortable kind of friendship is knowne best in adversitie, for as a true friend rejoyceth with his friend in prosperity, so he lamenteth with him in his adversitie and beareth a part of his burden with him. *Iobs* friends came in adversitie to visit him and they sate seven dayes by him and spake nothing, for in the beginning of griefe it is most fitting for a friend to hold his peace and to expresse his compassion rather by teares than by speech; And it is most probable that the Angell when he came to comfort Christ and to strengthen him, *Luk.* 22. 43. did rather comfort him by gesture than by speech, by standing by and assisting him in a visible shape, weighing and considering with himselfe the great griefe and agonie that was in Christs soule. And when Christ fell grovelling upon the ground, it is not unlikely that he in

Friendship like unto marriage in bearing others infirmities.

Friendship best knowne in adversitie.

How a man is to behave himselfe to his friend in the time of griefe.

How the Angell did comfort Christ in his agony.

in compaision fell downe upon the ground also. What is that which he required of his Disciples in his agonie? he desireth not words of consolation from them, but onely that they would weigh and consider with themselves his great agony and griefe, and it grieved him that they could not watch with him in his great heavinesse: yea it was a great comfort unto him when he went a stones cast farther from them, if they would watch & expresse their love to him by shaking off their drowsinesse.

What comfort Christ required of his Disciples.

Quest. Whether are friends more necessary for us in our prosperity or in our adversitie?

Answ. Simply they are more necessary for us in our adversitie, but for more excellent uses in prosperity: the baset parts of the body are simply more necessary for our life, than our seeing or our hearing, for a man cannot live without them, but we may live without seeing or hearing, and yet seeing and hearing serve for more excellent uses: so friends in necessity are more necessary simplie to maintaine our life, but for the comfortable life, they are the more excellent object to bestow things upon. *Salomon* saith, *a friend loveth at all times, and a brother is borne for adversity*, Pro. 17.17.

At what time friends are most necessarie.

Simile.

Imperfect friendship is that which is eyther grounded upon pleasure or profit. And as these extractions of spirits which are drawn out by the Chymists, are more subtile and pure than the grosser bodies out of which they are extracted; so the love which ariseth of vertue is more subtile & pure than that love which ariseth of pleasure and profit, and these sorts of friends are but friends by accident: if friendship arise onely of profit, then it is the most imperfect sort of friendship, for then we are not said *frui amicis sed uti amicis*, for as we love not our cloathes but for our bodies sake to warme them, so when we use our friends onely for our profit,

Imperfect friendship what:

Simile.

we

we uſe them but we injoy them not. *Paul* ſaid, *I ſeeke not yours but you. Pro.19.6. every man is a friend to him who giveth gifes*; but this is no true friendſhip. *Prov.19.27. All the brethren of the poore do hate him, how much more doth his friends goe farre from him?* But if the friendſhip be grounded upon ſinne, this is the worſt ground of all: ſuch was the friendſhip of *Simeon* and *Levi*, *brethren in evill*, and ſuch was the friendſhip of *Herod* and *Pilat*, *Though hand joyne in hand yet the wicked ſhall not eſcape, Proverb.*

Friendſhip grounded on profit is eaſily diſſolved.

This friendſhip which ariſeth of profit it is eaſily diſſolved, and to helpe this, we are not to receive benefits of every man, but we are to conſider firſt for what end the gift is offered to us: for if a man offer a benefit to the intent that he may receive as much or more, then it is not a benefit, but rather a ſelling; as the Phariſes would bid their nighbours to dinner becauſe they knew they would invite them againe.

In amicitia honeſta menſura eſt damnis propoſitum.

Againe, the benefit is not to be reckoned by the profit of him who receiveth it, but according to the mind of the giver; as the widdowes mite was more accepted than the large offerings of others. *Hiram* was to blame in this, when *Salomon* gave him *twenty cities in the land of Galilee*, he called them *dirtie cities*, 1 *King.9.13.* hee meaſured not the gift here according to the mind of the giver.

Gifts given by friends not like things bought and ſold.

The gifts which are given by friends are not like things ſold and bought, for the thing ſold dependeth chiefely upon the ſeller, but here the value and eſtimation dependeth upon the receiver; he ſhould not meaſure the gift by the profit that may redound to him by it, but by the affection of the giver.

Friendſhip grounded on pleaſure is not permanent.

That friendſhip which is onely grounded upon pleaſure is not well grounded, for our pleaſures for the moſt part are exceſſive as the Epicures friendſhip; *Let us eate*

eate, let us drinke, for to morrow we shall die, 1 *Cor.* 15.32. here their friendship and joy continued not, it is but like the *crackling of thornes under the pot*, *Eccles.* 7.6. which is soone gone. But true friendship is grounded in the Lord, as *Davids* companions were these who feared God, *Psal.* 119.63. such a friend was *Hushai* to *David*, 2 *Sam.* 15.37.

How to keepe true friendship.

The way to keepe this friendship is, *Pro.* 25.16. *Withdraw thy foot from thy neighbours house, lest he be weary of thee and hate thee: Hast thou found honey? eate so much as is sufficient for thee, lest thou be filled therewith and vomit it.* Againe, *let thy foote be rare in thy neighbours house*; in the originall it is, *pretious*, for these things which are *rare* we hold them *pretious*, 1 *Sam.* 3.1. *The Word of the Lord was pretious in those daies*, that is, it was *rare*. So *Esa.* 13. *a man shall be more pretious than gold*, that is, more *rare*. And he useth a comparison here, for as he that eateth sparingly of honey it is comfortable to him and refresheth him as it did *Ionathan*, but if hee eate much of it, it maketh him to surfet: so if a man come seldome to his friend, hee shall be welcome to him, but if hee come often to him, then hee becommeth weary of him.

Simile.

Chap. III.

Sinfull love degenerateth into hatred.

2 *Sam.* 13.15. *Then the hatred wherewith he hated her, was greater than the love wherewith he loved her.*

THere are two affections which carry great sway in the soule, *desire* and *love*: sometimes we both desire and

and love them; somethings we desire but love them not, till injoyed; and somethings we desire, but love them not when we have gotten them.

These things which wee desire and love are things honest; these things which wee desire and love not, are things profitable, we love them not before we injoy them; we may carry some Imaginary love to them before we enjoy them, but this is not true love: for other mens profits so long as they injoy them affect us not, but when wee injoy them indeed then wee begin to love them; but sinfull delights we desire them, but being once gotten we loathe them, but things honest we both desire them and love them.

Things honest we both love and desire,

Honest things wee both love them and desire them although we want them, but things profitable before we have them, we desire them but love them not properly: when a man wanteth riches or children he hath a desire to them, but when he hath gotten them then he loveth them. Things pleasant before we have them we both desire them and carrie an imaginarie love to them, but when we have them once, both the desire and the love perish together, and they leave behind them a certaine loathsomenesse, as hee that eateth too much of the honey combe loatheth it: *Prov.* 25.15. here the desire and the love goe away together, and the love in sinfull pleasure is turned to hatred. Things profitable ~~are profitable to us when we possesse them~~, and the longer that we possesse them the greater fruit reape we of them. But the delight which wee have in pleasant things is neither an habit nor a perfect possession of them, but a motion which hath alwayes some privation joyned with it, which failing the love faileth likewise: These pleasant things before we injoy them they have a greater force to stirre up a desire in our phantasie when we want them; but when we have profita-

The desire and love of things pleasant once gotten perish together.

ble

ble things they have a greater force to give me contentment than pleasant things; pleasant things when wee want them they breed an imagination in our appetite, & when we have them they breed pleasure in our sense: but the love and desire of honest things consisting in vertue and wisedome, is preferred both to things pleasant and profitable; for wee love them both when wee have them, and when we want them, and the love of them is the first degree of injoying them, not in our sense and phantasie, but in our understanding.

The love and desire of things honest remaines both when we want them, and when we enjoy them.

Honestum *Utile* *Iucundum*	*conveniunt*	*in desiderio rerum non possessarum.*
Honestum *Utile*	*conveniunt*	*in amore postquam possidentur.*
Honestum *Utile*	*differunt*	*honestum ante possessionem & in possessione desideratur & amatur, utile ante possessionem non amatur sed desideratur, & in possessione amatur non desideratur.*
Honestum *Iucundum*	*conveniunt*	*in desiderio ante possessionem.*
Honestum *Iucundum*	*differunt*	*in jucundo post possessionem perit desiderium cum amore; in honesto vero utrumque post possessionem manet.*
Utile *Iucundum*	*conveniunt*	*in desiderio ante possessionem.*
Utile *Iucundum*	*differunt*	*utile non amatur ante possessionem sed solum desideratur, at jucundum ante possessionem amatur & desideratur. Secundo utile amatur post possessionem, sed amor jucundi cum desiderio perit post possessione.*

Health,

Health, children, and glory, whether are they to be referred to things profitable, pleasant, or honest?

Quest.

Answ.

Health chiefely is to be referred to profit, therefore we loathe it not after we have it, as we doe these things which bring onely delight with them; and health when we want it we wish it not onely with our sensitive appetite, but with our will and understanding: children againe belong both to honesty and pleasure, for we desire our children to possesse our goods, and we enjoy them; this desire is mixed with delight, and therefore the conversing of parents with their children breedeth not satietie or loathsomnesse as sinfull pleasures doe. And they long for children to continue their kind by a certaine immortality, and herein man differeth from the beasts who love their young ones onely *ut nunc* for the time present, but respect not the continuance of their kind in them: and this is the cause why parents are never wearie of their children more than they are of their health.

Health reserved to profite.

Children belong to honesty and pleasure.

The love of marriage especially consisteth in pleasure, but hath honesty and profit joyned with it. The love and desire of dominion hath both profit and pleasure joyned with it, but there is a twofold honour, a bastard honour and a lawfull honour, the bastard honour onely belongeth to pleasure, but the lawfull honour belongeth not onely to pleasure but also to honestie.

Difference betwixt the love of parents to their Children and the love of beasts to their young ones.

Honor { *legittimus* / *illegittimus*.

These things which we both desire and love, they proceede sometimes *ab amore sensibili*, and sometimes *ab amore rationali*, when we desire them first, and next wee love; but when they proceed *ab amore rationali* then wee first love them, and then desire them.

The delights which are sensuall when they ascend to reason they give no contentment to it, but when the delights descend from reason to phantasie and sense, they give contentment to both. And as the mist which

When delights give contentmentment both to sense and reason.

ariseth out of the vallies and ascendeth to the mountaines betokeneth raine, but when the mist falleth from the mountaines to the vallies then it betokeneth faire weather. So when the sensuall delights ascend up to the phantasie and reason, it is a bad token; but when the love of honestie and vertue descends from reason to phantasie and sense, that is a good token. When the mind illuminateth the will first, then the will beginneth to affect a thing and to seeke after it, then it is called *eudokia beneplacitum animi* the good pleasure of the will being approved by the reasonable facultie in the understanding, which doth try things first and setteth the will on worke, and the will setteth the rest on worke.

Simile.

Health referred to profite.

Children belong to honestie and pleasure.

Sapientia & sapiens probo.

Again, if we shall consider the senses, we shall perceive that the baser senses, the touch, tast and the smell which serve most for sensuall pleasures, they are soone cloyed, as hee that eateth the honey combe surfetteth quickly, *Prov.* 25. 15. *Prov.* 7. 18. when the whore inviteth the young man she saith, *come & let us take our fill of love untill the morning*, one might well give them a surfet of this beastly pleasure; but consider againe the more noble senses, the sight and hearing, which serve for reason, they are never satisfied, *The eye* (saith *Salomon*) *is not satisfied with seeing nor the eare with hearing*, *Eccles.* 1. 8. Why are they not satisfied? because they give information to the nobler facultie of the soule the *understanding* wherein honestie and vertue are seated, and they are never weary to serve her. And if we shall compare things honest, profitable & pleasant, we shall finde that things pleasant are farthest out of the square, and consequently must breed the greatest distast to the soule: for things honest the more we desire them the more we are commended for that; but when we desire things profitable, we must desire them with a greater moderation, because they are more base, and we must

The baser senses are soonest cloyed with pleasures.

Children and old men soonest cloyed with pleasures.

Why the eye and eare are not satisfied.

When delights give contentment both to sense and reason.

reduce them to some mediocritie, but most of all have we need to take heed to our delights of sense as baest of all; therefore *Salomon* willeth us, *Pro.* 23.1. when we sit at a governours table to *put a knife to our throate*, that is, when we sit at a table where there is variety of dishes and dainties, we must eate sparingly then, as if there were a knife set to our throate to cut it, *lest our table become our snare*, *Psal.* 69.22.

We must take heed to our baest senses.

Some things may breed delight to the phantasie but not to the sense, as when a Poet describeth a gnat or flea, this is delightfull to the phantasie; but if a man should feele the gnat or the flea biting him, it would be most unpleasant to his sense and feeling. Sometimes a thing may be delightfull to the sense, but bringeth little or no delight to the phantasie, as when a man eateth sweet things. But things which are honest breed delight both to the understanding, phantasie and sense. The sensuall pleasures are like the booke which *John* did eate, *Reve.* 10.9. they are sweet in the mouth, but bitter in the belly, the griefe of them is more than ever the pleasure was.

Things may breed delight to the phantasie but not to the sense.

Some things delightfull to the sense but not to the phantasie.

Amnon loved *Thamar* with an incestuous love, then he falleth into the other extremitie to hate her, but if hee had reduced this to a right mediocritie he should have loved the person but hated the vice. *Levit.* 19.17. *Thou shalt not hate thy neighbour in thine heart, but thou shalt rebuke him.*

Simile.

Amnon sinned in hating *Thamar*.

The conclusion of this is, let us set our desires on the right objects and moderate our affections, lest they exceed and degenerate into lust. *James* 4.3. Yee aske amisse that yee may consume it upon your lusts.

Conclusion.

Chap. IIII.

Whether we may exceede the rule of righteousnesse in well doing or not?

Eccles.7.16. Be not righteous overmuch.

A Man cannot exceed in justice which is the compend of all vertues, and it signifieth to give every one his owne: if we take *right* for that which is partly *right* or *rectum mathematicum*, there can bee nothing *more right*. Vertues in themselves are not more or lesse, but if yee will consider them as they are in this or that subject, and not in their absolute or greatest perfections, then they may be sayd to be more or lesse. Example: if we will respect religion in it selfe, here we cannot be too religious, for religion in it selfe is opposite to all defectes in religion. Hope in respect of the inward forme of it, looketh directly towards God, wee cannot exceede here, although we may come short: but respecting the matter which is hoped for, and weighing all circumstances, a man may presume or despaire, as he who hopeth, what he hopeth, and when he hopeth. So in religion, there is εὐσεβεία, ἀσεβεία, and δεισιδαιμονία, atheisme and superstition are both defects in religion, but in the true worship of God we cannot exceede.

So in justice, as it is justice we cannot exceede, but yet when we respect the circumstances, as the persons to whom we doe justice, when we doe justice, or where, we may exceed or come short. *Prov.*17.17. these two are equally abhominable before the Lord, to let the wicked goe free, and condemne the just; to condemne the just is the excesse, and to spare the wicked is the defect

Vertues in themselves cannot be sayd to be more or lesse.

Vertues in this or that subject may be sayd to be more or lesse.

How a man may exceed in justice.

fect in justice. So *Levit.*19.15. *Yee shall not respect the person of the poore* for his poverty, this is the excesse, *nor honour the person of the mighty* for his riches, this is the defect. 1 *King.* 20.42. *Because thou hast let goe out of thine hand virum destructionis*, that is, a man whom I appointed to destruction, or *virum retis mei, the man of my net*, that is, the may whom I catched in my net and delivered unto thee that he should not escape; now when *Achab* let *Benhadad* goe free, this was a defect in justice.

חרם { *Destructio* / *rete.*

Similit.

David had many worthy captaines, if he had given ro the most worthy for his worthinesse 8. and to the meanest of his worthies but 4. this had beene equality in distributive justice: but if hee had diven them both 8. here he had failed also in excesse, for he had given the one more than he deserved, and here hee should have beene *nimium justus.*

Object.

But the Lord of the vineyard gave a penny alike to all these who wrought in his vineyard, to these who came at the fixt houre, the ninth houre, and at the eleventh houre, *Matth.*20. this might seeme not to bee equall justice.

Answ.

This was not distributive justice but commutative, for he that was the Lord of the vineyard said, *Did not I agree with you for a penny?* So in commutative justice if a man should not give fifty for that which is worth an hundred pounds, he faileth in the defect, and if hee should have give two hundreth pounds for it, then hee should faile in the excesse, for liberality hath no place in commutative justice in buying and selling, hee who giveth more then the thing is worth to the seller, he is not *nimium iustus* for he wrongeth the commonwealth and doth hurt to himselfe.

Liberality hath no place in commutative justice.

Object.

But when he taketh hurt to himselfe he doth no man wrong, *quia iniuria non fit volenti.*

Yet notwithstanding this is not good commutative justice: in respect of liberality this may be a good action, but consider it as it is commutative justice, it is the sinne in excesse; because it keepeth not *medium rei*.

What is meant by being *righteous overmuch*.

When the Preacher saith then, *Be not righteous overmuch*, it is to be understood also in respect of mens conceit who thinke themselves *too just*; for *vers*. 20. the Preacher saith, *there is none just in the earth, who doth good and sinneth not*.

The way to reduce too much righteousnesse to the *medium* is to reduce it to the Law of God, which is the onely rule of perfection to all vertues. The philosophers hold that the way to reduce extreames is to bring them to the midst, as they make mediocritie the midst to the two extreames, but mediocritie being but a privation it cannot be the rule of any vertue.

Mediocritas est privatio excessus & defectus.

Conclusion.

The conclusion of this is, The onely rule and square of justice is the golden rule of the Law, and if we cleave to it, we shall never decline to the right hand nor to the left, *Iosh*. 1.

Chap. V.

Of Liberalitie.

Act. 20. 34. *It is a more blessed thing to give than to receive.*

Liberality maketh a man resemble God.

Liberality is a vertue which maketh a man resemble God himselfe, *who giveth freely and upbraideth not*, *Iam*. 1. 5. We doe not reade in the Gospel that Christ used these words, but by consequent it may be gathered out of sundry of Christs speaches, as *Luk*. 16. 9.

and

and out of the parable of the Talents, and by that sentence which Christ shall give out at the last day, *Come yee blessed, when I was hungry yee fed me, &c. Matth. 25.*

It is a more blessed thing to give than to receive.

Reasons proving that is a more blessed thing to give than to take,

First, because a man can give nothing unlesse he have it, and to receive implyeth a want; and therefore to give is better than to receive. *Reason, 1.*

There is *bonum honestum & bonum vtile*, and as farre as honest things are preferred to profitable things, so farre must *giving* alwayes be preferred to *receiving*. *Reason, 2.*

Honest things endure longer than profitable things doe, for the memory of *receiving* perisheth with the gift, but that liberall honesty which consisteth in *giving* perisheth not with the gift, because it dependeth upon him who giveth it. By accident indeed the memory of the gift may be lost through the forgetfulnesse or unthankefulnesse of the receiver, but yet it deserveth still to be had in remembrance, and that which is most durable is alwayes most to be loved. *Reason, 3.*

Dare est docere apud Hebraeos, and *lakab, accipere, est discere. Pro. 2. Donum tribuam vobis, id est, doctrinam*, and as farre as the master exceedeth the scholler, so farre doth *giving* exceed *receiving*. *Reason, 4.*

The Divines marke, that the most excellent sort of prayer is thanksgiving, and is is to be preferred to petition. Why? because it is better to give than to receive; there are many ready to petition, but few to give thanks, of the ten lepers there came but one againe to give thanks. *Reason, 5.*

If we shall compare prodigality and avarice together, wee may understand that to *give* is better than to *receive*, for the prodigall man is not so bad as the avaritious man, as the Philosopher proveth by many reasons. *Reason, 6.* The prodigall is not so bad as the avaritious man.

First, the prodigall man helpeth many, but the avaritious man helpeth none.

Secondly, prodigalitie commeth nearer to liberality than avarice, becauſe the prodigall man hath a deſire ſtill to doe good to others, as the liberall man doth, and it is a griefe to him to receive as it is to the liberall man.

Thirdly, prodigality cureth it ſelfe by beſtowing, but avarice heaping up riches groweth worſe more and more daily.

Fourthly, prodigality is cured by age, but avarice groweth with age, therefore prodigality is a leſſer evill then avarice, and ſheweth us that it is better *to give* than *to receive*. Hee is a prodigall man who giveth all to others (although they bee not altogether unworthy) which is neceſſary for himſelfe, but he is worſe, who giveth both his owne and other mens goods which hee taketh by robbery to any ſort of men, whether good or bad: but he is worſt of all who taketh from other men and giveth onely to the bad; ſo he is a wretch who giveth not according to his power, but hee is a greater wretch who keepeth both his owne and other mens, and beſtoweth nothing upon the poore or upon any other; but he is worſt of all who denyeth himſelfe the liberall uſe of the creatures and yet taketh from others by hooke and by crooke. By this wee may conſider, that ſome prodigall men are worſe than ſome wretches, but if we ſhall make an equall compariſon and compare the prodigall with the wretch, he ſhall alwayes be found worſe.

Three degrees of prodigalitie.

Three degrees of avarice.

Reaſ. 7.
Ariſt. lib. 9. Eth. cap. 7.

The Philoſopher ſaith, theſe things which are done with great labour and expenſes men make more account of them and eſteemes more highly of them than theſe things which are more eaſily done, but *to give* a benefit is more hard than *to receive*; and hee ſheweth the ſame in borrowing and lending, he who borroweth would wiſh the lender not to be at all, but the lender wiſheth well alwaies to the borrower, therefore it is a

more

more blessed thing to *give* than to *receive*; and although he saith that the giver should forget the things which he gave, and the receiver should alwayes remember them, yet he shewes, that it is much more delightfull to the minde to remember his liberality in giving, than for him who hath received to remember that he hath received. Lib. 7. cap. 7.

But how can it be a more blessed thing *to give* than *to receive*, seeing he who *giveth* depriveth himselfe of that which he giveth, and he that *receiveth* hath it? the end of *receiving* is to have, and the end of *giving* is to want, and seeing all things are measured by their end, it may seeme that *receiving* is more blessed than *giving*. *Object.*

God who is most blessed *giveth*, and yet loseth nothing. Againe, when men *give*, they should not so *give* to deprive themselves of all things; neither is every sort of *giving* better than *receiving*, for it is a better thing for a man to receive something from his friends to maintaine his family, than for a another prodigall to waste all his owne: but it is meant of this honest liberality which is given with discretion, whereof the Apostle speaketh, 2 *Cor*. 8. 13. 14. *I meane not that other men be eased, and yee be burdened.* Thirdly, the thing which they give, they lose it not, for their honest liberality is a thing permanent and increaseth their honour and liberality. *Answ.*

How a man may receive things lawfully.

But if it be more blessed to give than to receive, then the rich mans riches make him to bee in a better case than the poore man who had nothing to give. *Object.*

The rich mans riches make him not to be in a better case than the poore man, for it is the heart that the Lord looketh upon in *giving* and not the gift. Christ preferred the widdows mite to the great offerings of the Pharises, *and a cup of cold water given to a Prophet in the name of a Prophet maketh* a blessed giver. Christ at the latter *Answ.*

Giving measured according to the will and intention of the giver.

latter day will say, *Come ye blessed of my Father, inherit the kingdome prepared for you before the foundations of the world, for when I was naked yee cloathed me*: this will bee pronounced to moe poore ones than to rich ones, who had never scarce meat and cloath to themselves; the liberality is accepted here according to the will and not according to the deed.

Conclusion. The conclusion of this is, that the avaritious is worse than the prodigall, but the Lord liketh a cherefull giver, the liberall soule shall be made fat, and he that watereth shall be watered also himselfe, *Prov.* 11.25.

Chap. VI.

Of Contentment.

Phil. 4.12. *I know both how to abound, and how to suffer need.*

A hard thing to keepe a mediocritie. THere is no condition or estate of man that can keepe a mediocritie. If wee be full then we waxe wanton, and if we be hungry then we grudge; *Agur* knowing how dangerous both these estates were, prayeth the Lord to give him neither *poverty nor riches*, but to *feede* him *with foode convenient*, *Pro.* 30.8. not to give him *poverty*, *lest* he *steale and take the name of God in vaine*; and not to give him *riches*, left he *deny* him, *and say*, *Who is the Lord.*

Riches more dangerous than poverty. The *Israelites* when they wanted flesh they murmured, and when they had quailes in abundance they surfetted; but *Paul* can be content in any of the conditions alike. For a man first to be rich, and then to bee poore, and then to be rich againe, he may the better learne to

be

be content in any of the estates, as *Iob* who saw three changes, first he was rich, then he was poore, then hee was rich againe: So if a man hath beene first poore, then rich, then poore againe, he will be more content in any estate. *Zeno* the Philosopher when hee had left a ship loaded with goods, and nothing being left to him, said, *bene sanè agis o fortuna, quod ad pallium illud obsoletum me revocas, & ad stoam me redegisti*, that is, that thou hast brought me backe againe to a poore estate, and made me to professe philosophy. But for a man that hath beene onely rich to fall to poverty, is a very hard case for it is to bee deprived of the comfortable meanes whereupon he should live, which in the Scriptures are called a mans life: and *she spent all her living upon the Physitian*, *Luk.* 8.43. in the Greeke it is, ὁλον τὸν βιον *her whole life*, because riches are the meanes to entertaine a comfortable life. It is as hard a thing for a poore man to lose his little stocke, as for the rich man to lose his great wealth, & *Seneca* said, *Non minus molestum est calvo quam comatis evellere pilos, et æque pauperi ac diviti tormentum*; but it is a harder case when a man becommeth rich that hath beene very poore, how to carry himselfe well.

Iob his contentment in his three estates.

Riches are a mans civill life.

Abundance bringeth forth more dangerous fruits than want doth, for abundance maketh a man to deny God, and povertie but maketh him to steale. *Salomon* for all his wisedome in his aboundance forgot himselfe. In our naturall estate and complexion of body, wee see that men die sooner through aboundance of blood than through scarcitie of blood; and experience teacheth us, that Lunaticks in the wane of the moone are sober enough, and are themselves, but when the moone is at the full their braines begin to swell up; so men in povertie are sober, but in abundance doe forget themselves.

Abundance more dangerous than want.

Simile.

When

The order of the divels tentations.

When the Divell tempted our Saviour Christ, *Mat.* 4. his first temptation was but the hungry temptation, to *turne stones into bread*; but his last temptation was the full temptation, he would give him *all the world if he would fall downe and worship him*. By the order of the Divels temptations we may know which is the greatest temptation, for the Divell keepeth his greatest temptations last. It is observed that these who live in the north parts of the world if they goe towards the south under the hot climate, then their stomacks begin to faile them and they die soone; but these againe who dwell in the south climate, bring them towards the north, and then their stomacks begin to mend; so bring a man from poverty to riches, that is, as it were from the north to the south, then he dieth: but bring him from riches to poverty, from prosperity to adversitie, that is, from the south to the north, then he may live; but let *Paul* have abundance or scarcity he can use both: hee saith of himselfe, 2 *Cor.* 6. 10. *as having nothing, and yet possessing all things*, that is, he was as well contented in poore estate, as in his great plenty and riches, so if hee had had abundance, he could have used it so moderatly as if he had had nothing.

Simile.

Paul could be content in any estate.

Quest.

How could *Paul* know this, that he could abound as well as want, seeing he had never proofe of abundance?

Cognitio { ἐμπειρικὴ, διανοητικὴ, ἀποκαλυπτικὴ

There is a threefold knowledge of a thing, the first ἐμπειρικὴ experimentall, the second is, διανοητικὴ gotten by discourse, and the third is ἀποκαλυπτικὴ gotten by revelation. *Paul* had gotten this not by discourse or by revelation, but by experience of poverty and want, for hee learned in his poverty how he should use abundance.

What is meant by *abundance* here.

To abound here is not meant of excesse, but hee speaketh here after the manner of the Hebrewes who take *to be filled* and *to be drunke*, for that which suffiseth without excesse, So *Gen.* 43. and *Phil.* 2. 10. and the Hebrewes

brewes obſerve that this word [*Sacar*] is one of theſe words *quæ vergunt in extremum*, that is, this moderate drinking is ſet downe under the name of drunkenneſſe, and if men take not heede to themſelves in this liberall uſe of drinking, they may bee ſoone overtaken and become drunke; but *Paul* by the grace of God would have kept himſelfe within the liſts if he had beene in this eſtate to have abundance.

שָׁכַר *inebriari: non ſemper in vitio ponitur ut Gen. 9.21. ſed interdum declarat liberalem vini uſum qui modum non excedit.*

He ſaith *I have learned*, *Phil.* 4.12. in the Greeke it is μέμυημαι *ſacris initiatus ſum*, and he that was initiate this wayes to the Lord, was called μύστης *initiatus*: we muſt be long time trained up and ſeparated to Gods ſervice, if we would learne this leſſon, and he was a perfect man that could live patiently, *in afflictions*, *in neceſſities*, *in diſtreſſe*, *in ſtripes*, *in tumults*, *in labours*, *in watchings and faſtings*, 2 *Cor.* 6.4. but it was more that he could uſe abundance well. *Benjamin* was called *itar jad*, becauſe he could uſe both hands, and they were a notable tribe; but this is a greater skill, to uſe poverty well at the left hand, and riches at the right hand.

To be content in any eſtate is a loſſen hard to be learned.

The heathen ſaid, *infœlicitatis genus eſſe, fuiſſe aliquando felicem & tunc miſerum*, that it was a kind of unhappines to have beene happy, and then to become miſerable: but *Iob* ſayd, *the Lord hath given and the Lord hath taken, and he ſinned not with his mouth*, *Iob* 1 and 2.

Secondly, the heathen ſayd, *Lætiores videbis quos nunquam aſpexit fortuna, quam quos deſeruit*, that is, They looke more cheerefully whom fortune hath never favoured, than thoſe whom fortune hath left, but *Paul* is as glad in his poverty as in abundance.

Salomon ſaith that *the proſperity of fooles ſhall deſtroy them*, *Prov.* 1.32. But proſperity would never kill the wiſe Chriſtian *Paul*.

CHAP.

Chap. VII.

De connexione virtutum:

2 *Pet.* 1.5. *Adde to your faith vertue, and to your vertue knowledge.*

How vices may be said to be coupled together.

VIces are not coupled together, as feare and boldneſſe, prodigality and avarice; this farre vice may be ſaid to be coupled together, firſt in the fountaine, for as prudence is the beginning of all vertues, ſo is imprudency of all vices; Secondly, every vice departeth from vertue and ſtriveth againſt it. *Every good gift commeth downe from the Father of lights, Iam.* 1.17. So every vertue fighteth againſt vice.

Morall and theologicall vertues are not eſſentially coupled together.

Morall and theologicall vertues are not eſſentially coupled together, for faith is not of the eſſence of morall vertues, neither are they defined by it: for morall vertues are *habitus electivi conſiſtentes ſecundum rationem*, but faith is not ſuch, therefore faith and morall vertues are not eſſentially joyned together.

Theologicall vertues are not eſſentially coupled together.

Secondly, theologicall vertues are not eſſentially coupled together, farre leſſe are morall and theologicall vertues: faith ſhall ceaſe in the life to come, but charity ſhall be perfited, 1 *Cor.* 13.13. Faith and workes are not eſſentially joyned together, for they are in divers categories.

Object. Faith worketh by charity *Gal.* 5.6.

Anſw. Faith worketh by charity, becauſe charity followeth it as the effect: there is *duplex forma, aſſiſtens vel conſtituens*; *Aſſiſtens*, as the mariner to the ſhip, *vel conſtituens* as the ſoule to the body, faith is *forma aſſiſtens bonorum operum, non dans eſſe abſolutum.*

Forma { *aſſiſtens* / *conſtituens.*

How faith worketh by charity.

Although

Although theologicall vertues be not essentially coupled with morall vertues yet they are required for the perfection of a Christian man: one vertue hath not from another vertue that it is a vertue, but to make up one absolute perfection, it is necessary that they be all joyned and agree *in vno tertio*. Hearing and seeing are not essentially joyned together, yet to make up a perfect man it is necessary that he both heare and see: So it is requisite that a Christian man have both morall and theologicall vertues, and although these theologicall vertues immediatly beget not morall vertues, yet they comfort and strengthen them, and so doth the morall vertues the theologicall. These who have their passions unsetled, it hindreth them to call upon God, 1 *Pet.* 3. 7. *Matth.* 7. 24. So morall vertues require theologicall vertues to strengthen them, for when a mans temperance faileth his faith correcteth it, for *faith purifieth the heart.*

Theologicall and morall vertues are requisite for the perfection of a Christian.
Simile.

Quest.

What are we to judge of the heathens vertues which have no theologicall vertues joyned with them?

Answ.

If we consider their workes materially and not consider how they did them, they may bee called good workes and approved by God, and so it is said that *Amaziah did that which was good in the eyes of the Lord but not with a perfect heart*, 2 *Chro.* 25. 2. the worke may be good in it selfe, *Licet subjecto, objecto, & fine malum.*

The workes of the heathen are good materially.

Object.

But the Fathers called the works of the heathen but false and counterfit vertues.

Answ.

The Fathers when they speake so are thus to be understood, they are not true vertues, that is, they are not perfect vertues, but they are true vertues, that is, they are not false; truth is opposite to imperfection and so likewise to falshood. Example, *Aricbalcum* or Latten is a true mettall and not counterfit, but it is false

Truth is opposite both to imperfection and falshood.

falſe gold, if yee will reſpect the perfection of it, for it differeth much from gold; So the vertues of the heathen are true vertúes, and oppoſite to counterfeite vertues, but they are falſe, oppoſite to Chriſtian vertues.

The manner and end of the heathens workes were not good.

Againe, if we will reſpect the manner how they did theſe things, and the end why they did them, then they were not good. *Alexander* when he overcame *Darius*, he ſent backe both his wives and his concubines untouched, this he did not for the feare of God as *Ioſeph* did, bnt onely to get praiſe of men. An infidell giveth almes to the poore to helpe the poore, although he doth this for a particular good end to helpe him in his neede, yet he doth it not for the glory of God which ſhould be the ſupreme and laſt end.

Queſt.

Whether were all vertues coupled together in *Adam* before his fall?

Anſw. Them. 1. 1. queſt. 96.

Thomas ſaith that vertues were coupled in *Adam* after a divers manner, for ſome vertues he had both the habite and the act of them, ſuch as were theſe which imported no imperfection; ſuch as were juſtice, charity, holineſſe; others againe he had actually as they did import ſome imperfection, as faith and hope, for he had faith of the things which hee had not yet ſeene, and hope of theſe things which he had not as yet obtained; for he was not created in ſuch an eſtate to ſee the things which he was to beleeve, neyther to injoy thoſe things which he hoped for. Other vertues againe hee had the habite of them but not the act, ſuch as imported a greater imperfection and repugnant to his firſt eſtate, ſuch as were patience, mercy, anger, theſe he had not actually, but he was ſo created at the firſt: if injuries had beene offered to him he ſhould have ſuffered them patiently and to have had pitie on other mens miſeries.

What vertues were coupled together in *Adam* before his fall.

A SHORT TREATISE OF THE NVMBERS

Weights and Measures, used by the Hebrewes, With the valuation of them acording to the measures of the Greekes and Romans; for the clearing of sundry places of Scripture in which these weights and measures are set downe by way of allusion.

EXERCITAT.

Of Numbers Weights and Measures.

Levit.19.35. Yee shall doe no unrighteousnesse in judgement, in mete-yard, in weight, or in measure.

THe Lord commanded his people to deale justly and uprightly every one with another, that they might be like himselfe who *made all things, in number; weight and measure, Wisd.11.* By these three the equity of all things is tryed out, and therefore the Lord setteth downe precepts to his people, and rules in the Scripture, how they should number, weigh and measure all things, and every one of these depend upon

The Lord would have his people deale justly one with another.

upon another; for he that numbereth rightly doth measure, he that weigheth rightly [illegible] are set down by order or number, the distance of things must goe in the first place, by the which measure is found out; and number and measure find out weight; therefore wee must explaine the rules of numbers in the Scriptures, then the measure arising from thence, and thirdly the weight, arising from them both.

The rules whereby every thing is measured.

The rules whereby every thing was numbred in the Scripture, beginning from the greatest to the least, according to the Hebrewes and Romans were these.

Regula.

Hebræor.		*Roman.*	
Cubit. 1000.		*Milliare*	*passus* 1000
		Stadium	*passus* 125
צמיר		*Iugerum*	*ped.* 220
קָנֶה	{*Calamus* *funiculus*}		*cubit.* 6
אַמָּה		*Passus*	*ped.* 5
זֶרֶת		*Spithama*	*pes.* I. $\frac{1}{2}$
רֶגֶל		*Pes*	*palm.* 3
טֶפַח		*Palmus*	*digit.* 4
אֶצְבַּע		*Digitus*	*gran.* 4
		Granum	

The highest rule of distance is a thousand cubits, and the least a finger breadth amongst the Hebrewes; and

The Lord would have his people dwell nigh one with another

amongst

amongst the Romans the highest a myle, and the least a graine, whereby not onely the distance of thing is numbered; but also their numbers.

The Hebrew myle was a thousand cubits, *Num.*35.5. the bounds of the cities of the Levites are measured in the fourth verse, to be a thousand cubits, but in the fift verse to be two thousand cubits: the first is to be understood from the Citie to the wall, but the second, from the wall southward to the wall opposite northward, and so the like measure from the east to the west.

The same was the measure of the outmost part of the campe to the Tabernacle, from the south part of the campe to the north part; and this was called a *Sabbath dayes journey*, *Act.* 1.12. so farre distant was mount *Olivet* from *Ierusalem*; but a Sabbath dayes journey is as much space as they had to goe from their houses to the Synagogues.

Againe there was σταδιον, the Latines called it *Stadium* a furlong, and eight of these made a myle, as *Luk.*24.13. *Emmaus was distant from Ierusalem sixty furlongs*, that is, $3\frac{1}{2}$ of a mile. So *Ioh.*6.19. *the Disciples rowed five and twenty or thirty furlongs*, that is, $3\frac{1}{8}$ or $3\frac{1}{3}$ of a mile. So *Ioh.*11.18. *Bethania was nigh towards Ierusalem fifteene furlongs*, that is, $1\frac{1}{8}$ of a mile. The Apostle, 1 *Corinthians* 9.24. speaking of the Christian race alludeth to this, when he saith, *They which run in a race, run all; but one receiveth the victory.* Thus was the new *Ierusalem* measured, *Reve.*21.16. *and he measured the Citie with the reed twelve thousand furlongs.* And *Iohn* speaking of the judgements of God which were to come upon the earth, saith, *that the blood came out of the winepresse even unto the horse bridles by the space of a thousand and sixe hundreth furlongs*, *Revel.*14.20. So that furlong is the eight part of a mile.

Thirdly, there was [*tzumid*] *Iugerum*, an Acre which

What the Hebrewes mile was.

How the cities of the Levites are sayd both to be a thousand and to be two thousand cubits from the wall.

A Sabbath dayes journey what.

σαδιον.

A furlong is the eight pare of a mile.

Allusion.

עמיד *Iugerum.*

An acre what.

upon another; for he that numbereth rightly doth measure rightly, weigheth rightly.

These three are set downe by order of nature, for number or the distance of things must goe in the first place, by the which measure is found out; and number and measure find out weight; therefore wee must explaine the rules of numbers in the Scriptures, then the measure arising from thence, and thirdly the weight, arising from them both.

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רֶגֶל		*Pes*	*palm.*	3
טֶפַח		*Palmus*	*digit.*	4
אֶצְבַּע		*Digitus*	*gran.*	4
		Granum		

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How the cities of the Levites are sayd both to be a thousand and to be two thousand cubits from the wall.

The same was the measure of the outmost part of the campe to the Tabernacle, from the south part of the campe to the north part; and this was called a *Sabbath dayes journey*, *Act.* 1.12. so farre distant was mount *Olivet* from *Ierusalem*; but a Sabbath dayes journey is as much space as they had to goe from their houses to the Synagogues.

A Sabbath dayes journey what.

Againe there was στάδιον, the Latines called it *Stadium* a furlong, and eight of these made a myle, as *Luk.* 24.13. *Emmaus was distant from Ierusalem sixty furlongs*, that is, $3\frac{1}{2}$ of a mile. So *Ioh.* 6.19. *the Disciples rowed five and twenty or thirty furlongs*, that is, $3\frac{1}{8}$ or $3\frac{1}{3}$ of a mile. So *Ioh.* 11.18. *Bethania was nigh towards Ierusalem fifteene furlongs*, that is, $1\frac{1}{8}$ of a mile. The Apostle, 1 *Corinthians* 9.24. speaking of the Christian race alludeth to this, when he saith, *They which run* ἐν σταδίῳ *a race, run all; but one receiveth the victory.* Thus was the new *Ierusalem* measured, *Reve.* 21.16. *and he measured the Citie with the reed twelve thousand furlongs.* And *Iohn* speaking of the judgements of God which were to come upon the earth, saith, *that the blood came out of the winepresse even unto the horse bridles by the space of a thousand and sixe hundreth furlongs*, *Revel.* 14.20. So that furlong is the eight part of a mile.

στάδιον.

A furlong is the eight part of a mile.

Allusion.

Thirdly, there was [*tzamid*] *Iugerum*, an Acre which

עמיד *Iugerum.*

An acre what.

was two hundred and twenty foot alwayes in breadth and length, *Esa.*5.10. *ten acres of vineyard shall yeeld one bath*; an acre is about the third part of a furlong.

קָנֶה *calamus.*

A twofold use of the reede.

Fourthly, was [*kanna*] *calamus*, a reed and *funiculus* a line, and they had a twofold use, first they served for measuring of their ground, and building; and secondly for demolishing of their building. For measuring of the ground, as *Ioshua* divided the land of *Canaan* by a line: to this *David* alludeth *Psal.*16.6. *my line is fallen in pleasant places:* and so *Paul* alludeth to this measuring by the line, 2 *Cor.*10.13. *We will not boast of things without our measure, but according to the measure of the line which God hath distributed to us, a measure to reach even unto you.* So they measured their buildings with the reed and line, both the length and breadth and height of them: The Angell measured the Temple to be reedified with a reed, *Ezek.*40. and with a reed the Angell measured the spirituall Temple, *Revel.*21.15. *He that talked with me had a golden reed to measure the city and the gates thereof and the wall thereof.*

Allusion.

Allusion.

They measured their buildings with the line and reede.

The second use of the line.

The second use of the line was for demolishing and cutting away the superfluous parts of the building, and it had a plummet or stone hanging downe from it: to this the Lord alludeth, 2 *King.*21.13. *I will stretch over Ierusalem the line of Samaria, and the plummet of the house of Achab.* So *Esa.*34.11. *he shall stretch out upon it the line of confusion and the stones of emptinesse.*

Allusion.

אַמָּה *cubitus.*

A Cubit what.

The fourth was [*amma*] a cubit, which was a foote and an halfe; it was from the knop of the elbow to the point of the middle finger. By this measure *Noah* measured the Arke, *Moses* the Tabernacle, and *Salomon* the Temple: this cubit was the rule of their other measures, and was laid up in the sanctuary to be kept as the shekell was, therefore it was called *the holy cubit.*

זֶרֶת *spithama.*

A palme or span what.

The first was [*zereth*] *spithama* or great palme, which

which was halfe a cubite or twelve fingers broad. This measure is made mention of in these places, *Exod.* 28. 17. *the breastplate was a palme long and a palme broad.* So 1 *Sam.* 17. 4. *his stature was sixe cubits and a palme or a span.* So *Esa.* 40. 12. *who hath mete out the heaven with the span or palme?* and *Ezek.* 43. 14. *the ditch was a palme without the borders of the Altar.*

רֶגֶל *pes.*

The sixt was a foot, a measure amongst the Romans whereby they measured their paces, and it contained three palmes.

טֶפַח *palmus minor.*

The seventh was [*tephah*] the lesser palme being foure finger broad, *Exod.* 25. 25. *thou shalt make unto the table a border of an handbreadth roundabout:* So the thicknes of the brasen sea was a handbreadth. *David* alludeth to this measure, *Psal.* 39. 6. *ecce palmorum deposuisti dies meos, thou hast measured out my dayes or thou hast made my dayes an hand breadth, or foure fingers breadth in length.*

Allusion.

אֶצְבַּע *digitus.*

The eighth was [*etzbang*] a finger broad, this was proper to the Physitians whereby they measured their hearbs and roots: of this measure mention is made, *Iere.* 52. 21. *and the thickneſſe thereof was* [*arbang etzbagnoth*] *foure fingers;* and the High priests under the Law measured the incense [*kamiza*] with his ring finger, this was the least measure amongst the Hebrewes and it contained foure graines.

Granum.

Last was *granum*, a graine of barley, which was the least measure amongst the Romans, and now amongst the Mathematicians whereby they measure all distances by proportion.

Of Measures.

How to finde out the measure.

THe rules of numbers being found out, it is easie to finde out the measures, for take a cubit and make a measure cubick or foure square, alwayes in length,

breadth and depth; the measure of an *Epha* for dry things, and *bath* for wet things is found out; this by the Latines was called *quadrantal*, and *amphora*, and by the Greeks ἀμφορεύς, and by the *Attick*s *medimna*. The greatest measure for dry and wet is called *Corus* or *Chomer*, and the least is *Cabus* according to the Hebrewes, Grecks and Romans.

Mensura Aridorum.

Heb.	*Græc.*	*Rom.*
כּוֹר *vel* חֹמֶר		
		Culleus.
לֶתֶךְ		
אֵיפָה כַּד	μέτρητὴς μόδιμνος χοεύμιον λάγυνος	
סְאָה	ἄμφορευς σάτωμ μόδιος	*amphora.* *satum.* *modius.*
עֹמֶר	ἀσσάριον.	
קַב	χοῖνιξ	*Dimensum.*

Corus or Chomer the greatest measure amongst the Hebrewes.

As the Talent was the greatest weight amongst the Hebrewes, so was *Corus* or *Chomer* their greatest measure, and did containe as much of wet or dry, as a Camell is able to beare at once, or an Asse at twice. Therefore *Chomer* is called an heape, and an Asse is called

Chomer

Chamor from bearing of burthens, and by the Greekes ὑποζύγιον or *subingale*, *Mat.* 21. To this *Samſon* alludeth *Iud.* 15. 16, when he had killed ſo many with the Iawbone of an Aſſe; With this Iawbone [*habhamor chamor hhamorathaïm*] of an Aſſe heapes upon heapes: ſee how the *heapes* allude to the *Aſſe*. And *Num.* 11. 32. *They gathered ten homers of quailes*, but the Chaldie hath it, *ten heapes of quailes*. So *Exod.* 18. 14. *They gathered them together* [*coros & coros*] *heapes upon heapes*. By this we may underſtand what great debt that was, which the Steward ſought of his Lords debter, *Luk.* 16. 7. when hee ſayd he was oweing him 100 *Coros of wheat*; and what a great gift that was, which *Salomon* gave *Hiram* 1 *King.* 5. 11. *Twentie thouſand coros of wheat, and twentie coros of Oyle*; and what a great houſe *Salomon* kept, when he ſpent dayly *thirtie Coros of fine flower, and three ſcore coros of meale* 1 *King.* 4. 22.

Allusion.

חֲמוֹר

חֲמוֹר חֲמָרְתָם

חֲמָרִים חֲמָרִים

acervos acervos.

The greateſt meaſure amongſt the Romans was *Culleus* or *equuleus*, made of Lether, which behoved to be a verie large meaſure, for they ſowed in it a murtherer, with a Dogge, a Cocke, an Ape and a Viper, becauſe they were moſt like in nature to this monſter, it was leſſe then *Coros* or *Chomer* and bigger then *Letech*.

Culleus, or *equuleus*.

לֶתֶךְ

Letech is halfe a *chomer*, and it is onely made mention of, *Hoſ.* 3. 2. *I bought her to me for fifteene peeces of Silver, and for one Chomer of Barley, and for a letech of Barley*, that is, for a *chomer* and a halfe of Barley.

Allusion.

An *Epha* is the tenth part of a *Chomer*, equall with the *bath* of liquid meaſures, and the *Egyptian Mede* and *Perſian Artaba*, and equall with the Greeke μέτρητὴς μέδιμνος κεραμιον or λάγυνος, as much as an Engliſh Buſhell; it contained three *Sata*, *amphoras* or *Modios*, Engliſh Pecks, and ten *gomers*. Thus may be underſtood theſe places that have relation to the fine flower offered in the Sacrifices *Levit.* 5. 11. *Thou ſhalt offer a gomer the*

אֵיפָה

The Epha, what.

Cadus what.

כַּד

סְאָה

Seah or Satem what.

tenth part of an Epha: Ezek. 45. 13. *The ſixt part of an Epha,* and *Ezek.* 45. 24. *He ſhall prepare an Epha for a bullocke and an Epha for a Ram. 1 Sam.* 17. 17. *Take to thy Brethers an Epha of parched Corne. Cadus* or *hydria* is the ſame meaſure with the Epha, an hundreth *Cadi of oyle, Luk.* 16. 6. So 1 *King.* 17. 14. *the* [*Cadus or*] *barrell of meale ſhall not waſt;* ſo *Iud.* 7. 16. *he put in every mans hand* [*Cados*] *empty pitchers.*

Seah or *Satum* was the third part of the *Epha,* it was all one with the Roman *amphora* or *modius,* and it containeth ſixe *Cabs;* hence is that in the Parable underſtood, *The Kingdome of heaven is like unto leaven which a woman tooke and hid in three* [*Sata or*] *Peckes of meale, Mat.* 13. 33. Alluding to *Abraham* who commanded *Sara* to prepare three peckes of meale for his *Ghueſts, Gen.* 18. So *Ruth* 2. 17. *and it was about three Sata of Barley.*

Allusion.

עֹמֶר

A gomer what.

Allusion.

Gomer is the tenth parr of an *Epha,* all one with the Greeke ἀσσάριον: this was the meaſure which every one had for his portion in the deſert, *Exod.* 16. 15. the Apoſtle 2 *Cor.* 8. 14. alludeth to this while as he exhorteth the *Corinthians* to releeve the Church of *Ieruſalem* which was in great trouble in the perſecution.

קַב

Cab what.

Cab is all one with the Greeke χοίνιξ or δραχμὴ, or with the Roman *dimenſum* or *denarius,* the ſixt part of *ſatum* and thr eighteenth part of an *Epha*: then it was but a ſmall meaſure of doves guts which the *Samaritans* got; *for the fourth part of the kab of doues guts, was ſold for a ſhekle,* that is, a *Log,* 2 *King* 6. 15. this *kab* χοίνιξ or *dimenſum,* was the meaſure of a mans dayly foode: hence we may ſee it was but a little bread, which the Lord commanded the Prophet *Ezekiel* to eate, for the ſpace of three hundreth and ninetie dayes, *Ezek.* 4. 10. *And thy meate which thou ſhalt eate, ſhall be by weight twentie ſhekels a day,* that is, but ten ounces of bread, *and the ſixt part of an Hin of water by meaſure,* this was leſſe than the

The ſpare diet of *Ezekiel.*

fourth part of a mans dayly food; for he got but as much bread every day, as fixe egges would containe, and as much water as twelve would containe.

The measure of a mans daily foode.

The fourth part of a Kab, χοινιξ, or *dimensum*, was the measure of a mans dayly foode: to this measure Christ alludeth in the parable *Luk.* 12. that the Steward is set over the whole house, that hee may give to every one σιτομέτριον, that is, the measure for every day. And in the Lords prayer he teacheth us to seeke from our heavenly father *panem* ἐπιούσιον, supersubstantiall or *dayly bread*. The Syrians call this *panem necessitatis*: *Mat.* 6. 11. calleth it σήμερον *this day*, but *Luk.* 11. 3. καθ' ἡμερον *in diem*, every day, so much as may sustaine this fraile life. So *Salomon Prov.* 30. 8. desired to be *fed with food convenient*, that is, sufficient and necessarie: those who gote all foode alike were called ὁμοχοινίκες as getting all one measure.

Of Liquid Measures.

THe greatest measure for wet among the Hebrewes is called *Corus*, and the least a *Log*: but among the Romans *Amphora* was the greatest, and the least *cochlear*.

Mensura

Menſura Liquidorum.

Heb.	Grac.	Rom.	
בַּת	ὑδρια	hydria.	
בָּקַע בַּת	ἀμφορευς	amphora.	
		urna.	
הִין			
בָּקַע הִין	χόος	congius.	deunx, dextans, dodrans, bes, ſeptunx, ſemis, quincunx, quadrans, triens, ſextans, uncia.
לוג		ſextarius, as, pondo, libra, hin, ſolidus, centum, annus, hæreditas, &c.	every one of theſe is divided in twelve parts.
רְבִיעִית		quartarius	
כַּד	τρύβλιον. / κοτυλή.	hemina. / acetabulum. / ſcutella. / catinus. / cochlear.	

Bath what.

Bath was the tenth part of a *chomer*, all one with the Greeke *Hydria*, and equall with the *Epha*, 2 *King* 12. 11. *They gave the money according to number and meaſure*: as they weighed the money to ſee if it were weight; ſo they weighed the *bath* by weighing the corne and wine to ſee if it was a true meaſure. There

There were two ſort of *baths*, as there was two ſorts of Epha's and *ſheckles*, the one was the double of the other, 1 *Kings* 7. 26. *The brazen ſea contained two thouſand baths*, this is the great bath; but 2 *Chron.* 4. *it contained three thouſand baths*; that is, of leſſer or halfe baths.

Two ſorts of baths.

Vrna was the halfe of the *Amphora*, which ſerved for many uſes, as the keeping of their oyle, the Aſhes of the dead, and the caſting in of Lots, *Heſt.* 3. 7. for there a Lot is deduced from the word *pur* which ſignifieth to fall, ſo called becauſe the lot was caſt in, and fell downe in it: but *Eſay.* 63. 3. it is called a *barrell* or a *Veſſell*, in which they did caſt the wine to bee troaden. The Hebrewes put boſome or lappe in place of *Vrna*. *Prov.* 16. *the lot is caſt* [*bachek*] *in the boſome or lappe, but the whole diſpoſing thereof is from the Lord*, that is, They caſt in the names of men that are to bee choſen, *in urnam*; but that the lot falleth upon this or that particular man, it cõmeth from Gods immediate providence, as in the election of *Matthias*, *Act.* 1. 26. It is a cõpariſon borrowed from the boſome of a man wch is the fore part of his body, and it is transferred to ſignifie the inward part, or hollowneſſe of any thing: wherefore in this place, *Prov.* 16. 33. it is not to bee taken for the boſome of a man properly, but for the inward part of the Veſſell, and eſpecially for *urna* wherein they did caſt their lots.

Vrna what.

The uſe of the *Vrna*, פּוּר

בְּחֵיק *in ſinum.*

The manner how they caſt the ir lots.

Hin was halfe an Vrna, it contained twelves *Logs* or ſextaries; halfe a *hin* was ſixe *Logs*, and the fourth part of a *hin* was three *logs*; for a *hin* was divided into twelve parts, as *Exod.* 30. 24. 2 *hin* of oyle Olive was mixed with the ingredients of the holy oyle: *Num.* 15. 9. the meate offering of a bullocke ſacrificed ſhould have halfe an *hin* of oyle; and *verſe* 6. a Ramme the third part of an *hin*, and *verſe* 4. a Lambe the fourth part of an *hin* of oyle: and *Ezek.* 4. 11. *Thou ſhalt drinke the*

הִין

The Hin what.

ſixt

χόος.

לוג
Log what.

The Log divided into twelve parts.

Amongst the Romans every whole thing was divided into twelve parts.

K. Da. Kimchi.

How the Hebrewes divided the Log.
כף

sixt part of an hin of water, that is, two *logs*, or as much as twelve egges will containe.

χόος amongst the Greeks and *Congius* amongst the Latines, were the halfe of the *hin*.

Log was the twelfth part of a *hin*, and contained so much as sixe egges doe containe, it was equall with the Roman Sextarie, *Levit.* 14. 12. *And the Priest shall take a hee lambe and the Log of oyle*: this *Log* was also divided in twelve parts, the halfe whereof was called by the Greeks κόλυλη and ῾ρύβλιον, and by the Latines *Scutella* and *hemina*. This halfe *Log* contained sixe *cyathus*, so that every *cyathus* was halfe an egge or an ounce; and the Latines gave every one of them a severall name beginning at the lowest, and going upward thus: *Cyathus* or *uncia*, *sextans*, *quadrans*, *triens*, hence *Psal.* 75. 9. *a trientall cuppe*, *quincunx*, *semis*, *septunx*, *bes*, *dodrans*, *dextans*, *deunx Lob* or *sextarius*. So that amongst the Romans who borrowed it from the Grecians, and they from the Hebrewes, every whole thing was divided in twelve parts, as *centesima usura* was the twelfth part of a hundreth. *As* was devided in twelve ounces, as *heres ex asse* is to bee heire of all, & *heres ex uncia* is to be heire of the twelfth part.

Againe the Hebrewes devided a *Log* in foure *rebbigneth* or *quartarius*, every one of which contained in measure an egge and a halfe, 2 *King.* 6. 25. the halfe of *quartarius* was *acetabulum*, so called from *acerra* the hollow where the thigh bone turneth, and the Hebrewes call it *caph*, hence it is transferred to signifie a *salser*: *Num.* 7. 14. it is called a *spoone*, *the Princes dedicate twelve spoones of gold*, *every one weighed ten shekels of gold*, that is, five ounces: the Greekes called it κόλυλή or ῾ρύβλιον, and the Latines *acetabulum*, *scutella*, *catinus*, *Mat*, 26. 23. *he that dippeth with me* [*in catino or ῾ρίβλιον*] in the *dish or salser*.

The

The Romans divided their ounce thus, the halfe of it they call *duella*, the halfe of *duella* is *Sinlicus*, the halfe of this *sextula*, the halfe of *sextula*, *drachma*, the halfe of this *scrupulus*, the halfe of *scrupulus obolus*, the halfe of this *siliqua* or *ceration*, and the halfe of *Ceration lens*, *spelta* or *lupina*; and this is the smalleſt measure that can be.

How the Romans divided their ounce.

Of Weights.

From number and measure ariseth weight, for the two first being found out, to wit number and measure, the third is easily found out. The greateſt weight is a talent, and the leaſt is *minuta* or *lepta*. The weights according to the Hebrewes, Greekes and Romans, are theſe, descending from the greateſt to the leaſt.

Weight ariseth from number and measure.

The talent the greateſt weight among the Hebrewes.

Pondus.

Heb.	*Grec.*	*Rom.*
כִּכָּר		
מָנֶה		
		Libra.
שֶׁקֶל	τετρασσαρχον.	*Semuncia.*
	σατηρ.	
בֶּקַע שֶׁקֶל		*Denarius.*
	δεκαδραχμια.	*Numiſma.*
זוּז	πραχμια.	
	διωβολον.	*Naula.*
גֵּרָה	ωβολον.	
	χαλκους.	*Areola.*
		Quadrans.
	λέπτα.	*Minuta.*

The

The talent what.

The Talent by the Hebrewes is called *Cicar*. It was the greateſt weight amongſt them, conſiſting of three thouſand ſhekels, as may be gathered out of *Exod.*38. 24.25.26.27. there it is ſayd that 603550 *men did pay every one of them halfe a ſhekell*, the ſumme came to 100 talents and 1775 ſhekels. The 600000 thouſand men came to 100 talents, and the 3550 men came to 1775 ſhekels, two men paying one ſhekell, therefore there is a double proportion betwixt the number of men and the ſhekels. Now if 600000 men pay 100 talents, then ſixe thouſand men pay one talent, every one paying halfe a ſhekell; therefore a talent containeth 3000 ſhekels. By the talent gold, ſilver, braſſe and yron were weighed, *Exod.*38.29. 1 *Chron.*29.7. In the Scriptures there were not two ſorts of talents, for the Lord diſcharged divers weights, *Lev.*19. So may it be ſayd of the *Mina, ſhekell, Epha, bath*; the talent was of a great weight becauſe one man could not carry two of them, 2 *King.* 5.23.

The talent conſiſted of 3000 ſhekels

What they weighed with the talent.

Obiect.
The weight of the crowne of Milcom.

But it may ſeeme that there were two ſorts of talents, for it is ſaid 2 *King.*12.30. *and David tooke their kings crowne from off his head (the weight thereof was a talent of gold, with the pretious ſtones) and it was ſet on Davids head.* Who can beare upon his head a crowne of 125 pound weight, which a man will ſcarcely lift off the ground, much leſſe caric it upon his head, how could the King of *Ammon* carry it on his head, and *David* after him?

Anſw.
How *David* could beare the crowne of *Milcom.*

1 *Chro.*20-2. *David tooke the crowne of Milchom from off his head*, for this was an idol amongſt them, 1 *King.*11.7. which was a great braſen ſtatue, having upon the head of it a crowne which weighed a talent of gold; but how could this be put upon *Davids* head? That place of the *Chronicles* anſwereth to this, when it ſaith, that *David ſet it it upon his head*, firſt he brake this crowne, purged it by

by the fire, and changed it into another forme, neither did he put all the weight of the talent into it, but that which was competent.

Mina was the hundreth part of the talent, and contained ſixtie *ſhekels*.

מנה

But it may ſeeme that *Mina* was a talent, *Luk.*19.13. but *Matth.*25.15. *he gave ſo many talents to his* ſervants, and both the Evangeliſts ſpeake of one matter.

Obiect.

By talent there is not meant properly a talent, but a great ſumme; and by the ſcope of the parable onely this much is intended, that theſe who had received greateſt gifts made greateſt gaine, and thoſe who had received leſſer gifts made leſſer gaine, & they who had received leaſt gifts made no gaine. If the parable were underſtood according to the letter, a man could not bind his talent in his napkin, being ſuch a great ſumme.

Answ. Mina and the talent were not one.

The *Mina* made mention of *Ezek.*45.12. is ſixty *ſhekels*; the *mina* amongſt the nations, ſome were ſixty drachmas, others eighty, others an hundreth, that is, fifteene *ſhekels*: but the Lord ſaith, *twenty ſhekels, five and twenty ſhekels, fifteene ſhekels ſhall be your Maneh.* All theſe divers ſorts of ſhekels the Lord forbiddeth, and for them all he will have them to keepe a *mina* of ſixty ſhekels. *Shekel* in the originall ſignifieth to weigh, *Iob.*6.2. for at the firſt the money was not numbred but weighed: this the Greekes called ſtatēr, and it weighed foure Atticke drachmas: the *Perſians* and *Macedonians* uſed the ſame ſort of money, therefore they are called *Philippici Alexandrini* or *Darici*. 1 *Sam.*9.8. *Behold now in my hand is the fourth part of a ſhekle of ſilver*; the *Seventy* tranſlate it the fourth part of a ſtatēr. So 2 *King.* 7.1. *To morrow a meaſure of meale ſhall be for a ſhekell*, or a ſtatēr. So *Matth.* 17.24. *take out of the fiſh mouth a* ſtatēr, *and give it for mee and thee*, that is, a ſhekell.

What the mina is which is made mention in *Ezekiel.*

שקל

The money was not numbred but weighed at firſt.

There were two ſorts of *ſhekels*, *ponderalis & numera-*

Two ſorts of ſhekels.

lis. The *ſhekell* was weighed at the firſt, *Ioſh*.7. 20. *the wedge of gold was fifty ſhekels*, that is, it was of weight fifty ſhekels.

The ſhekell ſtamped and numbred.

The *ſhekell* was alſo ſtamped and numbred, it was ſtamped firſt with the print of a lambe, and this was called *keſhita*, and after when the tabernacle was erected it had *Aarons* rod upon the one ſide, and the pot with Manna upon the other ſide.

When ſilver is ſet downe alone then ſhekell is to be underſtood.

When ſilver is alone wee muſt underſtand *ſhekels*, as *Mat*.26.15. *he was ſold for thirty peeces of ſilver*, that is, for thirty ſhekels. So *Hoſ*.3.2. *I bought for her fifteene peeces of ſilver*, that is, for fifteene ſhekels of ſilver. And ſometimes the number and the matter are ſet downe, but not the ſhekell, as *Gen*. 20.16. *Behold I have given thy brother a thouſand peeces of ſilver*, that is, ſhekels of ſilver.

בֶּקַע שֶׁקֶל

The halfe ſhekell was called *bekangh ſhekel* from [*bakangh*] *findere*, becauſe it cut the halfe ſhekel in two.

Why every one in *Iſrael* payed the halfe ſhekell.

Every one in *Iſrael* payed this halfe ſhekell to the Lord both rich and poore equally when they went up to *Ieruſalem*, becauſe all equally did hold their life of God. Secondly, becauſe all were redeemed alike by Chriſt. Thirdly, becauſe the Lord accepteth of us, halfe payment for the whole; and although our ſervice be very defective, yet he giveth us the whole ſhekell. *Matth*. 20. he gave to them who came at the ſixt houre and at the ninth houre both a penny alike. This halfe ſhekell was the tribute which the *Phariſes* ſought of Chriſt *Matth*.17.23. although Chriſt was free from tribute becauſe he was the Kings ſonne, yet to avoid ſcandall he commanded *Peter*, goe to the ſea and caſt in his angle and he ſhould pull out a fiſh with a *ſtater* in his mouth, that is, a ſhekell, which was to be payed for them every one halfe a ſhekell; this halfe ſhekell was called δίδραχμα or *denarius*, and it had the ſuperſcription of *Caſar* upon it, *Matth*.17.

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There is mention made of the third part of the ſhekell, *Nehe.* 10. 38. which is three drachmas: we charged our ſelves with the third part of a ſhekell.

The third part of the ſhekell was three drachmas.

The fourth part of a ſhekell was called *zuzim*, and by the Greeks δραχμα; and *Nehe.* 7. 71. *darkemonim*, a Chalde name from which the Greekes borrow their δραχμα: *Luk.* 15. 9. *I have found my drachma.*

זוזם

דרכמנים

A ſhekell had twenty *Gerahs* in it, as τεσσαρδραχμα was twenty *oboli*, and every δραχμα was five *oboli*: διώβολον was that *naula* which they put in the mouth of the dead, that they might have haſtie paſſage over *Lethe* by *Acheron.*

רה

Obolus was divided in ſixe *areola* or χάλκυς: this fourth was called *quadrans*, and it was divided in ſeven *minuta* or λέπτα, which was the leaſt of all their ſtamped money. This was the widdowes offering, *Mark.* 12. 4. *Luk.* 21. 1. *ſhe caſt in two mites*, which is a quadrant or the fourth part of *areola* or the Engliſh farthing.

How *Obolus* was divided.

***

FINIS.

lis. The *shekell* was weighed at the first, *Iosh.*7. 20. *the wedge of gold was fifty shekels*, that is, it was of weight fifty shekels.

The shekell stamped and numbred.

The *shekell* was also stamped and numbred, it was stamped first with the print of a lambe, and this was called *keshita*, and after when the tabernacle was erected it had *Aarons* rod upon the one side, and the pot with Manna upon the other side.

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The halfe shekell was called *bekangh shekel* from [*bakangh*] *findere*, because it cut the halfe shekel in two. Every one in *Israel* payed this halfe shekell to the Lord both rich and poore equally when they went up to *Ierusalem*, because all equally did hold their life of God. Secondly, because all were redeemed alike by Christ. Thirdly, because the Lord accepteth of us, halfe payment for the whole; and although our service be very defective, yet he giveth us the whole shekell. *Matth.* 20. he gave to them who came at the sixt houre and at the ninth houre both a penny alike. This halfe shekell was the tribute which the *Pharises* sought of Christ *Matth.*17.23. although Christ was free from tribute because he was the Kings sonne, yet to avoid scandall he commanded *Peter*, goe to the sea and cast in his angle and he should pull out a fish with a *stater* in his mouth, that is, a shekell, which was to be payed for them every one halfe a shekell; this halfe shekell was called δίδραχμα or *denarius*, and it had the superscription of *Cæsar* upon it, *Matth.*17.

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How *Obolus* was divided.

***

FINIS.

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By IOHN WEBMSE, of *Lathoquar*, in *Scotland*, Preacher of *Chriſts Goſpel.*

Matth. 25. 3.

τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

Revel. 1. 3.

Bleſſed is he who readeth, &c.

BIBL. CANT. ACAD.

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THE CHRISTIAN SYSTEM.

WHEREIN is contained the whole Religion

TO

The very Noble and Potent Earle, THOMAS, Earle of MELROS, L. *Byrs* and *Bynning*, Præsident of the *Colledge of Iustice*; *Principall Secretary* to his MAIESTIE of *Scotland*, *and one of his* MAIESTIES Privy Councell in both *Kingdomes*.

Right Honorable,

THe auncient *Jewes* testifie, that there were three Crownes, which made *Israel* renowned: The first was the Crowne of the *Law*; the second, the Crowne of the *King*; the third the Cowne of the *Priest*: And of those three Crownes, they say, that the Crowne of the *Law* was most glorious, because *Pro* 8 15 16, it is said, *by me Princes Reigne*. It was this *Law* of God, which *David* made his Counsellour, [a] *In the morning when he rose, and at night when he went to bed.* It was this *Law* which made not onely Kings & Princes wise, but also States-men and Councellours: as [b] *Eliacim* the Chancellour, [c] *Ebed-melech* the *Æthiopian* (King *Zedekiah's* Courtier) [d] *Zenas* the Lawyer, [e] *Luke* the Physition, [f] *Dionysius Areopagita* the Philosopher. So that, *from him that sits*

Talmudl Iuchasin. Folio 13.

a Psal. 119.

b Esa. 22 20.
c Ier. 38. 7.
d Tit. 3. 13.

e Col. 4. 14.
f Act 17. 34.

upon the Throne, [z] to him who hewes the wood, & draws the water, (that is, from the higheſt to the baſeſt) this Law ſhould ever be their director.

[z] Deut. 29. 11.

The Scriptures of God, have beene directed to divers ſorts of perſons, both noble and baſe: *Luke* Dedicated his Goſpel, and Acts of the Apoſtles to noble *Theophilus*; *John* dedicated his ſecond Epiſtle to the *Elect Lady*; and his third Epiſtle to his hoſte *Gaius*, a meane man; but yet a good Chriſtian. Some make choyce of Patrons onely for Nobility, but have no reſpect of vertue; then it were better to chuſe ſuch a Patron as *Gaius*; but where Nobilitie is grac'd with vertue, ſuch a man is a moſt fit Patron, as *Theophilus*. Now becauſe I find both thoſe combin'd in your Lordſhip, I am bold to put theſe my latter gleanings under your Lordſhips Patrocinie.

Luke 1 1.
Act. 1. 1.

2 Ioh. 1. 2.

A ſecond reaſon, which mooved me to offer theſe my travels to your Lordſhip, is this; I remembred that Apologue in the Talmud; The grapes in *Babell* ſent upon a time to the vine leaves in *Judæa*, deſiring them to come and overſhadow them, otherwiſe the heate would conſume them, and ſo never come to maturitie. Your Lordſhip knowes well the mythologie of this Apologue; If learning bee not ſheltred by thoſe who are in eminent places;

Talmud. Colin. 62. 1.

and if they caſt not their ſhaddow over it, it will ſoone periſh, but where they favour it, then it proſpers. If the Spring bee cold, then plants, herbs, and the bloſſomes of the Trees wither, but where the influence is ſeaſonable, then all things revive. So where great men are averſe to Learning, the ſpirits which otherwiſe would bloſſome, will wither, and decay; but where it is upholden by men of higher place, it is like a fountaine of living water. Iohn 4.

A third reaſon, which mooved mee to offer theſe my travels to your Lordſhip, is, your Lordſhips ingenuitie, who will cover ſuch things as are ſaid amiſſe here, (for who entreating of ſuch Antiquities, and ſo diverſe, will ſtill touch the truth?) If any thing be ſaid to the purpoſe, your Lordſhip will ſoone note it, who underſtands matters of deeper inſight than theſe are. For theſe and many more reaſons, & your Lordſhips undeſerved favour towards me, I offer moſt willingly theſe my travels to your Lordſhip, craving of God that you may continue like *Eliacim*, *as a faſtned naile in a ſure place*, to do good in that place, which God and his Majeſtie have placed you in, I reſt Eſay 22.23.

Your Lordſhips,

In all Chriſtian duties,

I. w. of *Lathoquar.*

To the Studious young Divines, who are desirous to attaine to the knowledge of the *Scripture, Grace Mercy,* and *Peace.*

Talmud Babylon.

T was the earnest Prayer of the Iewes (*deare Brethren*) *that,* Aarons rod might flou-rish, (*that is*) *the children of the Priests might prosper:* Children *in* Iob *are called* budds: *Therefore they called the children of the Priests* Flores sacerdotales: *when* Aarons *rod flourished, it was a token that the priest-hood should continue. It is my hearty prayer to God that* Aarons *rod may still flourish, that there may bee a hopefull seed to succeed, and that the Schooles and Uni-versities may be like the Pom-citron, that goodly tree, which beareth apples at all times, some falling off, some ripe, and some budding out: So, as many notable lights decay, other may supply their places. Now that this may be effectuate, first it is requisite, that yee study to be holy: for as the ornaments which* Aaron *the high priest put upon him, were nothing, if he had not* HO-LINES TO THE LORD *written upon his fore-*

Iob 29.25.

Plin. l. 3. c. 12.

Exod. 28. 36.

head

head in a plate of Gold. So, if yee should speake with the tongue of Men and Angels, and be profane, what availeth all your learning? Salomon *saith, that* beauty in a woman without goodnes, is as a Ring in a Swines snout; *So is learning without grace in a profane mouth.* Prov. 11. 22.

The second thing which I would recommend to you (my brethren) is, the study of the holy Scriptures in their owne proper languages, the Hebrew *and the* Greeke; *so that they speake not to you by an interpreter; and that the proverbe in the* Talmud, *may not be applied to you,* Ben zoma semper foris est, this man is never within; *for to reade the Scriptures without considering the originall, is nothing but a standing in the doore, and never entering within the house; you either cannot, or else you will not. Those that cannot are to bee excused; but those that will not, let them heare what God saith in the prophecie of* Hosea, Because thou hast despised knowledge, I will also despise thee, that thou shalt bee no more priest to me. Hos. 4. 6.

Looke first to the excellencie of the Hebrew tongue, which is knowne, first, Harmonice, *(by the sound thereof) comparing it with all other tongues, it borrowes of none, but all borrow of it. Secondly, it is knowne* Etymologice, *by the derivation thereof, for the names that are derived, are either true, allusive, or false. Allusive,* his name is Naball, for hee is a foole indeed. *False, he is called* Iacob, a 1 Sam. 25. Gen. 27. 36. 25.

Sup-

Supplanter. *But the names which the Lord imposed first, were all true, and carry a reason with them why they are so called; as* Adam, *because hee was formed out of redd earth, and* Chava, *because shee was the mother of al living creatures;* Abraham, *because he was the* Father of many Nations, &c. *They cannot therefore be imposed by chance, nor are they allusive, or false. Thirdly, if the grace, efficacy, and perspicuity of this Language bee considered, it will stirre up a great delight in thee. Here yee shall not finde the stammering tongue of* Moyses, *nor the polluted lippes of* Esay, *nor* Ieremy *speaking as a child, but yee shall heare the Lord himselfe speaking. Who spake as never man spake. Leave the rotten Cisternes, praise the Rivers, but commend the Fountains above all. Ye have many helps now, which your Fathers had not in former ages. It was the complaint of one* R. hhagiga *in his time, that the Fathers had plowed, sowen, reaped, fanned the wheat, and set Bread upon the Table; but the children had not a mouth to eate it. Let it not be so said of you, when al things are so prepared for you.*

Gen. 2. 7.
Gen. 3. 20.
Gen. 17. 5.
Exod. 4. 10.
Esay 6. 5.
Ierc. 1. 6.
Ioh. 7. 46.

Many worthy Divines have travelled in this subject before, chiefly that worthy Divine M. Perkins, *in his Prophetico* ֯ ı, cuius memoria in benedictione. *So* Hyperius *and* Keckerman; *but that of the Apostle incouraged me,* 1 Cor. 14. 30. *(when hee sayes)* If any thing be revealed to him that sitteth by,

let

let the first hold his peace; for yee may all prophecie one by one, that all may learne, and all may have comfort. *Some little gleanings perhaps ye may finde here, for the Lords harvest is so great that all cannot be gathered in. A Dwarfe set upon the shoulders of a Giant, will see some thing which the Giant himselfe cannot see*

As for you who have your senses exercised, I take not upon me to give any directions to you; but submit my selfe most humbly to your charitable censure; wishing that some of you who have greater light, would prosecute this kinde of study, which is so profitable to the Church of God, remembring that saying of the Iewes כל תם יסיפ מוסיפין וכל הגורע גורעין לו Qui addunt ipsis addetur, & qui substrahit, subtrahetur ipsi; Vnto every man that hath, it shall be given, and from him that hath not, even that he hath, shall be taken away. *If any thing be said amisse, reprove me, and it shall be like a precious oyle that shall not breake my head: If any thing be well done, give the Lord the first fruits, and take the remnant to your selves. Thus leaving my travels to your charitable iudgement, I bid you farewell.*

Heb. 5. 14.

Buxtorf. Abbreu.

Matth 25. 29.

Psal. 141. 5.

¶ THE

THE CONTENTS OF THE Chapters, Paragraphe's, and Diatriba's, *Contained in this Booke.*

In the Prolegomena is contained.

CHAP. I.

THE Periods of the World. Pag. 1.

Chap. II. *The Idolatrous worship, which fell out in those Periods, and where the true worship of God remained.* 3

Chap. III. *The language which the Fathers spake in the first Period of time, until the confusion of* Babel. 12

Chap. IIII. *The diverse wayes how God revealed himselfe to his servants extraordinarily.* 19.

In the first Booke is contained.

Chap. I. *The ordinary meanes how God revealed himselfe to his people, and in what language the Bookes of the Old and New Testament were written.* 29

Paragraphe
1. *Canonicall Bookes of the old Testament.* 35
2. *The Apocryphe bookes of the old Testament.* 37
3. *The Canonicall bookes of the new Testament.* 39
4. *The sealing of the Canon of the new Testament.* ibid.
5. *How the holy Scripture must be expounded.* 40
6. *The internall light which shewes the way to come by the sense of the Scripture.* 41
7. *The externall helpes to come by the sense of the Scripture.* 43

Chap. II. *The first meane or helpe called* διπλολογία *or double reading of the Scripture.* ibid

Chap. III. *The second helpe called* στιγματολογία *or the right pointing of the Scripture.* 48

Chap. IIII. *The third helpe called* ἀναλογία *or collation of Scripture with Scripture.* 57

Chap. V. *The fourth helpe called* μεταφράσις, *or the translation of the Scripture.* 67

Paragraphe
1. *The necessity of a translation.* 69
2. *The seaventies translation.* ibid.
3. *The translation that followeth after the seaventies.* 74
4. *The faults that may be in a translation.* 75
5. *What things are to be observed in a translation.* 76

Chap

Chap. VI. *The fift helpe called* Institutiones, *or customes proper to the Iewes.*

Section 1. Of their Ecclesiasticall customes.
- Concerning the time appointed for Gods worship. Paragraphe,
  - 1. *Of the Sabboth.* 84
  - 2. *Of the new Moones.* 85
  - 3. *Of their yearely feasts.* 92
    - Diatriba,
      - 1. *Of the Pasche.* 96
      - 2. *Of the Pentecost.* 97
      - 3. *Of the feast of the Tabernacles.* 99
  - 4. *Of the counting of their yeare.* 100

Section 2. *The places appointed for Gods worship.* Paragraphe,
- 1. *Of the Temple of Ierusalem.* 103
- 2. *Of their Synagogues.* 110
- 3. *Of their place of Prayers.* 112
- 4. *Of the Temples built without Ierusalem.* 113
- 5. *Of the Temple of* Heliopolis. 114

Section 3. *The persons appointed for Gods worship.* Paragraphe,
- 1. *Of the ordination of the Priests.* 116
- 2. *Of the high Priest.* 117
  - Diatriba,
    - 1. *In what order the stones were set in the breast-plate of* Aaron 119
    - 2. *How the high Priest were his girdle, and what it signified.* 120
    - 3. *Of the high Priests apparell.* 121
    - 4. *Of the foure and twentie orders of their Priests.* 124
- 3. *Of their Sacraments, and first of Circumcision.* 125
- 4. *Of the passeover.* 129
  - Diatriba,
    - 1. *Of the place where they eate the Passeover.* 129
    - 2. *Of the number which did eate the Passeover, & how many Suppers concurred together.* 131
    - 3. *Of their common Supper, with which the Passeover is joyned.* ibid
    - 4. *Of the third Supper.* 133
    - 5. *Of the changing of the Passeover into the Lords Supper.* 135
- 5. *Of their gestures in Prayers.* Diatriba.
  - 1. *Of their manner of Prayer.* 140
  - 2. *Of their many helpes they had in Prayer.* ibid
- 6. *Of their Musicke.* 143
- 7. *Of their excommunication.* Diatriba. 145
  - 1. *Of the manner how they excommunicate the Samaritans.* 147

Sect. 4. Of their Ecclesiasticall politickes.
- 1. Of their Proselytes. 149
- 3. Of their first Fruits. 152
- Paragraphe. 3. Of their Tythes. 154

Sect. 5. Of their Scholasticall Politickes.
- 1. Of their Schooles. 157
- 2. Of their title Rabbi. 160
- Paragraphe. 3. Of their Schollers. 161

Sect. 6. Of their meere Politicks.
- 1. Of their Civill times. 164
- 2. Of their Months. 168
- Paragraphe. 3. Of their Yeares. 169

Sect. 7. Of Civill persons.
- Paragraphe. Of the honor due to their Kings. 170

Sect. 8. Of Civill places. Paragraphe
- Of their Indicatories. Diatriba.
  - 1. Of the number which sate in this Indicatory. 176
  - 2. Of the persons who sate in this Indicatory. ib.
  - 3. Of the manner of their election. 177
  - 4. Of the properties required in them. ib.
  - 5. Of the matters which they judged. 178
- 2. Of the second Indicatory. Diatriba. 179.
  - 1. Of the place where they sate.
- 3. Of the third Indicatory. 180, &c.
- 4. Of the time when they judged. ib.
- 5. Of their foure capitall punishments, which they call deaths. Diatriba. 183
  - 1. Of the place of execution. 187
- 6. Of their punishments not capitall. 188 Diatriba.
  - 1. Of their Whipping 189
  - 2. Of their mutilation. 191
  - 3. Of the tortures used by the tyrants against the godly. 193
- 7. Of their civill contracts and bargaines. ibid
- 8. How they measured their ground. 195
- 9. How the ancients reckoned their yeares. 196
- 10. Of their measures and weight, for liquid and dry measures. 197 Diatriba.
  - 1. Of their Shekle. 100

11. Of

11. *Of their marriage,* Diatriba.
- 1. *The time betweene the affiancing and the marriage.* 202
- 2. *The time of their marriage.* Ibid.
- 3. *Of their diverce.* 206

12. *Of their feasts.* Diatriba.
- 1. *Of the forme of their Tables.* 212

13. *Of their apparell.* 214

14. *Of their warres.* Diatriba.
- 1. *Of the forme of their Campe.* 218.
- 2. *Of their Colours or Ensignes.* 219.

15. *Of their Burialls* Diatriba.
- 1. *The place of their Burialls.* 223.
- 2 *How they called the place of Burriall.* 227

In the second Booke is contained,

CHAP. I.

THE sense of the Scripture. 229

Chap. II. *The manner how to observe Doctrine out of the Scriptures, from affirmations and negations in a Text.* 222

Chap. III. *The gathering of Doctrine from the propriety or manner of speech in a Scripture.* 242

Chap. IIII. *The morall instructions gathered from the Morall Law.* 254

Chap. V. *How the Scriptures teach us by Examples.* 263

Chap. VI. *The gathering of doctrine from the externall meanes.* 269

In the third Booke is contained.

CHAP. I.

THE confirmation of Doctrine. 272

Chap. II. *The Illustration of Doctrine by comparisons.* 278

Chap. III. *The application of Doctrine.* 288

Chap. IIII. *The consolation of Doctrine.* 297

Chap. V. *The comfort that a christian hath who is stained with some great sinne.* 307

Chap. VI. *The manner how the Priests under the Law blessed the people.* 311

The Names of the Authors mentioned in this Volume.

A

A Benezra.
Ælianus.
Adrian Turneb.
Alex. ab Alexandro.
Ambrosius.
Anaxagoras.
Anton. histor.
Anton. Nebriss.
Aquila.
Aratus Poeta.
Arias Monta.
Aristeas.
Aristophanes.
Aristoxenus music.
Athanasius.
Augustinus.
Aynsworth.

B

B Aronius.
Basilius.
Beda.
Beissius.
Bellarminus.
Beniam. Tudel.
Bernardus.
Beza.
Bias.
Broughton:
Bucer.
Buxtorf. { Gramm. / Lexicon. / Mazora. / Tiberias. / Abbrev. / Synag. Iudæa.

C

C Ælius.
Caninius.
Carolstadius.
Castalio.
Causabonus.
Chrysostomus.
Chron. templ. Secund.
Clem. Alexand.
Clem. Anaclet.
Cleobolus.
Cornel. Tacit.
Concil. { Aurel. / Baccarę. / Carthag. / Chalced. / Constant. / Ephes. / Laodic. / Nicen.

D

D Amascenus.
Diodor. sicul.
Dionys. Hilicarn.
Drus. { In Pentateuch. / In Prophet. / Præter. / Quæsit. per. / Quæstiones.

E

E Lias Levita.
Epimenides.
Epiphanius.
Eusebius.

F

F Abricius.
Fuller. Miscel.

G

G Ratianus.
Gerson.
Greg. Nazianz.
Greg. Neocæs.
Greg. de Valent.

H

H Iscuni.
Hegesippus.
Herodotus.
Hieronymus.
Horatius.
Hugo Cardinal.

I

I Oan. Isaac. Levita.
Iosephus.
Iunius.
Iustinus.
Iuvenalis.

L

L Actantius.
Lyranus.

M

M Aimonides.
Misnetus.
Mos. Gerund.
Munsterus.

N

N Atal. Comes.
Navarra.
Novatus.
Nicephorus.

O

O Ccam.
Origenes.
Orpheus.
Ovidius.

P

P Acuvius.
Perkens.
Peronius.
Perseus.
Petrus, { Comestor. / Crinitus. / Cunæus. / Galatinus. / Lumbardus. / Victor.
peucerus.
Philo Iudæus.
Pic. Mirandula.
Plinius.
Plutarchus.
Polybius.
Pomponius.
Prudentius.

Q

Q Vintilianus.
Q. Curtius.

R

R Ab. { Aquila. / David Kimchi. / Iuda Barcel. / Salomon.
Rheinoldus.
Ruffinus.

S

S Alustius.
Scal. { Canon Isag. / Elench. Trihær. / Elench. temp. / Eusebian. / Opuscula.
Scotus.
Seneca.
Shindlerus.
Sigonius.
Sozomenes.
Symmachus.

T

T Alm. { Babylon. / Ierusol.
Targ { Ionathan. / Onkelos. / Vzziell.
Tertullianus.
Theodoretus.
Theodor. Gaza.
Theodotion.
Theophylactus.
Thomas Aquin.
Transl. { Genev. / Hieron. / Nova. / Samarit. / Septuag. / Syrian.
Tremelius.
Tripart. hist.

V

V Arro.
Virgilius.
Vitruvius.

Z

Z Enophon.
Zonoras.

A Table of the places of Scripture handled in this Booke:

Genesis.		
Cap.	Ver.	pag.
1.	1	58
1	10	50
1	20	Ibid.
2		70
3	3	8
	12	292
4	26	3
6	9	59
8	12	22
9	20	52
10	10	14
11	1	13
11	32	59
14	1	5
	32	277
18	7	64
31	47	13
34	14	52
35	16	80
49	10	64

Exod.		
2	10	32
3		20
4	20	70
9	31	15
12	17	64
13	16	32
17	21	25
19	18	26
20	3	6
	12	63
24	8	63
34	33	272
37	25	105

Levit.		
9	6	70
11	18	80
12	6	51
13	52	10
17	1	18
23	32	90
24	25	9

Num.		
6		312
11	5	41
16	17	70
23	17	66
30	3	4

Deut.		
3	11	83
5	22	48
6	5	62
14	5	80
21	7	44
22	9	81
25	2	52
32	8	70
	9	79
34	5	254

Iosh.		
2	1	196
3	4	89

Iudg.		
3	20	266
	24	247
11	26	248
13	15	64
16	28	256
17	10	79

1 Sam.		
2	27	250
4	4	52
9	16	62
10	6	22
14	14	81
28	2	25

2 Sam.		
5	23	26
8	13	51
20		41
23	20	43
24	15	74

1 King.		
3	24	262
8	9	104
16	19	24
	26	46
19	11	27
21	12	81
22	48	44

2 King.		
8	10	45
18	4	254
	26	13
	27	46
23	14	249

1 Chron.		
1	10	14
1	5	44
3	5	44
11	22	43
11	11	ib.
18	12	51

2 Chron.		
4	26	108
20		12
21	12	295

Ezra		
4	5	33

Nehem.		
9		60
13	23	12
	13	33
	19	91

Esther.		
2	5	55

Iob.		
2	9	250
4	16	27
6	7	32
9	26	285
31	10	248
40	30	61

Psal.		
16	10	43
17	8	279
	19	1

19	1	30
22	15	45
40	7	62
47	5	62
51	4	ib.
58	4	278
69	22	230
77	7	62
81	3	80
	8	26
91	13	66
110	5	21
114	1	13
116	16	284
139	15	282
143	2	306

Prov.

3	34	43
4	3	44
8	15	36
	22	77
9	17	248
17	15	40
19	15	81
21	14	109
25	21	232
27	2	250
30	11	239

Eccles.

2	5	78
4	27	46
9	2	263

Cant.

2	8	244
8	8	ib.

Esa.

3		287
7	8	65
8	18	230
9	17	61
11	1	ib.
19	29	67
	18	12
	29	67
22	13	61
40	25	59
42	5	58
49	12	83
51	14	42
52	7	63
54	11	59
58	13	85
61	1	43
63	9	44
65	7	67
66	12	284

Iere.

2	24	281
6		282
10	11	30
17	11	280
22	14	290
25	26	209
35	18	64

Lament.

4	21	81

Ezek.

1	3	24
2	2	ib.
3	9	295
13	19	294
27	11	83
39	7	4
40	4	23

Dan.

2	4	33
5	24	31
7		22
10	1	24
11	37	240
12	11	65

Hos.

1	2	232
2	16	79
4	10	280
7	11	ib.
8	12	19
12	10	19

Amos.

6	8	270

Mica.

3	12	65
5	1	61

Habac.

1	4	279
2	4	53

Zach.

3	2	22
6	12	61
11	1	65
14	20	66
Vlt.		296

Mal.

1	11	67
3	4	67
4	4	27

Matth.

2	6	61
2	23	ib.
5	29	232
6	22	7
9	13	238
	23	227
12	31	ib.
17	12	10
	5	27
19	20	7
	33	239
	43	36
23	16	84
24	15	65
26	28	63
27	62	86
28	1	83

Mark.

1	2	36
3	17	26
7	4	78
	11	83
8	12	88
12	10	41
12	36	24
13	11	53
14	17	17
16	1	87

Luke.

1	6	306
1	78	66
3	29	53
4	18	42
18	12	88
19	44	65
22	20	63

24 41
24 49 24

Iohn.

1 14 288
1 29 90
2 16 290
5 39 29
7 35 34
8 56 20
11 9 86
12 56 26
13 34 34
16 24 86
17 3 9
19 24 32
36 230
21 22 239
7 308

Act.

1 6 10
1 19 27
3 24 35
4 36 255
6 1 71
9 5 33
13 20 63
15 29 57
16 10 57
19 5 54
24 18 267

Rom.

1 16 53
3 4 62
4 5 56
6 23 309
10 15 63
23 10
12 20 232

1 Cor.

3 15 40
6 17 298
9 9 232
11 24 63
14 11 69
15 32 61

2 Cor.

6 17 8
11 21 52

Gal.

1 10 69
3 28 9

Ephes.

4 8 62
6 3 63

Coloss.

2 16 93
2 21 8
2 19 41
3 11 3
15 300

1 Thess.

3 3 287
5 23 288

2 Thess.

2 16 11
3 14 4

1 Tim.

1 19 282
3 15 287
6 4 276

2 Tim.

1 15 282
3 6 281
3 18 34

Tit.

1 11 46
1 2 277
1 15 66

Heb.

1 2 1
1 1 19
8 230
4 15 238
5 4 242
7 1 79
9 4 103
10 5 230
11 31 273

Iam.

2 23 111
2 24 55
24 ib.
4 12 11
5 14 265

1 Pet.

1 15 73
3 21 63

2 Pet.

1 20 40
1 27 ib.

1 Ioh.

3 14 299

Iude.

7 284
9 38
15 295

Revel.

1 4 312
1 15 285
2 12 183
3 16 283
4 6 108
6 8 74
9 283
8 4 105
22 21 139
13 8 44

A Table of such Hebrew words as are expounded in this booke.

א
ארו 94
ארני 245
אורם 25
אישי 79
אלהים 245
ארם 9

ב
ברבר 5
בר ib.
בריח 34
בתקול 26

ג
גוים 10
גטרר 94
גמדים 83
גנן 37

ד
דיון 91

ה
הוחר 4
ה demonstrat. 245
החח
הימים 86
המשחית 249
הרביתי 19
הרג
הלישים 43

ז
זאת 251

ח
חצ 96
חי 43
חיב ib.
חסיריך ibid.
חנק 184

ט
טעמים 49

י
יח 93

כ
ככרת 80
כושים 19
כמר 79
כסחה 92
כתב 37

ל
לא 44
לבני ib.
לן ib.
לפני ib.

מ
מוצי 91
מעלת 90
מלכות 88
ממרים 9
מגין 2
משרים
ם
סקל 183

ע
ענוים 43
ענים ib.
עצ 34
עאדת 97
ערב 87
ערם 81
עשרת 44
עשר ib.

פ
פנים 41
פקח־קוח 93
ף
ק
קרי 4
קבת 90
קרש
ד
דבו 19
רבי ib.
רגלים 96
רוח הקדש 24
רבם 80
רבמתי 281
רשעים 295

ש
שאול 242
שני 290
שער 18
שפכה 43
שפכו
שרם 186

ת
תי־קו 10
תמים 25

A Table of the Greeke words expounded in this Booke.

Α

Ἄδηλον. 1
Ἀηχμάλατ Θ. 281
Ἀχαϊνίζοι. 38
Ἀκροώμενοι. 148
Ἀληθῶς. 10
Ἀλεξιφάρμακα. 142
Ἁμαρτία. 48
Ἀναβλεπειν. 83
Ἀναγινώσκειν. 73
Ἀνατολη. 139
Ἀνθρωπομορφεῖαι. 243
Ἀρχισυνάγωγος. 111
Ἀσεβῆς. 73
Ἀστεῖναι. 93
Ἀσυγχυτῶς. 10
Ἀφορίζεσθαι. 149

Β

Βαρβάρισμ Θ. 3
Βραβευτής. 299

Δ

Διαθήκη. 34
Δέρδρον. ib.
Δευτέρα. 97
Δευτερόπρωτον. ib.
Δευτέρωσις 75
Διανοιχθήτι. 42
Δογματικῶς. 274

Ε

Ἑβδομηκοντα. 99
Ἐθοπωία. 253
Ἔκπαις. 77
Ἔκφασις. 69
Ἑλληνισμ Θ. 9
Ἐλλειπτικῶς. 245
Ἐμφατικῶς. 243
Ἐνδιάθετ Θ 38
Ἔννεα. 93
Ἑορτη. 58
Ἐρίσπος. 76
Ἐσθιόντων. 137
Εὐχημονῶς. 243

Η

Ἡρώϊκον. 1

Θ

Θεοπνεύστοι 69
Θυσία. 76

Ι

Ἱερεύς. 79
Ἰουδαΐσμ Θ. 6
Ἰξρικον. 1

Κ

Καθαρσις. 130
Κατακλίσια. 75
Καταβραβευειν 281
Καπηλαρχησα. 208
Κεφάλη. 15
Κλῆρ Θ. 79
Κολλώμενοι. 298
Κροτῶν 80
Κρύπτη. 38

Μ

Μάγοι. 79
Μερ Θ. 58
Μύησις. 130
Μύθικον. 2

Ν

Ναι 237
Νικήφορ Θ. 300

Ξ

Ξύλον. 34

Ο

Ὀνοκρόταλον. 80
Ὀνοχοΐτ Θ. 269
Ὀρθοτόμειν. 283
Ὀρειλήματα. 84

Π

Παθητικῶς. 251
παραγραμματισμός. 37
Παρασκευη. 86
Παράφρασις. 69
Πεζευσθαι. 86
Παρόψις. 135
Πνευμα. 34
Προδρομον. 103
Πρεσβεύοντες. 148
Πρωΐ. 83

Σ

σαββάζειν. 16
σάββατον. 98
Σκυθίσμ Θ. 5
Συνιζάνοντοι 148
Συνθήκη. 34
Συρόδ Θ. 94
χλευασμ Θ. 243

Τ

Τελειῶς. 10
Τελείωσις 130
Τριχάναι 76

Υ

Ὑποπίπτοντες. 148

Φ

Φάτνερον 1
Φράγμον 37

Χ

Χρης Θ. 271
Χρῖς Θ. 271

Ψ

Ψεῦδ Θ.

Ω

Ὠρυξαν. 46

An Alphabeticall Table of the cheefe points intreated of in this Booke.

A

Accents necessary to bee considered. Page 51
Aeternity divers wayes taken 259
Allegory twofold. 233
Altar of Brasse how called 106. *who might onely offer at the golden Alter.* 107 *foure men dishonoured the Altar.* 180
Amen threefold. 143
Anabaptists error. 261
Apologue what. 233
Apocryphe bookes what they were. 37. *they were of two sorts.* 38
Apostates of two sort. 9,11
Apostles hearers of three sorts. 33
Apparell. 214
Application of doctrine. 288
Aramite who he was. 9
Arke what was in it. 103

B

Barbarisme what sort of Idolatrie. 3
Bath-col what sort of revelation. 26
How the Priests blessed under the Law. 311
Bookes in Scripture that end with threatnings. 47
Bread in the Sacrament. 132 *foure sorts of Bread.* ib.
Breastplate of the High priest. 119
Burialls. 223. *place where they were buried.* 225. *how the place was called.* 227

C

Canonicall bookes of the old Testament. 35. *how they are divided.* ib.
Canonicall bookes of the new Testament. 39. *who sealed the Canon of the Scriptures.* ib.
Ceremonies in what use now, 257. *how long they lasted,* ib. *why some were kept by the Apostles.* 267
Circumcision what, 125. *when instituted,* ib. *it was neglected in Egypt,* 126. *it was a signe of mortification,* 127. *the punishment for despysing of it,* 127. *the witnesses at it,* 128. *the divers periods of it.* ib.
Citation of Scripture how to be used. 277,278
Comparisons whence to be taken, 278. *they are of divers thing,* 279. *they are not to be wrested.* 285

Chri-

Christian mans divers estate. 303
Christianisme what. 11
Consolations in rebukes how to bee used, 294. *consolations against Satan,* 304. *consolations to a great sinner.* 307
Contention betwixt the Easterne and Westerne Church. 137
Contracts amongst the Iewes. 193
Craftie sinner. 293
Crowne threefold among the Hebrewes. 36
Cup of the Passeover whether sacramentall. 136
Customes proper to the Iewes. 84

D

Day naturally beginneth in the morning. 86. 164
Death of divers sorts. 83
Degrees of sinne. 301
Distinctions of schoolemen how to be used. 276
Divorce how it was done. 206
Doctrine how to be gathered from affirmative Scriptures. 236. *and from negative Scriptures.* 238. *and from the proprietie of speech.* 242
Doctrines gathered from the exsernall meanes. 266. *Absurd collation of Doctrine,* 265, &c.
Doctrines how to be confirmed. 272

E

Essens of what religion. 8
Elias expected by the Iewes. 9
Ecphrasis what. 68
Evening beginneth not the day, 86. *morning threefold* 87
Examples how they teach us, 263
Exaggeration of sinne. 291. 292
Excommunication among the Iewes. 145. *what degrees it had.* ib.

E

Feasts translation threefold, 93 *why translation was made of them.* ib.
Fire in the first Temple whence, 106. *the Heathen did imitate it.* 107
First fruits. 153
Frontlets for prayer. 141

G

Gestures in prayer. 139
God is conceived three wayes, 243. *Gods children and the wicked may goe farre together in sinne.* 302. *how God is come to be knowen by us.* 243

H

Hebrew the first language. 12. *first impositions of names in it.* ib. *why called the Hebrew tongue.* ib. *and the language of Canaan.* ib. *and the Iewish tongue* 13. *in this tongue God, the Angels & Patriarches spake first.* ib. *it was not a punishment of sinne.* ib. *the metropolis of all languages.* 14. *maternall tongues what they are.* 15. *what a derived tongue is.* ib. *the first derived*

tongues from the Hebrew. ib. differences betwixt a derived and a borrowed tongue. ib. betwixt a derived and mother tongue, betwixt a mother tongue and a dialect, 17. the maternall tongues of Europe. 18
Hereticks in what councells condemned. 10
High priest a type of Christ in his marriage. 122. in his death. ib. who was his sagan. 123. why there were two High priests. ib.
History how distinguished and what it is. 233
Holy place what stood in it. 108. houres distinguished. 165. houres on Achaz dyall. 166

I

Idolatrous worship of foure sorts. 2. How it was continued in the world. 4, & 5
Iewes of two sorts. 73
Illustration of the spirit what impression it begets. 20
Illustration of doctrine from similitudes. 278
Instructions morall. 254
Interpretation private threefold. 40
Iudaisme what it was. 6
Iudicatories. 176. the number that judged. ibid. where they sate. 179. the time when they judged. 180
Properties required in them. 177

K

Kings how they were honoured. 170. their annointing. 171. kings of Iuda differenced from the Kings of Israel. 171. he sate in the gate. 172. their image was stamped on the money. 174

L

Law morall what priviledges it hath. 254
Law judiciall how it bound the the Iewes. ib. spirituall Law. 255. Law of nature. 257
Leaven diligently searched at the passeover. 129. Instructions gathered from the Morall law. 254

M

Malefactors how put to death. 187
Marriages. 201. the time when they were marryed. 202
Mazorits what use to be made of them. 37, 43, 50
Meanes to come by the sense of the Scriptures. 41. Of measures and weights. 197
Metaphrase what it is. 68
Moneths how they differed before the captivity and after

after. 168. moneths intercaled. 100. the intercaling but esteemed a point of time. 101
New Moones. 92
Morning threefold. 87
Moses priviledges above all prophets. 21. he did not prophecy when he listed. ib. his name changed. 32.
Moses law how read of old. 57, 58. divided in fiftie three sections. ib.
Musicke of the Iewes. 143

N

Noahs seven precepts. 6
they are cited by the Apostles, ib. his posterity advise to dwell still in one place. 13
Nimrod honoured by the name Belus. 14. afterward as a God. ib.
Necessity twofold. 68
New Moones why instituted. 26
Note of denyall how to be expounded. 238

O

Occasions of sinne. 256
Oracle of Apollo spoke in favour of King Philip. 70

P

Paraphrase what it is. 68.
Passeover it had a preparation. 96. what the Passeover is 129. where it was eaten. 131 what they did at it. ib. the number that eate. ib. questions at the passeover. 133. many things in the Passeover not sacramentall. 136
Pentecost. 97
Pentecost how reckoned. 97. Samaritans abuse of it. ib.
Pharisees of what religion. 7. seaven of them. ib.
Periods of time. 1
Phylacteries. 140, 141
Pointing of Scripture necessary. 48. points of two sorts. ib the valour but not the figure of the points naturall to the letters. ib. how the commandements are pointed. 56
Prayer what helps they had for it. 140
Precepts negative bind more strictly than affirmative. 89
Priests how ordained. 116. High priest how hee was a type of Christ. 117. thiefe Priests distinguished in orders. 124
Prophecyes revealed to three faculties. 20. In a Prophet of God foure conditions required. 19. Prophets understood by two meanes. 23: heathen Poetry sanctified by the holy Ghost. 31. Prophets later and former. 35. what a Prophet is properly. 36
Proselits. 149

R

Reading of the Scriptures. 41, *marginall and line reading* ib. *what reading wee are to follow.* 43, *line reading when to be followed.* ib.

Religion may have foure changes. 138

Rebuke the first part of application. 189

Revelations of God extraordinary foure fold. 19, *revelatiõ sleeping or waking.* 20. *which is the most excellent.* 22

S

Sabboth set apart by God for his worship. 85. *when it beginneth.* 86. *the Sabboths priviledges.* 87. *why it was first institute.* 88. *in what case it may bee broken.* 91. *what is a Sabboth dayes travel.* 89. *superstitious keeping of the Sabboth.* 91

Sacraments onely institute by God. 125

Samaritisimus what. 8

Scriptures, in them are three things to be considered. 30. *in what language they were written.* ib. *what languages God the Father, Sonne, and holy Ghost sanctified,* ib. *who were writers thereof,* 36. *how to be interpreted,* 40. *how the sense is found out,* 41. *Scriptures compared are a helpe to the right sense,* 57. *why divided in sections.* 58

Schooles. 157

Scholers 157

Sense of Scripture how to bee found out. 229

Signes externall what they represent. 20

Sinnes where judged. 302

T

Tabernacles feast. 99

Translations of Aquila, Theodosion *and* Symmachus. 74. *What things to be observed in a Translation.* 78

Teachers, sundry sorts. 158

The Temple of Ierusalem. 103

Time divided into foure periods. 1,&c.

Tithes of the Iewes. 154

Torments used against the godly. 193

V

Vrim and Thummim. 25

W

Of the Iewes Warres. 216

Of the Whipping used among the Iewes. 189

Y

Yeare how counted. 100,&c.

Z

Zipporah *circumcised her child.* 266

PRO-

PROLEGOMENA:
OR
INTRODVCTION TO THE Booke: wherein is discovered: First, the diverse Periods of the World. Secondly, the idolatrous, and true worship of God, which fell out in those Periods: *Thirdly, the language spoken in those Periods: Fourthly,* the manner how God revealed himselfe to his *owne people, extraordinarily.*

CHAP. I.

The Periods of the World.

THE Scriptures have divided the time of the world, in foure chiefe ages, which the later Writers call *Periods.* *Ganon.*

The Scriptures set downe the first *Period* of time from the creation, to the flood. The second from the Flood, to the promise made to *Abraham.* The third from the promise made to *Abraham*, untill *Christ.* The fourth from *Christ*, untill the end of the world: therefore *Heb.* 1.2. the Apostle saith, *He hath spoken to us in these last dayes by his Son.* *Illust.*

The later Writers call the first *period* of time, *tempus* ἄδηλον obscure time or not manifest. The second ἡρῶϊκον the time of great men. The third, ἱστορικον the historicall time. The fourth, φανερὸν, manifest time. *Scal. proleg. in Euseb.* I ἄδηλον.

The first *period* called obscure time, was the time wherein nothing of the heathen history was knowne, and very little of the history of the Church except that which was drawne by consequence out of the Scriptures; wherefore *Varro* calles it *tempus inane*, empty time. *De re rustica.*

The second *period* called heroicke time, which is likewise called *tempus* μυθικον, or *fabulosum*, lying time, wherein the heathen had little more certainty than in the former *period*, concerning the antiquity of their great men and their valourous deeds; therefore the Poets and heathen Writers, as *Orpheus*, *Herodotus*, and *Theognides*, turned all this time into mythologie & fabulous theologie, to delight their Readers: but little truth can be gathered out of them, for they abused many places of Scripture according to their owne fancy, as the Creation, the Flood, and such. ἡρωϊκον.

The third *period* of time was called historicall, for then the Historians of that time began to describe the lives and acts of great men, according as they had heard them related by their predecessors, or had beene spectators themselves; as the voyages of *Dionysius*, the destruction of *Troy*. Verity bred this sort of writing, as delight bred the former. ἱστορικον.

The fourth *period* of time was called manifest, because in this *period* things are more cleare and manifest than in any of the *periods* going before; for in after ages the Greekes had their *Ephemerides* or daily Chronicles, in which they wrote those things that fel out daily, as the Romans had their *Annales* or yeerely Chronicles, in which they wrote those things that fell out yeerely worthy to be marked; for the *Chaldeans* had their *Berosus*; the *Egyptians*, *Manethon* and *Megasthenes*; the Greekes, *Xenophon*; and the Latines *Livius*, so that nothing escaped their records: whereby their history came to be much φανερον.

much more manifest, than the histories in the *period* preceeding.

But all these foure *periods* are set downe in the Scriptures perspicuously, so that we neede not goe to the rotten cisternes that hold no water, where wee may drinke out of the cleare fountaine.

Chap. II.

Of the Idolatrous worship distinguished according to these foure periods, and in what family the true worship of God continued.

Canon.

According to these foure periods of time, there were foure sorts of Idolatrous worship answerable to them.

Confir:

Coloss. 3. 11. Where there is neyther Greeke nor Iew, circumcision nor uncircumcision, bond or free, Barbarian or Scythian.

Illust.

Here are foure divers sorts of people different in Religion from other, *Barbarian, Scythian, Iew* and *Grecian*, which *Epiphanius in his first booke of Heresies* sets downe according to their times thus Βαρβαρισμὸς, σκυθισμὸς, Ἰουδαϊσμος, καὶ ἑλληνισμος.

Canon. I. Βαρβαρισμος.

The first Idolatrous Religion professed in the first period was called Βαρβαρισμὸς, which was that sort of worship whereby they aserybed to great men then living, divine honour accounting them as gods.

Conf.

Gen. 4. 26. Then began men to call upon the name of the Lord.

Illust.

There is a great disagreement among writers concerning the right understanding of these words, for the *Chaldee paraphrast* takes them in a good sense, that in *Enosh* dayes religion began to be restored, *and men began*

בְּשֵׁם יְהוָה
אָז הוּחַל לִקְרֹא

to pray in the name of the Lord, and to call themselves by the sonnes of God. Others take them in the contrarie signification, *then profaneneſſe began to call men by the name of the Lord, az huhhal likro beſhem jehova.*

For better understanding of this, we must marke that the ambiguity of the phrase is had in the word *huhhal*, which in divers conjugations signifieth diversly, but in the conjugation *hiphil* and *hophal* it is taken for the most part in a bad sense, as *Ezek.* 39. 7. *Neyther will I suffer my holy name to be profaned*: So *Num.* 30. 3. *If a man vow a vow, let him not profane it by his word.* So here in the same conjugation, the time when this profaneneſſe began is set downe, that in *Enoſh* dayes profaneneſſe began among men to call them by the name of the Lord, according to which sense the Iewes expound the same words; for *R. D. Kimchi* saith, *tunc cœperunt vocare nomina deaſtrorum & idolorum de nomine Dei*, that is, *Men began to call those whose names were dignified among the starres, and to call the names of their idols by the name of God.* And as *R. Salomon* saith, they began to give them divine worship. In particular wee know not who those great men were, to whom they gave this divine worship, but if we will compare the beginning of the sixt Chapter following with this verse, we shall see that the people of the world are ranked in two sorts, *the ſonnes of God*, and *the ſonnes of men*; the sonnes of God were those that came of *Seth*, and the sonnes of men that came of *Cain*, with whom the sonnes of God married and gave in marriage till the flood came; These that descended of *Cain* were they that when they were living called themselves by the name of the Lord, and the sonnes of God by calling upon them did profane the name of the Lord.

R. m. 6. Nachman, in his treatise of Idolatry.

This period of *Barbariſme* indured from *Enoſh* dayes till the flood, and because no writer hath made mention

Epiph. con. hæreſ. c. 1. Beda. de temp.

of

of it, it is called *tempus ἀδηλον* or obscure time; It is called *βαρβαρισμὸς* from *barbar*, to be *altogether without*; *bar* in the *Syriack* dialect signifieth *without*, and being doubled it augments the signification, for those idolaters were stangers from God and his Church and without the covenant.

All the time of this first period, the true worship of God was kept still in the family of *Seth* and his posterity, till *Noahs* dayes, when the flood came and destroyed all who profanely called upon the name of the Lord.

The second Idolatrous religion which began in the second period, was called *σκυθισμὸς*, which was that Idolatrous worship that they gave to great Conquerours; as in the first period it was given to men living, so now it was given to them after they were dead, as to *Nimrod*, *Belus*, *Ninus*, *Semiramis*, and such; this was the originall of all idolatrie after the flood.

It was called *Σκυθισμος*, because the[k] Persians called the *Scythians*, with whom they were conversant, *Saka's a sach vel sackſach*, which signifieth a multitude, because they were gathered together in multitudes. So the Arabians from *gnarabh miscere, turba miscellanea*, a confused multitude; for they were in this period of time a mighty Nation. Therefore *Elam* King of Persia vsed them in his Warres: [l] *Symmachus* translates, *King of the Nations*, King of the *Scythians*. *Gen.* 14. Those warring people worshipped as gods, those mighty Conqerours.

This Scythisme or Idolatrous worship [m] began after the Flood, and endured a long time in the world, even to *Abraham*. It consisted of foure things. First, the Altar. Secondly, Bowing. Thirdly, Offering of incense. Fourthly, the Drink offering.

The worship of God was this second period in *Noahs* family, and in his sonne *Sems* posterity.

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בר

Canon. 2. Σκυθισμος.

Illust.
k *Full. Miscel.*

l *Smmach.* ἀρξὰγαὶ βασιλεὺς σκύθων.

m *Epiph. contra. hæres.* 4 *lib.* 1.

Noahs family was directed all this time, by the precepts given by God to him.

The seven[n] precepts given to *Noah* were these. First, Iudgement. Secondly, Blessing, which was onely to blesse the true God. Thirdly, that they should abstaine from strange worship (that is) from Idolatry. Fourthly, that they should not uncover nakednesse, (that is) to abstaine from incest and filthy lusts. Fiftly, from shedding of blood. Sixtly, from rapines. Seventhly, *Ne membrum de vivo* (that is) that they should not pull a member from a living creature.

n *Targ in* 2. Ruth, *Hæc sunt Verba. Decem sunt præcepta, sicut sunt decem membra radit alia.* 1 Cor. 2. *Auris.* 3. *Os.* 4. *Cerebrum.* 5. *Manus.* 6. *Pes.* 7 *Fœdus circumcisionis.* 8. *Pedes.* 9. *Oculus.* 10. *Renes.* *Deinde septem præcepta quæ præcepit filijs Noah. Iudicium, Benedictio, &c. Shindler, Pentag.*

The Apostles have reference to those precepts, when they commanded the Gentiles, *to abstaine from strangled, from fornication and Idols: Act.* 15. 29. Because these were most anciently forbidden, and the *Iewes* respected them most, as delivered from *Noah* unto them: the Gentiles are commanded to abstaine from them, untill perfect vnity were made up betwixt them and the Iewes: for (*Moses is read in their Synagogues unto this day. Act.* 15, 21.) They professe the ceremoniall Law as yet, therefore the Gentiles shall abstaine from those, for giving offence to the Iewes. But when the[o] Councell of *Orleans* afterward commanded abstinence from blood, because the Apostles forbade it; it was not well concluded, *Nam quod ambulatorium est in lege, perit*: That which hath no establishment in the Law perisheth.

o *Concil. Aurel.* 6. *Can.* 2.

Canon.

3

Ioudaismos.

Ἰουδαϊσμὸς, or, Iudaisme was that sort of false worship, which the Iewes devised contrary to the revealed will of God, first to *Abraham*, secondly to *Moses*; thirdly, to the Prophets.

Canon.

When God entered into covenant with the people, he would onely be worshipped.

Confir.

Exod. 20. 3. *Ye shall have no other Gods but me.*

Illust.

Here is commanded, first, that ye shall have a God. Secondly, ye shall have me for your God. Thirdly, ye shall

shall have me onely for your God. Fourthly, ye shall have me alwayes for your God.

Ye shall have a God. This proposition condemneth the Barbarian, who liveth without the knowledge of the true God.

Ye shall have me for your God. As this proposition iustifieth the Iew and Proselyte, so it condemneth all heresie and schisme of the Sadduce, the Pharise, and Essæan, this was Iudaisme properly.

I. It cõdemnes the Sadduces who denyed the immortality of the soule, that there were no Spirits nor Angels. They denied the Scriptures, except *Moses*. *Non agnoscunt seculum nisi præsens* (that is) they acknowledged not a time to come, when there shall be a Resurrection; when as Christ saith, *Mat.* 12. 31. *Neither in this life, nor in the life to come.* Therfore by the Iews they were call *Menaim, vel probrosi*, contentious, or calumnious. [q] *Gabia* the sonne of *Pesisa* reasoneth against the Sadduces thus. *Si quod non fuit, id fuit. Ergo quod fuit, erit*: that is, *If that which was not, was. Therefore that which was, shall be.* He meant if God created the world of nothing, and made it, may he not make our bodies of something againe?

II. The Pharises were a sect so called, because they separated themselves from other, by an hypocriticall kind of service and outwad shew. [r] *Drusius* maketh mention of seaven sorts of them, but there are onely foure usually made mention of.

1. The Pharise of *Praise*, that did all, that he might be seene of men; of those Christ speakes. *Mat.* 6. 22. *They blew their Trumpets, when they gave Almes, that they might be seene of men.*

2. The Pharise who saith: (*What is it that I have not done*) (as if he should say:) *I have done that which the Law commands, and more.* Such a Pharisie was the young man in the Gospell: *Mat.* 19. 20. *All these have I kept from my youth.*

q Orig. contra Celf.

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q Talm. Pheskim.

r Druf. in Elench. tribar

youth. Such are the new Pharises who say, they have workes of supererogation: and as the old Pharses had their *auctarium legis*; * so have they good workes to spare to others.

* Additions to the Law.

3. The [r] Pharise of *blood*, who knockt his head against the wall, so that the blood came: they carried thornes in their cloathes, and spred thornes in their beds, that they might sleepe the lesse, and attend their praiers the more. Such are the new Pharises, the poenitentiaries, who whip themselves vntill the blood come downe.

[r] *Epiph. adverf. haref. lib. 1.*

4. The [t] Pharise of *feare*, who abstained from doing evill onely, *formidine poenæ*, for feare of punishment.

[t] *Druf in Elench. tribat.*

5. The Pharise of love who obeyed the Law for love of vertue.

6. The Pharise of gaine, who tooke any thing in hand to benefit themselves.

7 The devoted Pharise, that looked onely downeward and never upward nor on any side, because he wore a great mortar on his head.

III. The Essæans were the off-scouring of those Pharises, their Religion was, *Col.* 2. 21. *Taste not, touch not, handle not.* [u] They would be more precise then the Pharises, they would suffer no man to touch them, they said, *Stand farre from me, for I am more holy then thou.* They dwelt by themselves without Ierusalem: they eate nothing but roots, they dranke no wine. [x] *Handle not, tangere* here is *tangere ad edendum.* So *Gen.* 3. 3. *Levit.* 21. *Ye shall touch no holy thing*, that is, yee shall not touch to eate it. So 2 *Cor.* 6. 17. *Touch none uncleane thing.*

[u] *Full. Miscel.*

[x] *R. Salom. in Gen.*

3

Ye shall have me onely for your God.

This proposition condemneth the Samaritane or Cuthæan, who worshipped both a true God, and the Idols of the land; this was called by * *Epiphanius Samaritisme*, composed of Iudaisme and Paganisme.

* *Epiph. contra haref.*

Ye shall have me alwayes for your God.

4.

This propoſition condemneth the Aramite; the Iewes called him the Aramite, who fell backe from the worſhip of the true God, he whoſe Father was a Iew, and his mother an Egyptian (*Levit.* 24.25.27.) falling from the truth. *Y Targum* tranſlates him *Aramy*. So *Gal.* 3.28. the *Gracian*, the Syrian tranſlates it *Aramija*. Such Apoſtates was *Terah*, the father of *Abraham*, *Laban*, & other ſuch Aramites *. And afterwards the Gadarens, who made defection from the truth. They were called *Kupharim*, Apoſtates, and there were two ſorts of them, * *Mumerim voluntarij*, or * *Meſhomad coacti*, Voluntary or compeld.

y *Targ. Ionathan in* Gen.

z *Ioſephus. Druſ. in Exech.*

The true worſhip of God now continued firſt in *Abrahams* family, then with the Patriarkes, then with the Iudges, then in the Temple, and ſo to Chriſt.

Ελληνισμὸς, or *Græciſme*, is that falſe worſhip which is oppoſite to the truth, revealed by Chriſt and his Apoſtles.

γεῦδον.

διογμὸς.

Canon. ἑλληνισμὸς.

When Chriſt entred into covenant with his Elect, he would onely be worſhipped.

Canon.

This is Life eternall to know thee onely to be God, and whom thou haſt ſent Ieſus Chriſt. Ioh. 17.3.

Confir.

Here is commanded: Firſt, that ye ſhall have a Chriſt. Secondly, yee ſhall have me for your Chriſt. Thirdly, yee ſhall have me onely for your Chriſt. Fourthly yee ſhall have me alwayes for your Chriſt.

Illuſt.

Ye ſhall have a Chriſt. This propoſition condemnes the Pagans who knew not a Chriſt.

1.

Ye ſhall have me for your Chriſt. This propoſition condemnes the Iewes, who acknowledge not Ieſus the Son of *Mary*, to be their Chriſt; ſo the Heretickes, who ſet themſelves againſt His natures, perſon, union, and diſtinction of natures.

2.

The Iewes reject Ieſus the Sonne of *Mary*, to be their Chriſt.

Canon.

They expect *Elias Tiſhbites*, to be the fore-runner of Chriſt,

Illuſt.

Chriſt, and they have a Proverbe, when they cannot reſolve any hard queſtion to their Schollers, they ſay, *Tiſhbi ſolvet nodos. when Elias Tiſhbites ſhall come, he will reſolve all doubts.* But this will be as we ſay, *Ad græcas calendas*, for *Elias is already come, and they have done to him what they pleaſed. Mat.* 17. 12.

They looke for a glorious kingdome, when he comes; *When wilt thou reſtore the kingdome to Iſrael? Act.* 1. 6.

They raile againſt the perſon of Chriſt, calling him that hanged God: ſo they call him crucified, *ſtamen, and ſubtemen, Levit.* 13. 52. the woofe and the warpe, becauſe theſe two make the figure of the croſſe.

Againſt his righteouſneſſe; *They ſeeke to be iuſtified by their owne workes: Rom.* 10. 23. And theſe latter Iewes being asked whether they beleeve to be ſaved by Chriſts righteouſneſſe or not, anſwere, [a] That every Foxe muſt pay his owne skinne to the fleaer.

Againſt the Chriſtians, who are called after his name, They call them (*goïm*) the abominable Nation: they call the Turkes Iſmaelites, the Moores *Cuſhim*, but us Chriſtians in deſpite *goïm*.

The Heretickes, who impugne Chriſt natures, or his Perſon, they acknowledge not Chriſt for their Chriſt.

There were foure principall Heretickes. Firſt, *Arius*. Secondly, *Appollinaris*. Thirdly, *Neſtorius*. Fourthly, *Eutyches*. They were condemned in foure Councels, in Neece, Conſtantinople, Epheſus, and Chalcedon, by foure words, ἀληθῶς, *truely*, τελείως, *perfectly*, ἀδιαιρέτως, *indiviſibiliter*, *indiviſibly*, ἀσυγχύτως, *incompoſitè*, *incompoſedly*; they denied his Godhead, his Manhood, union of both, and diſtinction of both.

The Heretiks, who ſet themſelves againſt His offices, they deny Chriſt to be their Chriſt, as the Papiſts doe.

They deny his Kingly office, they aſcribe power to the Pope to give lawes to binde the conſcience immediately,

תיקו
Solvet nodos, & quæſtiones. Talmud ſapiſſime.

2

3

4

a *Buxtorf. Synagog.*

5

Canon.

2

Illuſt.

1

diately, *When there is but one Law-giver. Iam.* 4. 12.

His Prieſtly office, offering dayly a ſacrifice for the quicke and the dead.

His Propheticall office, when they take upon them to ſupply the defects of the Scriptures (as they call them) by traditions.

Thou ſhalt have me onely for thy Chriſt. This propoſition fights againſt the Church of Rome, for they ſeeke to be juſtified by their owne righteouſneſſe, and the righteouſneſſe of Chriſt. They hold that Chriſts righteouſneſſe merits, and our workes ſhould merite. And [b] *Bellarmine* ſayes, *Opera Sanctorum tincta ſanguine Chriſti merentur*; that is, the workes of the Saints dipped in the blood of Chriſt doe merite.

Becauſe they beleeved not the truth, he gave them up to beleeve * *That lye.* 2 *Theſſ.* 2. 16. To teach us that Popery is nothing but a maſſe of errors, which make up one great lye againſt His natures, perſon, offices and righteouſneſſe.

Ye ſhall have me alwayes for your Chriſt. The Apoſtates, who fall away from the knowne truth, have him not alwayes for their Chriſt.

There are ſundry degrees of theſe Apoſtates, but the greateſt is, when *toti in toto & totaliter excidunt*; *ſuch a one was *Iulian* the Apoſtate, ſuch a one in Spaniſh is called *runnigado.*

Chriſtianiſme, is that true worſhip, oppoſite to this *Graciſme*, it is onely found in the true Orthodoxe Chriſtian Church, not in the Synagogue of Sathan, or antichriſtian Church.

CHAP.

[b] *Bellarm. de Iuſtif.*

* Ψευδεῖ.

4

When totally they fall away.

* μαραβάτην Græci re ddunt.

Chap. III.

Of the language which the Fathers ſpake in the firſt Period of time, vntill the confuſion of Babel.

Canon. THE language which the Fathers ſpake from the creation to the confuſion of *Babel*, was the Hebrew tongue.

Conf. The impoſition of the firſt names, ſhewes it to bee the Hebrew tongue, as *Adam*, becauſe he was taken out of the *earth*. So *Chava* ſignifies *living*, becauſe ſhee was the *mother of all living*. So *Seth* one *put*, becauſe *Seth* was *put* in place of his brother *Abel*. So *Peleg*, *deviſion*, becauſe the Countries were divided in his time. [c] So the names of places ſhew, the firſt impoſition of names to have beene Hebrew, as *Babel*, *Sinhar*, *Nimivy* and ſuch. So all antiquity is of this judgement.

c *Ioſeph. l. contra Appionem. Euſeb. de Prepar. Evangelica. Cyril. l. 1. contra Iulianum.*

1. This tongue was called *the Hebrew tongue*, after the confuſion of *Babel*, from *Heber*.

d *Auguſt. de Civitate Dei, lib. 16. cap. 11. tom. 5.*
Eſay 19.18.

2. [d] It was called the language of Canaan, becauſe the people of God ſpake this tongue in Canaan, not that they learned it of the Canaanites: for if the Lord would not have them to ſpeake the language of *Aſhdod*; *Neh.* 13.23. 24.25. *Deut.* 7.2.3.4.5. farre leſſe would he have thē to learne the language of the Canaanites, who were accurſed of God. So, 2 *Chron.* 20. He blames them for counterfeiting the Ammonites in their ſpeech, who were of *Ammon*, as theſe of *Aſhdod* were.

Obiect. But it may be ſayd, that many of the ancient names of Townes and places in Canaan, were Hebrew names before *Abraham* came there, as we may ſee in the Booke of *Geneſis* and *Ioſhua*.

Anſ. Although theſe names be Hebrew, yet we deny that they were impoſed by the Canaanites, but by the Hebrews when they came to Canaan. *Laban* the Syrian called

called the hill *Iegar Sahadutha, a heape of witneſſes, Gen* 31. 47. but *Iacob* in Hebrew, changed the name of it, and called it *Galeed, a watch Tower*. So yee ſee the names might be changed from the Canaaniticſh into the Hebrew language.

3. This tongue was called the Iewiſh tongue, (*Speake to us in the Iewiſh tongue, 2 King.* 18. 26.) from the Patriarch *Iudah*.

In this tongue God ſpake to the Patriarches, in this tongue the Angels ſpake to men, in this tongue the Prophets wrote the old Teſtament. This tongue was kept ſtill in the Church in the purity from *Sem* to *Arphaxad*; from *Arphaxad*, to *Peleg*; This tongue was not a puniſhment of ſinne, as other languages were, [e] *Alij propter peccatum voces diſſonas habuerunt*, other people for their ſinne had their languages confuſed, but the Church retained her language in purity not partaking with the reſt in their preſumption at *Babel*. All other tongues to the Church were but *lingua ſubſannationis, a tongue of ſcorne, Pſalm.* 114. 1. Becauſe they were but as *Barbarians* unto them, they were *populus peregrini ſermonis*. The Chaldy Paraphraſt tranſlates it, *Barbari ſermonis, a Barbarous ſpeech*.

Vt data eſt lex in lingua ſancta, ita creatus fuit Mundus in lingua ſancta. Talm. Ieruſ.

e *Aug. lib.* 16. *cap.* 11. *tom.* 5.

Of the Languages ſpoken in the three laſt periods.

Canon.

THe whole world was of one Language for the ſpace of two thouſands.

Confir.

Gen. 11. 1. *The whole earth was of one lip and of one word.*

Illuſt.

After that the Arke reſted upon mount *Ararat* in *Aſſyria*, the poſterity of *Noah* came weſtward to the plaines of *Shinear*, where they conſulted how they might dwell together and not to goe people the earth (which was contrary to the Lords appointment, *who divided to all nations their inheritance, Deut.* 32. 8. that they might repleniſh

pleniſh the earth.) Therefore they adviſe to build a houſe in the plaines of *Shinear* to dwell ſtill together, and this was the originall of the *Aſſyrian* monarchie, which began in *Nimrod, who was the mighty hunter* (of men) *before the Lord*; therefore it is ſaid, *Gen.* 10. 10. that, *the beginning of his kingdome was Babel, Erech, Accad, and Calneh, in the Land of Shinear*; and 1 *Chron.* 1. 10. It is ſaid *He began to be mighty upon the earth*, hee went forth to *Aſſur* or *Aſſyria* to enlarge his dominions, and builded *Ninive*, and *Rehoboth* and *Calah*; it is not properly tranſlated that *Aſſur* went forth of that land and builded *Ninive*. After he was dead he was called *Belus* or *Saturnus*, and honored as a God among the *Babylonians*, ſo that he was both the originall of the monarchie and idolatrie, which in time became a ſnare to the children of *Iſrael*.

But the Lord to ſcatter this deviſe of *Noahs* poſterity, while as they were building, made a confuſion of their language, where as they had but one language before this building, he gave to every one a ſeverall language, and none knowing what one another ſaid, they were forced to leave worke, and to ſcatter themſelves upon the face of the earth.

Sorab. Menahem on Gen. 11.

Epiphanius ſaith, there were ſeventy men at this building, and every one ſpake a ſeverall language, whereupon he gathers that there are ſeventy *maternall* tongues in the world, although their *propagines* or branches, and *dialects* or proprietie of ſpeech according to divers nations be infinite; the Grecke writers call theſe that were the originall of their languages *meropes, quaſi diviſi in Linguis*.

In this diviſion, the firſt originall Language (the Hebrew) remained pure without any mixture of the other tongues, it is the *Metropolis* of all Languages, for all borrow of it, but it borrowes from none; they have ſome affinity with it, but it hath none with them, nor they among

among themſelves. Therefore after the Hebrew wee muſt marke who are properly mother tongues, who are branches of theſe mother tongues, and what are the divers dialects of every branch, and firſt what a maternall tongue is.

Canon. 1. *Lingua materna.* f *Varro de Ling. Lat.*

A f *maternall* or mother tongue, was originally impoſed: and was that tongue, which was not derived of another, and it differeth from a derived tongue, and a dialect.

Canon. 2. *Propago.* g *Scaliger in Opuſculis Epiſt.*

A g *propago* or derived tongue, is that tongue which is derived from a *Maternall* tongue, either by addition, detraction, or interchange of letters, words, or accents. The *Syrian*, was the firſt derived tongue from the *Hebrew* the *Maternall* tongue. Secondly, the *Chaldy*, Thirdly, the *Phœnician*. Fourthly, the *Arabieke*, which was alſo called *Kedarena*, the tongue of *Kedar*.

Canon. h *Aug. tom. 9. tract. in Evang. Ioan. 15. cognat. ſunt Lingua iſta, Hebraica, Syriaca & punica.*

Some h tongues are derived from thoſe againe, as from the *Phœnician* tongue, the *Punicke* or *Carthaginian* tongue.

Here wee muſte marke a difference betwixt *tradux lingua*, a derived tongue, either mediately or immediately, and a borrowed tongue: for languages borrow one of another, words which are not derived one of another.

1 *Example.*

Kir in the Hebrew is called a *Citty*, but *Kirÿa* in the *Syriack* and *Phœnician* tongue, is called alſo a *Citty*: hence commeth *Carthago* in the *Punicke* tongue, of the ſecond derivation or *propago propaginis*; but *Vologe ſokarta* a *Parthian* word, a Citty ſet upon *Volga*; here it is not a derived word (for the *Parthian* tongue is a mother tongue) but onely a borrowed word; ſo *Tigranokarta* a *Citty* built by *Tigranes*, it is an *Armenian* word, which is a mother tongue, and therefore onely borrowed.

Tradux lingua. A borowed tongue.

2 *Example.*

Abib in the Hebrew tongue, is called *ſpicavirens*, a *greene head of corne*, *Exod. 9. 31.* from hence is derived,

Chald. Abub.

Abub,

Abub, a whistle in the *Chaldy*, but *Ambub* in the Latine tongue,[i] *Ambubaiarum collegia, companies of Minstrils playing upon whistles*. Here it is not derived but borrowed, for the Latine tongue is not a derived tongue, but a mother tongue.

i *Horat. lib. 1. Epist.*

Canon.

In a mother tongue, we aske[k] *cur hoc est?* why is this? for it gives the reason, why the name was so imposed; but in the derived tongue, we aske *unde hoc est?* from whence is this? And therefore many Etymologists are very impertinent, who seeke the reason of the names, out of derived tongues, and not out of the mother tongue.

k *Scaliger Coniect. in Varro.*

1. *Exemple.*

This word[l] *Satyr*, many verball Grammatists labour to derive from the Greeke σάθη *titillatio, quia proni ad venerem, lecherous*; but we must derive it from the first *Maternall* tongue, the *Hebrew* word *Shagnar*. *Levit.* 17. 1. *It shall not offer your children* Leshegnirim, *to the hairy ones*, that is,[m] to the Devils, who appeared in the likenesse of hairy Goates, and therfore were called *Satyres* by some small interchange: This* was some of the Fathers faults, who derived Hebrew words from Greeke, as *pescha*, from πάσχω *patior*, to suffer, so *Iesus* from Ιάω *sano*, to cure: so *kephas* from κεφαλὴ. So *Plutarches* fault, who derived Sabboth from σαββάζειν, *Bacchanari*.

l *Nat. Comes.*

m *Ambros. Nazian. Lactan.*

* *Causab. contra Baron.*

Canon.

The mother tongue gives the reason of the imposition of the name as being naturall: the derived tongue is but imposed *ex arbitrio*, at the pleasure of the imposer, and oftentimes by chance; but it never expresses the nature of the thing. [n] *Varro* expresses the matter by this example. An *Athenian* bought from *Artemidorus* (who dwelt in *Ephesus* a City of *Ionia*) a slave: he brings him home to *Athens*, but knowes not his name; whether he shall call him *Ion* from his Countrey, or *Ephesius* from the City where he dwelt, or *Artemon* from his master whom he served: hee may call him any of these at his pleasure,

n *Lib. 7. de Lingua Lat.*

pleasure, but yet none of these names shewes the reason of the first imposition, as when the name was imposed to *Ephesus*, *Artemidorus*, &c.

A dialect is that speech, which differeth from the *Maternall* tongue onely in pronunciation, and change of some Vowels and Consonants, in divers words of that language.

Canon. 3 *Dialectus.*

The dialects in the Hebrew, were first the *Hierosolymitane*, as *Act.* 1. τῇ ἰδίᾳ διαλέκτῳ ἑαυτῶν, in their owne language, *Act.* 1.19. they pronounced *akeldama*, others said *aceldama*, so the lisping *Ephraimites* said *Sibboleth*; they of *Beniamin* said *Shibboleth*, *Iudg.* 12: So the *Galilæans*, had their dialect; for *Peter* was knowne to be a Galilæan by his speech, *Mar.* 14.70.

Illust.

C A

A CORROLARIE,
Of the *Maternall* Tongues in *Europe*.

In *Europe* there are eleven *Maternall* tongues, which are these:

- Latine.
  - Spanish.
  - Italian.
  - French.
  - Francicke.
    - Wallons,
    - Pictonicke.
  - Tectosagick.
    - Vascon.
    - Limovicen.
    - Perigurd.
- Greeke.
  - Common.
  - Attick.
  - Ionick.
  - Dorick.
  - Æolick.
  - Baotick.
  - And
    - Sicilian.
    - Rhegian.
    - Cretan.
    - Cyprian.
    - Macedonian.
    - Syracusan, &c.
- Dutch.
  - Teutonicke.
    - Weſter.
    - Eaſter.
  - Saxon.
    - North.
      - Friſian.
      - Turingian.
        - Engliſh.
        - Scottiſh.
  - Danes.
    - Denmarke.
    - Sweden.
    - Norway.
      - Iſland.
- Slavonicke.
  - Muſcovite.
  - Polonian.
  - Bohemian.
  - Illyrian.
  - Dalmatian.
- Epirote.
- Tartar.
- Hungarian.
- Finnonick.
- Iriſh.
- Britaine.
- Cantabrian.

n *Scalig. Opuſc.*

n *Franciok*, commonly called *Languidock* moſt uſed.

Wallons begins at *Leige*, while ye come to the confines of *Paris*.

Pictonick, begins at the confines of *Turone*, and goes towards *Burdeaux*.

Tectoſagick, is that which is contained from the River *Garunne* to the *Pyrenie* hils, and to the *Aquitanian* Ocean.

Pſal. 117. *Of all kindreds, tongues, and Nations, Praiſe the Lord.*
Acts 10. *God is not an accepter of Perſons, ſo, neither of Tongues.*

CHAP. IV.

How God revealed himselfe extraordinarily to his servants.

IN these Idolatrous periods the Lord revealed himselfe to these who were his servants, eyther extraordinarily without all meanes, or ordinarily by meanes.

He revealed himselfe extraordinarily foure manner of wayes, *Heb.* 1. 1. *God who at sundry times and divers manners spake in times past unto the Fathers by the Prophets.*

These words the Apostle borrowes out of *Hos.* 8. 12. *I have written to him the great things of my Law*; in the Hebrew it is *Rabbe*, which words the Apostle paraphrastically interprets by two Greeke words πλυμερως ϗ πολυτροπως, the first signifieth *copiously* as having many figures; the other magnificently or amply many wayes, but hee hath spoken more copiously and magnificently by his sonne Christ; these two words are conjoyned both together, *Hos.* 12. 10. *I have spoken by the Prophets, and I have multiplyed visions and similitudes by the hands of the Prophets*, That is, I have revealed my divine mysteries by many and excellent visions, which was otherwayes in the dayes of *Eli* when the Word of the Lord was pretious, that is, rare, where there was neyther prophecy by word, vision, or similitude.

The Lord revealed him copiously, and by way of excellency foure divers wayes, first by prophesy, secondly by *ruah hakkodesh*, thirdly, by *Vrim ve Thummim*; fourthly, by *bath-col*.

First, the Lord revealed himselfe by propheſie. In a Prophet of God there are foure conditions required; first in his naturall faculties; secondly, the illumination of those faculties, called *influxus propheticus*, thirdly, the impresse of formes in these faculties; fourthly, sensible signes.

Canon.
Confir:

Illust.
רַבּוֹ pro
רַבִּי

R. D. Kimchi præfat. in lib. Psal.

רִבִּיתִי

Propheſies are manifeſted to three principall facul. ties, ſenſe, imagination, and underſtanding, that they be fitted and prepared for it; for theſe three are the ſubjects in which God workes.

Theſe three muſt be illuſtrate or illuminate by heavenly light and filled with the holy Spirit.

This illuſtration begets the impreſſion of ſenſible, imaginary, and intellectuall formes; the firſt formes are ſymbolicall, the ſecond ſpirituall or myſticall, and the third anagogicall.

The externall and ſenſible ſignes which muſt repreſent theſe formes to the ſenſe and imagination (for all the formes in the underſtanding are intellectuall;) if they be apparent to the eyes, then they repreſent ſomething, as the cloud, the rocke, the red ſea; as when *Abraham* ſaw Chriſts day in the Ram he rejoyced, *Ioh.* 8. §6. So when *Moſes* ſaw in the burning buſh, the affliction of the *Iſraelits*, *Exod.* 3. If they be heard by the eares as voyces, as *Elias* heard the Lord upon mount *Carmel* in a ſoft ſtill voyce, or they are ſuch voyces that have a ſimilitude with the things we are ſpeaking of, and ſuch are parables.

If theſe formes be repreſented to the Imagination, then a man is eyther ſleeping, waking, or in a trance. If they be ſleeping, then it is a propheſie by dreames, ſuch were *Ioſephs* dreames and *Pharaos*, and *Nebuchadnezzars*; If a man be waking then it is called a viſion, and the Prophets are called *Seers*, ſuch were *Ieremies* two viſions of the ſeething pot, and Almond rod looking towards the North. If a man be in a trance then it is called an extaſie, ſuch was *Ezekiels*, *Daniels*, *Peters*, *Pauls*, and *Iohns*.

If the viſion be intellectuall, then the formes muſt alſo be intellectuall, without relation to any corporall or imaginary forme, when the Lord comes by his Spirit immediatly and informes the underſtanding. Thus hee

ſhewes

ſhewes to *Eſay* the incarnation of the Word, *Eſa.7.* So Chriſts marriage with his Church, to *David*, *Pſal.45.* and his kingly and prieſtly Office, *Pſal.110.* This viſion comes neareſt to that ſight we ſhall have in glory, which onely *Moſes* is ſaid to have under the Old Teſtament, for the Lord is ſaid to ſpeake to him face to face, *panim be panim*, *Exod.33.11.* but he is ſaid to ſpeake to the people *panim el panim*, as implying a different ſort of revelation, *Num.12.8.* he ſpake mouth to mouth with him, *Deut.34.10.* a ſpeciall priviledge that *Moſes* had above the reſt. Firſt, he ſpake not with him *mediante Angelo*, as he did to many others; thus *Ioſeph* ſpake to his brethren mouth to mouth, that is, without any interpreter, *Gen.45.12.* Secondly, as the Lord ſpake not to him mediatly by an Angel, ſo neyther by any forme or ſimilitude, *Num.12.8.* *and the ſimilitude of the Lord ſhall he behold*, as if he ſhould ſay, there was no parable there as other Prophets ſaw, but he ſaw his owne Creator immediatly, ſo farre forth as he was able to comprehend. Thirdly, other Prophets were affraid and troubled, and faint, as *Daniel* and *Ezekiel*; but *Moſes* was not ſo, but he ſpake to the Lord as a man ſpeaketh with his friend, *Exod.33.11.* as a man is not troubled to heare his friend ſpeake, ſo neyther was *Moſes* when he heard the Lord.

פנים בפנים
פנים א לפנים

Queſt. Seeing *Moſes* was ſo familiar with the Lord, whether might he propheſie when he liſt?

Anſ. The Iewes ſay, when he liſted he was cloathed, and propheſie came upon him, neither needed he to prepare himſelfe, but ſtood alwayes prepared, as the Angels in their miniſtry, and therefore hee propheſied at all times: but this cannot be, *non habuit prophetiam per habitum*, for oftentimes he went to conſult with the Lord; if the habite had beene upon him he would have anſwered any thing immediatly; and although he propheſied

not alwayes, yet he remained still a Prophet; where we may marke a difference betweene *prophetia permanens* and *momentanea*, as *Num.*11. *prophetarunt & non addiderunt*, that is, *they prophesied that day onely*. So *Deut.*5.22. *he spake the ten words & added no more*: such was the gift of *Saul*, 1 *Sam.*10.6. *Saul prophesied all that day and all that night*, but he continued not in his prophesie, it was onely a temporary gift, given for the confirmation of his office. *Gen.*8.12. it is said of the Dove, *non addidit redire*, shee returned not againe; such was the prophesie of the Seventy Elders, their prophesie was onely but for the time.

The vision by sense is not properly a prophesie but a vision, for a prophesie ever involves some obscurity: the intellectuall prophesie is not properly a vision, but an oracle or illustration of the minde; therefore the visions represented to the imagination are properly called prophesies.

The imaginary visions are of three sorts. First, of true things which are or may be, as *Zach.*3.1. he seeth *Iesua* the High Priest accused, and *Satan* standing at his right hand. Secondly, of things which are not but may be, *Dan.*4. *Nebuchadnezzar* saw a tree cutte, and so that image of the foure mettles. Thirdly, of such things as neither are, were, nor can be, such was *Daniels* vision of these monstrous beasts, *Dan.*7. and these monsters in *Revel.*

In all these three God workes some supernaturall thing in his Prophets, but in a different manner: therefore he is *minus propheta*, that sees onely the image of naturall things, but understands no more; he is *magis propheta* that sees them not but understands them, as *Daniel* when he expounded *Nebuchadnezzars* dreame; but he is *maximus propheta*, that excells in both as he understands the things represented by the similitudes. Therefore the Angel,

Ezek.

*Ezek.*40.4. ſaith, *Sonne of man, behold with thine eyes, and heare with thine eares, and ſet thine heart upon all that I ſhall ſhew thee.*

Seeing theſe that propheſied in a trance, had their revelation into the imagination, what was that prophecy inſpired into them? *Queſt.*

The revelations given to the Prophets were done foure waies. Firſt, by illapſe of the ſpirit, illuminating the underſtanding. Secondly, by impreſſion of intellectuall formes. Thirdly, by impreſſion or ſetting in order the imaginary formes. Fourthly, by expreſſing of ſome ſenſible formes. In the firſt, ſecond, and fourth kinds, there can be no abſtraction of the ſenſes; therefore it muſt onely bee in reſpect of the imaginary formes that make a diſtraction of the ſenſes, and this is properly an extaſie; example of this we may ſee in *Daniel* where he was affraid, troubled, and faint in reſpect of the viſion. *Anſ.*

But the propheſie which is onely intellectuall and free from all ſenſible or imaginary formes, is moſt excellent and comes neareſt to that knowledge which wee ſhall have of God in glory; for it is a mids betwixt the knowledge of faith & the knowledge in glory, for it ſhewes the viſion to the minde without all meanes, as the propheſie which is ſhewed to the imagination is a meane betwixt the intellectuall and that which we have by ſenſe, as *Iacob* ſaw a ladder in his dreame.

The propheſies of the Prophets are like the *Egyptians* hieroglyphicks expreſſed by holy Characters. Therefore to know the true meaning of the Prophets we muſt doe two things. Firſt, by his words to ſearch out the *Idea* of the viſion, which the Prophet had revealed to him in his imagination. Secondly, when we have found out the true image of the *Idea*, to find out the true ſignification thereof. It is a very hard thing to finde out the ſecond, as we may ſee in *Daniels* beaſts and theſe in the

revelation; but where the speech is concise and short, the first is as hard, yet the second can never be understood without the first, for no man can draw the picture of *Alexanders* face which he never saw, unlesse by the history we doe conceive the lineaments of his face, and understand the figure of his body in our minde; so it is concerning these visions, therefore it is said, *Dan.*10.1. *intelligentia opus est.*

רוח הקדש

Secondly, the Lord revealed himselfe by *ruah hakkodesh*, when he inspired his servants with the holy Spirit it was equall with that vision which is called intellectuall, but yet with this difference, these that were Prophets continued still Prophets, and they were set apart by God for that office so long as they lived: but these who were θεοπνευστοι inspired by the Spirit, did not continue still in that calling, but spake by the Spirit as the Lord pleased to move them; for *David* was a King, and *Daniel* a Courtier, and *Iob* a Prince, and *Salomon* was given to *Idolatrie*, therefore not alwaies inspired. Yet it agrees with propheſie which is intellectuall, in this, that as the Lord illuminated the Prophets what to speake, so in this they did not so much speake by the holy Spirit, as the holy Spirit spake in them himselfe, as *Mark.*12.36. *David* said by the holy Spirit, the Syriack hath it in the holy Spirit, as if the spirit were speaking in him; therefore the Spirit is sometimes said to bee in him, and sometobe upon a man, sometimes to stay upon him, sometimes to dwell in him; therefore the Spirit of the Lord comming upon a man or dwelling in him, is called the hand of the Lord, *Ezek.* 1, 3. *The hand of the Lord was upon him*, so *Ezek.*2.2. and 11.5. sometimes it is called the finger of God, *Matth.*12. sometimes a Cloake, for *Elisha* was consecrate by *Elias* Cloake cast upon him, 1 *King.*16.19. therefore Christ *Luk.*24.49. bids the Apostles stay still in the City till they

they were clothed with vertue from above.

אורים ותמים

Thirdly, the Lord revealed himselfe by *Vrim* and *Thummim*, and these are alwayes joyned together except onely in two places of Scripture, *Exod.*17.21. and 1 *Sam.*28.8. This revelation was different from the former two, for by this the high Priest did not propheſie, but when he had put on this breast-plate, it was a signe to him that God would answer thrse doubts which hee was to aske of him; therefore it is called the breast-plate of judgement, because the Lord gave judgement to his people in their doubtfull cases.

Vrim and *Thummim* were not the twelve stones set in the breast plate, as *R. D. Kimchi* holdeth, neither were they two words in the breast-plate ingraven in the same, as *holinesse to the Lord* was written in the plate of Gold, and set upon the High Priests forehead, as other of the Iewes hold: but they seeme rather to bee two pretious stones given by the Lord himselfe to bee set into the breastplate, therefore in the Scripture they are set downe, *Exod.*28. with the demonstrative particle, *He*, to shew the excellency of them by the rest, therefore the Lord saith not, thou shalt make *Vrim* and *Thummim*, as he had said of the rest of the breastplate, but he saith, thou shalt put in the *Vrim* and *Thummim*.

R. Bechai.

The manner how the Lord revealed himselfe by *Vrim* and *Thummim* is not expresly set downe in the Scripture, therefore the true meaning thereof is hard to bee taken up; for *Iosephus* in his third booke of Antiquities sayes when they were to goe to battle, the Priest did put his Ephod upon him, if the stones did shine then they were to march forward, but if they did not shine then they were to stay: but this seemes not to have beene a sufficient way to have directed them in other cases, neither were there so many letters in the breastplate to expresse the whole answer which the Priest was to give; as for

example, when *David* enquired of the Lord by *Abiathar* the High Priest, 2 *Sam.* 5. 23. whether he should goe up against the Philistins, the Lord answered, *Thou shalt not goe up, but fetch a compasse behind them, and come upon them over against the mulberrie trees, &c.* The stones could not have manifested all these things to them, and there wanted foure letters in the Alphabet to expesse the words.

The manner then how the Lord did reveale himselfe to the High Priest was this; when the Priest had put on his Breastplate, it was but a signe to him that the Lord was to inspire him what to answer, for as *Samsons* haire was a signe to him, that the Lord would continue his strength with him as long as he kept his hayre, *Samsons* strength was not in his hayre as in the cause or in the subject, but onely as in the signe; and as the Apostles garments and shaddowes were but signes of their power that they had in healing miraculously: so *Vrim* and *Thummim* was but a signe, that so long as hee had it on him, the Lord would answer him.

בת-קול

The fourth sort of revelation was by *Bath col*, the echo of a voyce: the originall word, *kol*, in the Scriptures when the name of God is joyned with it, it signifieth Thunder, *Psal.* 29. the voyce of God maketh the Hindes to calve. So when God was to reveale his will to his people, he made Thunder as his Trumpet to sound before he gave out his decrees, as *Exod.* 19. when the Law was given. So *Iohn* 12. there came a voyce from heaven, whereupon the people when they heard it said it was thunder, others said it was an Angell: So *Mark.* 3. 17. the two sonnes of *Zebedeus* were called *Boanerges* the sonnes of thunder; therefore alwaies where the thunder was heard it was a token of Gods presence, *Psal.* 81. 8. *I heard thee in the secret of the Thunder*, that is, in the secret of my glory. With the thunder was alwaies a voyce joyned with it, and this was called *bath-col, filia vocis* the daughter

daughter or echo of the thunder. Such a sort of revelation was that which *Elijah* had, 1 *King.* 19. 11. when there came first a strong winde, and rent the mountaines and rockes; after the winde an Earthquake, and after that fire, and last came a still small voyce, and this was *bath-col* Gods revelation to him. So *Matth.* 17. 5. there came a voyce from heaven, in the Syriack it is *filia vocis*. Thus is understood that which *Eliphaz* said, *Iob.* 4. 16. that after the vision there was silence, and he heard a voyce; in the originall it is, *vox in silentio*. So that when the Thunder came alone, it was called *col*, when the voyce came after the thunder, it was called *bath-col*.

The Lord withdrew all these sorts of revelations from his people peece by peece, that they might cleave to the Law of God, *Mal.* 4. 4. and looke to Iesus Christ, whom in the last dayes they should onely heare: So that by this meanes they might come to the right understanding of his will.

And thus much for the extraordinary meanes whereby God revealed himselfe to his people.

THE

THE

THE FIRST BOOKE OF THE CHRISTIAN *SYNAGOGVE*, CONTAINING The ordinary meanes to come *by the ſenſe of the Scripture.*

CHAP. I.

Of the ordinary meanes whereby God revealed himſelfe to his People.

IN the Introduction to the Book, we have ſpoken how GOD revealed himſelfe extraordinarily to his people without meanes: It followeth then, that in the beginning of this Booke, wee ſhew how God reveales himſelfe ordinarily, and with meanes.

The ordinary way whereby God reveales himſelfe to his people, is by the Scriptures.

Iohn 5.39. Search the Scriptures, for they teſtifie of me.

Pſal.

Canon.

Conf.

*Psal.*19.1. *The heavens declare the glory of God*, but the Scriptures declare onely the will of God.

In the Scriptures there are three things to be considered. First, the Languages in which they were written. Secondly, the sealing up of these books into the Canon that his penmen wrote, when they were immediatly inspired by God. Thirdly, the helps and meanes that God hath ordained to come to the right Sense of the Scriptures.

In what language the Bookes of the Old and New Testament were written.

Canon. GOD sanctified two languages, the Hebrew and the Greeke, for the Old and New Testament.

Illust. God the Father sanctified these two languages, when his Secretaries wrote the holy Scriptures. God the Son upon the Crosse, sanctified three languages; the Hebrew, Greeke, and Latine: the Hebrew *propter legem*, for the Law, because the Oracles of God were written in Hebrew: in Greeke *propter sapientiam*, for wisedome, because the wisedome of the Heathen and their Lawes were written in Greeke; in Latine *propter imperium*, for Empire, because now the Romane Empire was flourishing. God the holy Ghost in the Pentecost, sanctified all Languages.

Hugo Cardinalis.

Canon. God made choice of the Hebrew tongue for to write the Old Testament into it.

Illust. There are sundry places of Scripture for divers respects writen in other languages, as first.

There is one verse in *Ieremie* which is written in the Chaldie tongue (whereas all the rest is written in the Hebrew tongue) to the people going to the captivitie

I. *Kidna Tomerun Lehom. &c.* כִּדְנָה תֹּאמְרוּן לְהוֹם * *So shalt thou say to them (cursed be the gods who made neither heaven nor earth)* Of purpose

pose the holy Ghost wrote this verse in the Chaldie, that the Iewes going to Babylon, might reply to the Chaldæans in their owne tongue, when they sollicited them to worship their Idols; Cursed be your gods, wee will nor worship them, for they neither made heaven not earth.

II. There are some parts of *Daniel* and *Esdras* written in the Chaldy tongue, which were not immediately inspired by the holy Ghost, but were borrowed by *Daniel* and *Esdras* out of the Chronicles of their Kings; as *Nabuchadnazzers* dreame, which of purpose was done, that the heathen might give more credit to the Prophecy; notwithstanding, they were sanctified by the holy Ghost, as *Aratus* his poesie by *Paul*: [t] but wee deny that all the Chaldy in *Daniel* and *Esdra*, was translated out of the civill Records of their Kings, for some of it was inspired immediately by the holy Ghost.

[t] *Iunius de Sacra Scriptura contr. Bell. l 2, c. 1.*

III. There is one verse in *Daniel* written in the Chaldy tongue, but in the Samaritane Character, *Mene mene tekel vpharsin*, which verse *Daniel* could reade, but none of the Chaldæans could reade it, although is was written in their owne language: [u] The Iewes gave the reason; because the Characters were Samaritane Characters, which farre differed from the Chaldy. [x] *Esdras* after the captivity, left the Samaritan Character *Idiotis*, (that is) to the *Samaritanes*, as the Iewes call them, and chused the Chaldy character; before that time they used still the Samaritane Character. This Character is found upon their Shekel at this day: but after the Captivity *Esdras* changed it; it differeth nothing now from the Hebrew Character which we have, whereas before this Chaldie Character differed very farre from the ancient Hebrew Character, and he who could reade the one, could not reade the other, as may be seene here.

[u] *Moyses Gerundensis in Comment. in lib. Moysis extrema part.*
Hieronymus in prologo galeato.
[x] *Scalig. animadvers. in Euseb. Chro. pag. 103. & Beza annot. in Math. 17. 24.*

There

The Samaritane Cha-racter.

The Chaldæan or Iewish Character.

y *Abenezra.*

IIII.

V.

VI.

VII.

VIII.

y *Scaliger in Elech.*

IX.

z *Talmud. Babylon.*

נחא נגא אבגדהוז
סנא סנא תקל ופרסין

There is one verſe in *Exodus*,[y] which was firſt written in the Egyptiacke tongue, but afterward was tranſlated by *Moyſes* into the Hebrew tongue, *Exod.* 2.10. *Shee called him* Moſche, from *Maſcha extrahere*, becauſe hee was drawne out of the waters. *Pharaohs* daughter gave him not the name of *Moyſes*: for in the Egyptiack tongue he was called *Monios*, as *Abenezra* teſtifies upon *Exodus* 2. but *Moſes* gave himſelfe the Hebrew name.

Secondly, there are ſome words in the Old Teſtament which are Egyptiack: *Gen.* 41.42. *And they cryed before him* (Abrech) *to bow the knee.*

The are ſome Perſian words, as *Eſther. Seher* in the Perſick tongue is called a *Starre*, ſhe was cald before *Hadaſſa.*

There are ſome Arabick words, as may be ſeene in *Iob*, *Iob* 6,7. *Lehhem, caro vivi*, quicke fleſh.

Some[y] compoſed of Egyptiack and Africk, as, *Exod.* 13.6. *Totaphoth frontalia*, Frontlets; *Tot* in the Egyptick tongue, ſignifies *two*: and *Phot* in the African tongue, ſignifieth *two* alſo, becauſe they had them written upon foure ſides, as upon a halfe ſheete of Paper foulded in two, and * written upon both ſides.

There are ſome Syriacke words, *Gen.* 31.47. *Iegar Sahadutha*, the heape of witneſſe:[z] the Hebrews ſay therefore, *Let not the Syriack tongue be vile in thine eyes, becauſe it is found in the Law, Prophets, and written Bookes.*

The Hebrew tongue being the mother tongue, the Chaldæan and the Syrian but daughters of her; therefore oftentimes, in the Scriptures, the Chaldæan & Syrian are called Hebrew. *Ioh.* 19.23. *Gabbatha, a high place, as a Iudgement ſeat*, is uſed in the Hebrew, yet this is a

Syriack

Syriack word: So *Golgotha*, *dead mens ſculls*, is called Hebrew, yet it is a Syriack word, for in the Hebrew it is *Golgoleth*. So in *Nehemias* 13, the Syriack tongue is called the Hebrew tongue, yet it was not pure Hebrew: they wrote a letter in the Syriack tongue, wch was underſtood in the Court without any Interpreter, being a derived tongue from the Hebrew. *They ſpake to them in the Syriack tongue*, that is, in the Chaldæan tougue, but afterward the Chaldie and the Syrian were diſtinguiſhed. Ezra.4.5. Dan.2.4.

The holy Ghoſt wrote the New Teſtament, in the Greeke language. *Canon.*

There are ſundry Idioms found in the New Teſtament, which are not Greeke. *Illuſt.*

The hearers of the Apoſtles were either Iewes or Gentiles: The Iewes were of three ſorts; Hebraizing Iewes, Talmundizing Iewes, and Græcizing Iewes.

The firſt gave themſelves to ſtuddy the Hebrew Text: the ſecond gave themſelves to reade the Talmud; the third followed the Seventies Tranſlation in Greeke.

The Gentiles were either Græcians or Latines; ſo that ye ſhall finde five ſorts of Idiomes in the New Teſtamẽt.

Hebraiſmes, as firſt Hebrew names; as *Aceldama*, a field of blood; *Hoſanna*, ſalvation; *Sabboth*, reſt; *Halilujah*, praiſe the Lord; *Barjona*, the ſonne of *Iona*, *Cananites*, and ſuch like; 2. Hebrew verſes, as *Eli Eli lamma ſabachthani*, my God, my God, why haſt thou forſaken me. 1

So the New Teſtament uſes the Proverbs of the Talmud, as they had a Proverbe [a] *Are yee of* Pambeditha, *who can cauſe an Elephant to goe through a needles eye.* Theſe of *Pambeditha* were great braggers, who ſaid they could doe ſtrange things; hence came that Proverbe amongſt them, and Chriſt uſes it, *Matth.*19.4. *It is eaſier to cauſe a Camel to goe through a needles eye.* So this Proverbe, *Act.*9.5. *To kicke againſt the pricks.* So they who ſay to their neighbour, *Take out the ſtraw out of thine owne* 2.

a *Antonius Nebriſſ. de proverbijs Talmudicis.*

 teeth,

teeth, heares this often; *Take out the beame out of thine owne eye.* The [b] Babylonian Talmud shewes how *Iannes* and *Mambre*, two Sorcerers of Egypt withstood *Moyses*, and mocked him when he wrought his miracles, saying to him, (*Wilt thou bring straw to* Euphrata?) as they would say, to carry water into the Sea: for they thought that *Moyses* wrought his miracles by Sorcery, whereas the land of Egypt was full of Sorcery: the Apostle as some thinke, hath relation to this, 2 *Tim.* 3. 8. *Iannes and Iambres which withstood Moyses.*

[b] *Talm. Tractatu Menachoth, Cap.* 6.

The Iewes called, *Ioh.* 7. 35. *Hellenista*, or the Græcizing Iewes: They followed the Seventies Translation. They have many peculiar words, which are found in no other Greeke Authors; as διαθηκη a Testament, and συνθηκη a Covenant, in that language are both one thing, and signifie *Berith*, or *fœdus*, a Covenant. So *Gnetz* they translate it both *lignum*, a cutte tree, and *arborem* a growing tree. Whereas other Greeks have two distinct words from them, ξυλον and δενδρον; Likewise πνευμα for the soule of man, in which sense no Greeke Writer before is observed to take the word. So they have sundry Latin words wch they have made Greeke; as [c] *Linteum*, a linnen cloth; *Macellum*, the shambles; *Cæsar*, an Emperour; *Denarius*, a penny; *Artemon*, a saile; and a number such, which *Drusius* in his Booke intituled *Cadmus*, hath observed. For as many Greeke words were used in the East amongst the Hebrew, when *Alexander* the Great transported Colonies thither; so many words have beene borrowed from the Latines to the Greekes.

[c] *Cadmus Drus.*

The Gentiles were either Greekes or Latines.

4. Greekes; therefore ye shall finde so many Græcismes in the New Testament, and verses cited out of the Greeke Poets.

5 Latines; because the Romaine Empire now flourished,

shed, therefore so many Latine words are used by the Apostles writing in Greeke.

Paragraphe is that by which we make a transition from one speech to another.

PARAGRAPHE I.

Of the Canonicall Bookes of the Old Testament.

THe Scriptures being written by the penmen of the Spirit, were reduced to a certaine number, and set in order afterwards, by the Canons of the masters of the great Synagogue; hence they were called canonicall.

Canon.

The Bookes Canonicall of the Old Testament, are twenty two.

Confir.
d *Cont. Appion.*

Iosephus: Infiniti nobis non sunt libri sed viginti duo, Moysis 5. & Prophetæ libros 13. *reliqui* 4. *hymnos in deum & vitæ humanæ præcepta continent.* Wee have not infinite Bookes, but onely twenty two; *Moyses* five, and the Prophets containing thirteene: the other foure containe Hymnes to God, and precepts for mans life. So *Targum Cant.* 5.

Canon.

These Bookes are divided into the Law, Prophets, and Psalmds.

Illust.

The Hebrewes divide them into the Law, Prophets, and *Ketubim*, written Bookes.

Canon.

The Prophets are eyther *Rishonim, the former*; or *Acharonim, the latter.*

Illust.

They are called the *former*, because they described things already done.

These were *Iosua, Judges, Samuel, Kings, Chronicles. Samuel* is called the first of the Prophets, *Act.* 3. 24 *Omnes Prophetæ à Samuele: All the Prophets from Samuel.*

The later Prophets are either the great Prophets or the small.

They are called the *later* Prophets, because they foretold things to come.

The greater are three: *Esay, Ieremy, Ezechiel*: the small

are *Terigneizar*, that is, *twelve*: they were all joyned in one volume; therefore a Testimony cited by Christ out of any of these Prophets, is said to bee written in the Prophets, *Mark.* 1.2.

Canon. These written Bookes, were written by those who had the gift of the holy Spirit, but not the gift of Prophecy.

Confir. *Matth.* 22.43. *Dixit David in spiritu Sancto: How doth David in spirit call him Lord?*

Illust. *Druſ. in Gen.* A Prophet is by inspiration and office a Prophet; that is, who continueth still a Prophet, as *Esay* and *Ieremy*; these were properly called prophets. Againe, there were Prophets by inspiration, but they lived not as Prophets, neyther continued they in that calling: for *David* was a King, and *David* was a Courtier: [f] the first sort, they called them *Prophetæ per missionem*, Prophets by message; the second, they called them *Prophetæ per spiritum sanctum*, Prophets by the holy Spirit onely; because their calling was not still to be Prophets, therefore they called their Bookes, written Bookes.

Object. But by this reason *Samuel* should not be placed among the Prophets, because he was a Iudge.

Answ. Although *Samuel* was a Iudge, yet he continued still a Prophet, and was Rector for the Schoole of the Prophets.

Canon. The Lord hath had an especiall regard for the preservation of the Bookes of the Old Testament, that they should not perish, nor be corrupted.

Illust. *g Talmud. lib. Iub asin.* The [g] Hebrews say, that there is a threefold Crowne, first of the Law, the second of the kingdome, and thirdly, of the priesthood: and that the Crowne of the Law is more glorious then the other two Crownes, according to that of *Salomon*, *Prov.* 8.15. *By me Kings reigne.* And [h] they say, that *Esdras* with the rest of the great Synagogue, after the Captivitie, reformed the Common-

h Talmud. hierosolym. in lib. megil. cap. 3. wealth,

wealth, from the corruptions of *Babel*: *Et reſtituerunt magnificentiam in priſtinum ſtatum*, and they reſtored the magnificence into the old integritie; that is, the Law of God which excelleth all other in greatneſſe.

Theſe maſters of the great Synagogue, whom the Mazorits afterwards followed,* did ſundry things for the preſervation of the Text. Firſt, they numbred the letters, ſecondly, the words, thirdly, the verſes of the whole Bible, fourthly, their* παραγραμματισμὸς, corrections of the Orthography in the Margent; for they ſet downe two letters, *Keri velo Cetib*, that is, *We are to follow the reading, and not as it is writen.* And *Cetib velo keri, ſcribitur & non legitur, It is written, and not read*: laſt, they ſealed the Canon.

The [i] Mazorites they called them *Siga Hamickra* φραγμον της γραφης, *The hedge of the Scripture*: for as the hedge keepes out the theefe; ſo doth the correction of the Mazorites keepe out the reſt of the Correctors, that they ſhould not bee bold to correct any thing in the Text. Hence is that ſaying of theirs; [k] *Tythes are the hedge of a mans riches: pay thy Tythes and be rich. Vowes are the hedge of the firſt fruits; the hedge of Wiſedome is ſilence, and the Mazorite is the hedge of the Law.*

* *Anſchſe kenesseth hagedola, viri ſynagoga magna*, the maſters of the great Synagogue: ſo they were called *Rabanaijm*, the maſters of anſwers.

* Is the error of writing.

כ׳
כי

i *Shindl. pentaglot.*

k *Talmud. Babylon.*

PARAGRAPHE II.

Of the Apocryphe Bookes of the Old Teſtament.

Canon.

THe Apocryphe Bookes were theſe, whoſe authority was not knowne in the Iewiſh Church.

Illuſt.

Theſe bookes the Hebrewes called [l] *GenuZim*, from the Chaldie word *Ganaz abſcondere, to hide*; becauſe their authority was not knowne in the Church: therefore it was, that they forbad their children to reade them, untill they came to mature age. So [m] in the Primitive

l *Scalig. in Euſeb.*

m *Athanaſ. in Synop. Innius contra Bellar. de ſcriptura.*

tive Church, when they were read, the Reader stood but in the inferior place.

Canon.

The Greekes called the Canonick Bookes ἐνδιαθήκους, *put in*, because they were within the Canon, and ἐγκεκρυμμένας, *revealed*: they oppose to these μὴ ἐκκλησιάζεσθαι, *not to preach*; and ἀποκρύπτεσθαι, *to hide*, [n] and ἀκανονίστους, because they are not received in the Canon.

n *Rainold.*

Illust.

Epiphanius [o] his reason is not good, why they are called Apocryphe Bookes, *because* (saith he) *they were hidden in the Arke*: These Bookes were written after the second Temple; therefore it is better sayd of him who sayes, [*] ἀπόκρυφον πᾶν μὴ ἐνδιάθετον, *All that which is not within the divine Canon, that is Apocryphe*: [p] whatsoever is out of the Cheste of the Sanctuary. Κρύπτα ἀπὸ τῆς κρύπτης. κρυπτὴ was *Capsa ecclesiæ, The cheste of the Church*, in which the Canonick Bookes were reserved.

o *Epiphan. contra hæres.*

* *Chrysost.*

p *Iunius de Scriptura contra Beller.*

Canon.

There were two sorts of Apochryphe Bookes, *Primi generis, & secundi generis*; of the first sort, and second sort.

Illust.

1

Primi generis, which the Church made use of, although they received them not in the Canon: as the *Maccabees*, *Iesus Syrack*, the *Wisedome of Salomon*, *Tobie*; [q] These were not called *Canonici* by the Fathers, but *Ecclesiastici*.

q *Rufinus in Symbolum.*

2

Secundi generis, were these [r] which they altogether rejected; such were the Bookes of *Iannes* and *Iambres*, *Petoreth Mosche sive* ἀναλήψις Μωσέως. *dimissio Moysis ex hac vita*. The assumption of *Moses*, or taking him out of this life. In this Booke is described the strife which was betwixt *Michael* and the Divell about the body of *Moyses*, of which we reade in *Iude* his Epistle, *Iude* 9. So ἀποκρυφεύσεις. So the Prophecie of *Enoch*, so Apocrypha *Ieremiæ*. *Epiphanius* [s] testifies, that the Iewes sent to Egypt to *Ptolomie* with the Canonicke Scriptures, seventie two Apocryph Bookes.

r *Origen περὶ ἀρχῶν.*

s *Epiph. de ponder.*

PARA-

PARAGRAPHE III.

Of the Canonicke Bookes of the New Testament.

THe Bookes of the New Testament are Historicall, Doctrinall, and Propheticall. *Canon.*

Historicall, are either of Christ or his Apostles. Of Christ, the foure Evangelists: of the Apostles, the Acts entreats. *Illust.*

The * foure Evangelists, are like to the foure Rivers which went about the Garden of Eden to water it, and Christ in the midst, as a Tree of Life. * *Chrysost.*

The Doctrinall bookes, are the foureteene Epistles of *Paul*, of *Iames* one, & *Peter* two, of *Iohn* three, of *Iude* one.

The Propheticall Booke, is the Booke of the Revelation; containing the state of the Church, from the dayes of *Iohn* to the end of the world.

PARAGRAPHE IIII.

Of the sealing of the Canon of the whole Scriptures.

FOr if we take the book of the Psalmes as they are divided in five bookes, the twelve Prophets severally, and the books of *Esther*, *Ruth*, and the *Lamentations*, number all together with the bookes of the New Testament, they will make up this number; and even as seventy valiant men stood about the bed of *Salomon* with Targets: so the Lord hath set these seventie Valiants to defend his Truth.

Iohn, who out-lived the rest of the Apostles, sealed the Canon of the whole Scriptures.

Revel. 22. Cursed is he who addes or takes away from the things written in this Booke. *Canon.*

The masters of the great Synagogue who lived to the time of *Alexander* the Great; for *Iaddus* the High Priest, of whom *Nehemiah* maketh mention, sealed the Canon of the Old Testament, and *Iohn* sealed the New, *Conf.*

and joyned both the Old and the New together.

t The Sadduces rejected all the Old Testament, but the five Bookes of *Moyses*; *Marcion* rejected all the Evangelists, but *Luke*. *Ebion* and *Cerinthus* rejected *Iohns* Gospel. The Papists adde the Apocryphe Bookes to the Scriptures. *Prov.*17.15. *But these are equally abhominable before the Lord, He that justified the wicked, and he that condemneth the just.*

t *Tertull.lib.17.de baptismate.*
Illust.

Paragr. V.

How the holy Scriptures must be expounded.

Canon.

THe Scripture must be interpreted by the same Spirit, by which it was inspired.

Conf.

2 *Pet.*1.20.27. *No Scripture is of private interpretation.*

Canon.

Private interpretation, is eyther *Prater fundamentum veritatis*, beside the ground of verity, or *Prater fundamentum salutis*, beside the ground of salvation; *circa fundamentum salutis*; about the ground of salvation; or *contra fundamentum salutis*, or contrary to the foundation of salvation.

1

Prater fundamentum veritatis, is, when an Interpretation agrees not with the place intreated, although it bee not *contra fundamentum salutis*: these the Greekes called ἀπροσδόνυσα, *aliena aproposito*, out of purpose: as u those who seeke Gold in the earth, if they misse the veine, they lose the Gold: so those who interpret Scripture, besides the meaning of the place intreated, they misse the sense of the Scripture.

u *Chrysost.*

2

Prater fundamentum salutis, is that Interpretation which is not onely beside the veritie, but also besides the foundation Christ: this by the Apostle is called, 1 *Cor.*3.15. *Hay and stubble, it shall burne, but the builder may be safe.*

3

Circa fundamentum salutis, is that Interpretation, which

which weakneth the foundation, although it raze it not directly.

Contra fundamentum salutis, is that interpretation, which razeth the foundation, *Col.* 2.19. *Not holding the head Christ.* 4

2 *Peter* 3. *Vnstable soules wrest the Scriptures*: στρέβλωσι, It is a word borrowed from torturers, when they put an innocent man upon the racke, and makes him to speake the things he never meant: so these wrest a sense out of the Scriptures, which the holy Ghost never meant. The Iewes have a fable, that Manna had a taste to every man as he lifted, when he did eate of it; but this fable is refuted, *Num.* 11.5. It is as false, that the Scriptures of God had any sense which heretickes list to give them. Wisedome chap. 16.

True interpretation, is that interpretation which is *Canon.* *super fundamentum*, *upon the foundation*, and gives the true interpretation of the place intreated.

The Doctors of the Iewes were cald *bonim*, *adificantes*, *Builders*, because they were bound to build upon the foundation, *Mark* 12.10. *Illust.*

PARAGR. VI.

Of the internall light, which shewes the way to come by the sense of the Scripture.

THe meanes to come by the sense of the Scripture, are either internall, or externall.

The internall light whereby we come to the sense of the Scripture, is the holy Spirit. *Canon.*

Then he opened their understanding, to beleeve the Scripture, *Luk.* 24. So *Revelasti mihi aurem*, *Thou tookest a vaile off mine eares*, 2 *Sam.* 20. and made me to understand. *Perforare aurem est obedientiæ*, *to bore the eare is for obedience*; *thou boredst mine eare*: but *revelare aurem*, *est intelligentiæ*, *to unvaile the eare is for understanding*: The Latines call this *dicere in aurem*, *to speake in the eare*. *Confir.*

PARA.

PARAGR. VII.

Of the externall helpes to come by the ſenſe of the Scripture.

Canon. THe externall helpes, which helpe us to come by the ſenſe of the Scripture, are eſpecially five.

Illuſt. 1. Διπλολογία, to conſider the Marginall, and line reading of the Scripture. 2. στιγματολογία, the right pointing of the Scripture. 3. αναλογία, the right collation of Scripture with Scripture. 4. μετάφρασις, the right tranſlation of a Scripture. 5. ἰουδαϊσμότατα, the cuſtomes proper to the Iewes.

CHAP. II.

Of the firſt Helpe.

Διπλολογία, *or the Marginall and line reading.*

Canon. TO marke the line reading, and the Marginall reading, helpes much for the underſtanding of the Text in the Hebrew and Greeke.

Illuſt. This Marginall reading is ſet downe in the great Mazora Bible in the Margent and the Text: and joyning both together, is called a double reading.

Canon. Where the holy Ghoſt hath joyned both the readings, theſe we are to follow.

Confir. *1 Example.* There is the Marginall reading in the Prophet *Eſa.* 51. 14. written in two ſeverall words, but having the ſignification of any of them, פְּקַח־קוֹחַ *Pekahh-koahh Omnimoda apertio, (to open the priſon) or the eyes of the blinde.*

For this is meant alſo of thoſe that are blinde, as thoſe that are in priſon.

Theſe two readings our Lord joynes together, *Luk.* 4. 18. *Thou haſt ſent me* פְּקַח־קוֹחַ *Pekahh-koahh, to reſtore ſight*

to the blind, & to open the priſon to the priſoner. If I were reading the 61. of *Eſay*, the firſt verſe, I might make this line reading: *To give ſight to the blinde*, as well as *to open the priſon to the priſoner.*

2 *Sam.*23.20. *Bennaja the Sonne of Iehoïdah was a* בֶּן חַי *lively man*: but the Marginall reading hath it (חַיִל *a ſtrong man.*) This Marginall reading, 1 *Chron.* 11.22. is made line reading; therefore we may joyne them both ſafely in the Text, *He was a lively ſtrong man.*

1 *Chr.* 11.11. *And Iohanan was the* הַשְּׁלִישִׁים *Haſhſhaliſhĭ, cheefe of the Captaines*; the Marginall reading, *He was one of the* הַשְּׁלִישִׁים *Haſhliſhim, three*: which marginall reading, 2 *Sam.* 23. is made line reading, therefore wee may joyne them together, *He was one of the three chiefe Captaines.*

Where the holy Ghoſt makes that line reading in the New Teſtament, which is marginall reading in the Old Teſtament, we may ſafely joyne them both in the Text. *Prov.* 3.24. *He gives grace to, ănaïm the* עֲנִיִּים *poore*: but 1 *Peter* 5. He followes the marginall reading, *He gives grace, ănaïm, to the* עֲנִיִּים *humble*; therefore wee may ſafely joyne them both in the Text; *He gives grace to the poore humble.*

Pſal. 16.10. *Thou wilt not ſuffer Hhaſidecha, thy* חֲסִידְךָ *holy ones.* In the marginall there is a ſigne of the plurall number, ſhewing that there is a letter redundant. *Peter Act.* 2. approves this marginall reading, reading it in the ſingular number, *Thou wilt not ſuffer Hhaſidecha, thy* חֲסִידְךָ *holy one to ſee corruption.*

The marginall readings of the Mazorites we may uſe them for illuſtration, (where they are not approved by the holy Ghoſt) although wee may not make them line reading. If they impaire not the credit of the Scripture, or is contrary to it.

Eſa.

Canon.

1 *Exemple*

2

Canon. 1.

1 *Example.* *Esa.*63.9. *In their afflictions they were* לֹא *Lo, (not) afflicted*; the marginall reading may serve for illustration; *In all their afflictions* לוֹ *Lo, (he) was afflicted*, to wit; Christ bearing our sinnes.

2 1 *King.*22 48. *Iosaphat had* עָשָׂר *ãsar, ten Ships which went to Ophyr*: the Marginall reading hath it, *Iosaphat* עָשָׂה *Asah, made shippes which went to Ophyr*. Here the one cleareth the other, he made shipps and how many shipps he made.

3 *Deut.*21.7. *Our hands have not Shophcheh fudit* שָׁפְכָה *shedde*. (In the singular number) the marginall reading hath it שָׁפְכוּ *fuderunt* in the plurall number: to signifie, that every one in particular shall purge himselfe, and all of them should protest that they had not shed that innocent blood.

Obiect. 1 But the Mazorites marginall reading seemes to bee contrary to the Text; therefore we may not use it for illustration.

*Prov.*4.3. *Tender and young was I* לִפְנֵי *Liphne, before my mother*: but the marginall reading hath it, *Tender and young was I* לִבְנֵי *Libne, before the sonnes of my mother*: Here the marginall reading seemes to be contrary to the Text: for *Salomons* mother had no sonnes but *Salomon*, and the child who was begotten in adultery, who died so soone as he was borne.

Ans. *Salomons* mother had moe sonnes, 1 *Chron.* 3. 5. wherefore the marginall reading may well stand for illustration, (*Tender and young was I before my mother*) and (*tender and young was I before the sonnes of my mother*) that is, of them all best beloved.

Obiect. But the Text sayes, *Vnicus eram matris meæ, I was my mothers onely sonne*: then it may seeme shee had no more sonnes but *Salomon*?

Ans. *Iunius* translates it, *vnicus, id est, vnice dilectus*, hee was

was his mothers best beloved of all his brethren.

The marginall reading seemes to bee contrary to the Text, 2 *King.* 8. 10. *Abi, dic* לֹא *Lo, non vivendo vives, quia ostendit mihi Iehovah, eum certo moriturum: Goe and say unto him, thou shalt not recover: for the Lord hath shewed me that he shall surely die.*

Object. 2

The marginall reading hath it thus; *Goe say unto him, thou shalt recover, although the Lord hath shewed to me bee shall surely dye. Abi, dic* לוֹ *Lo, ei, vivendo vives quamvis Dominus ostendit mihi eum moriturum.*

Answ.

The marginall reading is not contrary to the Text, but serves for illustrating, *Abi, dic ei (subaudi) non vivendo vives: Goe and tell him* (to wit) *he shall not live, because the Lord told me that he shall certainely die.*

Object.

But the marginall reading seemes to be the right reading here, joyning *emor* with *lo*, by *Mackaph, dic ei,* and then a Comma.

Answ.

Mackaph is not a syntacticke accent, but Euphonicke; therefore [x] *Iunius* in his last translation, followes the line reading *(dic non)* and not the marginall reading *dic ei,* as he did in his first translation.

[x] *Vide grammat. Iunij de accentibus.*

Quest.

How shall I know, *Psal.* 22. 15. that this (*Caaru, they* כָּאֲרוּ *digged my hands and my feet*) is the right line reading, and not this, *Caari as* כָּאֲרִי *a Lyon.*

Answ. 1.

First by the Grammaticall helpes; for *Caaru* with *Cametz* signifieth (*to digge*) but with *Pacach* (*as a Lyon:*) it is here with *Cametz*, therefore it should be read *they digged*, and *Iod* is put for *Vau.* 2. The circumstance of the Text will leade us to reade, (*they digged*) for every member of the Text hath a proper word ioyned with it; *Dogges compassed me about; the company of the wicked invironed me, Psal.* 22: then the last member should not want the owne proper verbe, *they digged.* 3. [y] *Iohannes Isaac Lenita* testifies, that he saw a Psalter, wherein it was plainely

[y] *Iohannes Isaac Levita.*

4

x *Aquila.*

plainely written, *Caaru*, and not *Caari*. 4. x *Aquila*, (who was a great enemy to Christ) followed *Caaru*, they *digged*, ὤρυξαν, *turpiter fœdarunt manus meas, id est cruentarunt*, *They filthily defiled my hands*, that is, *with blood*. And the z seventy ὤρυξαν, *foderunt*, *digged*: and the translation which the Ethiopians and Indians use in the Chaldy tongue, hath *Caaru foderunt*, *digged*, as b *Petrus Galatinus* testifies and so the Syriake version hath ויתו *transfixerunt*.

z *Translat. 70. in Psalmes.*
b *Petrus Galat. de trinitate.*

Canon.

No translator may put the marginall reading in the Text, unlesse it be approved by the holy Ghost.

1. *Example.*

We cannot translate, *Psal.* 22. 15. *They digged Lyon-like my hands and my feet.*

2

So, 1 *King.* 16. 26, the line reading hath it (*in his sinnes*) the marginall *in his sinne*: we must not put both in the Text here, *in singulis peccatis eius, for every one of his sins*, but use it for illustration onely.

3

Ecclesiastes 4. 17. *Keepe thy foote*, in the marginall, *keepe thy feete*: Wee must not translate it so, *keepe both thy feete*.

Canon.
II.
Illust.
1

Where the Mazorite notes seeme to impaire the credit of the Text, there we are not to follow them.

The Mazorites of *Tyberias* will seeme to be more modest then the Text, and to put the holy Ghost to schoole as it were, to teach him to speake.

1 *Example.*

2 *King.* 18. 27. *They shall drinke their owne pisse*, but in the marginall, they will put it in more modest termes; *They shall drinke the water of their owne feete*: but, *to the cleane, all things are cleane*, *Tit.* 1. 11.

2.

2 *King.* 6. *A gabb of Doues dung*: but for modesty they set in the margent, *That which comes out of the holes of the Doves*. They say this phrase, *Indiget foraminibus suis, he hath need to make water*.

3

They will not say, *Deut.* 28. *Subagitabit eam*, *Hee shall know her*, as the Text hath it: but in the margent, *He shall lye with her*.

For

For the *Piles* or the *Hæmeroids*, 1 *Sam.* 4 4. they put in the margent *teborim Holes*, and they poynt the first word בַּעֲפֹלִים *Marisca Hæmeroids*, with the poynts of בְּטָחֳרִים *high holes*, to signifie, that the last must bee read for the first. *Scheva* is never made a gutturall letter. So they reade *Iehovah* with the points of *adonia* or *elohim*.

7

Baampholim.

Batchhorim.

As they would shew themselves for sooth more modest then Pen-men of the holy Ghost: so they would shew themselves more element then the holy Ghost.

II.

There are foure Bookes in the Old Testament, which end with threatnings, but the penult verses of these Bookes are more milde; therefore they have caused to Print them over againe, and adde to every one of these Bookes, the penult verses after the last. The note of the foure Bookes is set downe by *Sigla*, or their abbreviation in the end of *Ecclesiastes*; *Iod* for *Esaias*; *Tau* for *Terignatzar*, *The twelve small Prophets*, of which *Malachy* is the last? *Caph* for *Lamentations*; and *Coph* for *Coheleth*, *Ecclesiastes*.

יתיקק

Because the last verse in *Esay* is terrible, (*and their fire shall not bee quenched*) they have caused to Print over againe the penult verse: *And it shall come to passe, that from moneth to moneth, and from Sabbath to Sabbath, that all flesh shall come and bow before me:* so they have dealt with the other three bookes, adding the penult verse to every one of them.

As they will shew themselves more clement then the holy Ghost; so they will take upon them to censure places which they thinke defective in the Text.

III.

This is their note in the margent, *Gen.* 4. 8. that there are 28. verses in the midst of this verse wanting; a large conference of *Cain* with *Abel*, which is set downe in the Chaldy Paraphrast. But (*& dixit*) *he spake*, signifieth not only

only to hold a long conference, but also to speake friendly with one, and to converse with him.

Canon. IIII.

These are the censures of the Iewes of *Tyberias*, but they are not found in the great and first Mazora.

Where the double reading of the Mazorites is contrary to the Text, it should bee altogether reiected and cast off.

* F. Cuna de repub. Iud. Scal. in Euſ.

When* *Onias* the fourth was cast out by *Antiochus* the great, from the Priesthood of Ierusalem, hee fled to Egypt, and there built a Temple in Heliopolis, alledging *Esay* 19. 17. for him; reading the Text thus (*And one of them shall be the Citty of* חרס *Cheres the Sunne*: for חרס *Heres, destruction*; the Chaldy Pharaphrastioynes them both together, *The city of the Sunne shall be destroyed.* This double reading is contrary to the Text, for there might not bee any Temple built for the worship of God, but at Ierusalem. Confer *Deut.* 5. with the 4. of *Iohn.*

CHAPTER. III.

Of the second helpe.

συμπαλοχία, or the right pointing of a Scripture.

THe letters in the Scriptures have two sort of points, either in valour or in figure; the points in valour were from the beginning delivered by *Moyses* in mount *Sinai*, but the figures of them were found out afterwards by the Mazorites, and no consonant can bee pronounced without them. Of the latter points, the Iewes say in the Ierusolymitan Talmud, *Othun cullehu cegnuphalo naphsha*, Letters without points are like a body without a soule; and so *Zohar* saith, *hakkore belo hammetheg carreketh belo harezten*, He who readeth without

Lib. Iomo. cap. I.

Ex midrash.

points

points, is as he who rydeth without a bridle. And againe he ſaith, *col peruſh ſhelo gnal derech hatagnamim Lo tob Lo*, Every expoſition that is not according to the points and accents, is not to be followed: the Iewes call the accents *tagnamim* becauſe they ſeaſon the reading, and give it the right reliſh, as ſawce doth the meat. טעמים

Many goe about to proue that the Scriptures had the figures of the vowell points and accents from the beginning, becauſe without them the letters cannot be pronounced, and that there are many of the accents ſet downe in the Talmud before the Mazorites found them out. But wee muſt underſtand that every letter in the Hebrew hath the owne valour naturally, and every word the owne accent whereby it is pronounced, and every phraſe may bee read and underſtood without any of them, and it may bee proved by the argument taken from the nature of all other languages in the world, and the argument is this.

Neither the *Arabicke*, *Syriack*, *Chalde*, or any other dialects of the Hebrew had any vowels or accents in figure from the beginning, but are lately found out for to helpe thoſe that are not trained up naturally in that language; but the Hebrew, being naturall to the Iewes they needed none of them, for they had onely three letters of the Alphabet that ſerved them for vowels א ו י. the propoſition is proved by the analogie of other languages as in the Greeke, for it is not above 200. yeares ſince the vowels and accents were found out, as may be ſeene in their old manuſcripts, where all the matter goeth forward, as one continued word; for *Cadmus* who was the firſt originall of them gave them onely ſixteene letters, and theſe lacked many of the vowels, but had no figures of the accents. So the ancient Latins ſaid *bne* for *bene*, *ptere* for *petere*; and ſo the Æthiopians at this day have no vowels, neyther the Perſians who have but

Plin. hiſt. nat.

Scal. in of nſe.

eight letters and by divers ſituation of them they may reade them diverſly, ſo that the languages themſelves neede none of the figures of the vowels and accents, but are found out for thoſe that are ſtrangers to that language to helpe them more eaſily to reade it. And thus we are beholden to the Mazorites who have taken ſuch paines to ſet downe the figures of the vowels and accents, to helpe us who are but ſtrangers to that language without them.

Canon.
1. *Exemple*
Where this ſtarre * is placed, it ſhewes alwaie s the wrong reading.

The right poynting of the Scripture, by the accents found out, is a moſt neceſſary helpe for underſtanding the Text.

After the Lord ſaid, let the waters bring forth abundantly every creeping thing: and let the fowles flie upon the earth, *Gen.* 1.20. * Becauſe the vulgar Tranſlation marked not the poynt *Atnach*, *at creeping things* here; therefore ſundry have gathered, that the Fowles were created of the waters, contrary to the Text, *Gen.* 2.19. *Out of the ground the Lord God formed every beaſt of the field, and every fowle of the ayre.*

2

And they offered burnt offerings, (to wit) *Lambes*: *and they ſacrificed peace-offerings* (to the Lord) to wit, *Bullockes. Exod* 24.5.

§ *Talm. in tract. de feſtiu. Fol. 6. ſuper Exod.* 24.5.

There § was a queſtion betwixt the Diſciples of *Hillel* and the Diſciples of *Schammai*, what were the ſacrifices which were offered by the Iſraelites in the wilderneſſe, the ſect of *Hillel* held, that it was the dayly ſacrifice or burnt offering which they offered: The ſect of *Schammai* held, that it was a voluntary ſacrifice which they offered: but if they had marked the right poynting of the Text, this controverſie would haue ſoone ended; they might have ſeene two diſtinct ſacrifices ſet downe there. They ſhould not have read the Text without the diſtinction *Atnach* at *burnt offrings*, as they did (*and they offered burnt offerings, and ſacrificed peace offerings.*)

And

And he was with the Lord forty daies and forty nights, and he did neither eate bread nor drinke water : and he wrote upon the Tables. Exod. 34.28.

Who wrote upon the Tables, whether God or *Moyses? Deut.* 10.2. It is expresly sayd, that God wrote the second Tables, then for to cleare the place in *Exodus*, we must marke the accent *Athnach*, set downe before (*and*,) *and Moyses did neither eate nor drinke*: here is the rest, *and he wrote* (to wit, God) or *dum scriberet scilicet Deus*, while as he wrote, (to wit, God.)

2 *Sam* 8.13. *And David gate him a name when he returned from smiting the Syrians in the valley of salt, eighteene thousand.*

The accent *tarcha* in *Aram* or *Syrians* sheweth that it is distinguished from the words following, and that it coheres with the words going before, for the *Syrians* were not killed in the valley of salt but the *Edomites*; for the *Syrians* were farre distant from this valley, for *David* fought two battels in one day, one against the *Edomeans* by *Abisai* the brother of *Ioab*, where he making the first on-set killed sixe thousand, and *Ioab* comming in afterwards killed twelve thousand; and the victory is ascribed to *David* who gate him a name when hee killed eighteene thousand; therefore we should not say that the *Syrians* were killed in the valley of salt, for *Syria* was distant from it, but the *Edomits* were killed there; therefore 1 *Chro.* 18.12. it is said that *Abishai* killed of the *Edomites* eighteene thousand in the valley of salt, and so in *Psal.* 60. in the inscription, when *Ioab* returned and smote of *Edom* in the valley of salt twelve thousand, but *Samuel* saith that *David* smote of *Edom* eighteene thousand.

Levit. 12.6. *But when the dayes of her purification shall be fulfilled, whether for a sonne or a daughter, shee shall bring a Lambe.**

Augustine not observing the Hebrew point *Segolta*;

which is put after *daughter*, thought that she was to offer her offering for her son as well as for her daughter, contrary to the Scripture; for the male childe was to be circumcised the eyght day, and consequently was cleane; and the females were circumcised in the males. The sonnes of *Iacob* say to *Hamor*, *Gen* 34.14. *Shall we give our Sister to one that is uncircumcised? But this we will consent unto you, that every male be circumcised among you.*

Deut. 25. 2, 3. *Forty stripes shalt thou give him, but no moe.*

6 The Iewes had a tradition of giving the guilty thirty nine stripes, but not full forty. 2 *Cor* 11. 21. *I received of the Iewes thrice forty stripes lacking one*: the reason commonly is, why they substracted one was for pitty: but the ground of the substraction was the custome of the Iewes following the [e] *Talmudlike* reading, omitting the distinction which is in the Text; for the Text distinguisheth these two, *Hee shall be beaten before him with a certaine number*, then it subioynes. *Thou shalt beate him with forty stripes*: but the Talmudicke reading ioynes them both together, passing by the point, (*He shall be beaten before him with a certaine number, with the number of forty*) that is, that which goes next unto *forty*, or immediately before *forty*; the Text sayes not (say they) *forty in number*: for then full forty must bee understood; but because the Text sayes, *Bammisper in numero*, in number, he would say; Let him be beaten with as many stripes as hee may beare according to his desert.

[e] *Talmud.*

1 *Sam.* 4. 4. *Before the light of God went out in the Temple, Samuel slept.*

The not reading the point made a wrong reading. *Before the light of God went out, * Samuel slept in the Temple:* No man might sit in the Temple, farre lesse sleepe in it. The King sate only in the outward Court, and the Priest stood: therefore when *Samuel* slept, he slept in a Cham-

Cha mber hard by, and not in the Temple.

8 *Habac.*2.4. *The iuſt by faith, ſhall live*; We muſt be firſt iuſt by faith before God, and then live; and not firſt iuſt, then live by faith before God: this is the right reading. But ſome reade it wrong, thus; *The iuſt, * ſhall live by faith.* That the former is the true reading, is proued by the Apoſtle, *Rom.* 1.16. 17. *Onely the iuſt ſhall live before God*: but the iuſt by faith is onely iuſt; therefore onely the iuſt by faith ſhall onely live before God. The Coueuant of the Law ſayes, (*hoc fac, & vives*) *Doe this and thou ſhalt live*; here the *ſubiectum* of this propoſition is, *hoc fac*; and the *attributum* of it, is, *vives*. So this is the new covenant, *The iuſt by faith ſhall live*, here *ſubiectum* is, *The iuſt by faith*; *attributum*, *ſhall live*.

9. *Mark.* 13. *They ſhall deliver you into their meetings and Synagogues, ye ſhall be beaten, and ſhall be preſented before Rulers and Kings:*

The wrong reading, *they ſhall deliver you to their Iudicatories, * and in their Synagogues ye ſhall be beaten*: they were not beaten in their Synagogues, but before the civill Iudges in their Iudicatories.

10 *Luk.* 3. *He began, to be about thirty yeares of age, * being as is ſuppoſed the Sonne of Ioſeph.*

Scal. emend. tempor.

Ἀρχόμενος *incepit*, is not conſtrued here with the Genitive-caſe τριάκοντα ἐτῶν, but is put abſolutely here, according to the Hebrew phraſe; as in *Gen.* 9.20. *Tunc cœperat Noe plantare vineam, To plant a Vineyard, and drinke of the Wine thereof.* The wrong reading is thus; *Then he began to be about thirty yeares of age*, without any diſtinction. *Dionyſius* following the wrong pointing, makes him but *ſeven and twenty yeares when hee began his Miniſtery*. *Keplerus* makes him to begin his Miniſtery *in the beginning of his thirtieth yeare*. But he began his Miniſtery in the beginning of his thirtie one yeare, being full thirty.

Ioh. 17.3. *This is life eternall, to know thee onely to be true God, and whom thou haſt ſent Chriſt.* This is the true reading.

11 The Arians pointed the place wrong, thus; *This is life eternall to know thee onely,* * *to be the true God, and whom thou haſt ſent Chriſt.* So they would ſeclude Chriſt from being true God: For the excluſive particle μονὸν, belongs not to the *ſubiectum, life eternall,* but to the attribute, *The true God.* Which particle in the Greeke ſheweth clearely, ἵνα γινώσκωσι σὲ μονὸν ἀληθινὸν θεὸν: and the ſence is this; *That ye may know the Father to be that God, who is onely very God.* If the Comma were put after (only) then it would ſeclude the attribute, *the true God,* from the Sonne, and the holy Ghoſt: but when it is rightly placed, it ſecludes the attribute onely from Creatures. *Solus Pater eſt Deus, (ſolus,) ſecludit attributum, ab alijs perſonis, ſed vera lectio ab omnibus Creaturis.*

2 *Theſ.* 3.14. *If any hearken not to our ſpeech by an Epiſtle, note ſuch a man.*

The wrong pointing is this; *If any man hearken not to our ſpeech,* * *note him by an Epiſtle.* For it is not the Theſſalonians, but *Paul* that ſhould write the Epiſtle.

13 *Revel.* 13.8. *Whoſe names are not written in the book of the Lambe ſlaine, from the beginning of the world.*

Slaine, here is not referred to theſe words, *from the beginning of the world,* but to the words going before; *written in the Lambes booke from the begining of the world.*

14 *Act.* 19.5. *Then ſaid Paul: Iohn verily baptized with the baptiſme of repentance, ſaying unto the people; That they ſhould beleeve in him which ſhould come after him,* (that is) *in Chriſt Ieſus: So when they heard him, they were baptized in the Lord Ieſus:* This is the right pointing. *That they ſhould beleeve in him which ſhould come after him,* that is, *in Chriſt Ieſus, and when they heard him,* * *&c.* taking them for *Lukes* words: This is the wrong reading.

The

The right reading makes theſe to be *Pauls* words (*and hearing them they were baptized*) that is, *Iohns* hearers hearing himſelfe. The wrong reading makes them *Lukes* words and ſo make the twelve men whom *Iohn* baptized to be rebaptized againe by *Paul*.

Eſther 2. 5. *There was a certaine Iew, whoſe name was Mordecai, the ſonne of Iair, the ſonne of Shemai, the ſonne of Kiſh, * a man of Iemini; which had beene carried away from Ieruſalem with the captivity.* 15.

The right pointing is, not to make a Comma after *Kiſh*, but after *Iemini*: for if it be ſet after *Kiſh*, then the relative will have relation to *Mordecai*; then *Mordicai* ſhould have lived from the captivity of *Ieconiah*, till the Perſian Monarchy. Therefore *Tarcha* ſet upon *Kiſh*, is but *ſemi-inciſum*, and hath not the force of a full Comma. For the Hebrewes have their *Semi-inciſa*, *inciſa*, *membra*, *& puncta*: *membrum*, properly is the point which anſwers to the Greeke Colon.

Iam. 2. 24. *Ye ſee then how that of workes, a man is iuſtified, and not of faith onely*. This is the right reading.

The wrong pointing is, *That of workes a man is iuſtified, and not of faith* onely*.

If it were thus pointed, then it ſhould carry this ſenſe, *Ye ſee then that a man is iuſtified by workes and not onely iuſtified by faith*: That is, *That he is both iuſtified by workes and faith*; but the point is to be placed before *and*, and μονὸν is to be referred to πίστεως, ſignifying, *Fide ſola vel ſolitaria*, *The faith that is alone*: It is one thing to ſay, that *Man is not iuſtified by faith only*: which *Iames* never ſaith, and were a condradiction to *Paul*: and another thing to ſay, *That a man is not iuſtified by faith alone*, which is moſt true, and *Paul* never denyed it.

That this is the right pointing, and that the place hath this meaning; it is evident thus.

Firſt, by the drift of the place, which is not to ſhew,

what place faith hath in iuſtification, for that is *Pauls* drift. *Rom.* 4. 5. But to ſhew what faith it is, that hath place in iuſtification againſt Solifidians.

Secondly, By the examples alledged, for *Abraham*, was iuſtified before God, long before the oblation of *Iſaac*, and *Rahabs* words could not iuſtifie her before God, becauſe ſhe was ſtained with many imperfections.

Thirdly, by collation of other places of the ſame Text, verſe. 14. where he ſpeaketh of the having of faith with workes: and not of iuſtifying by workes with faith.

Fourthly, the Syriack tranſlate it *ſide ſola*, *faith alone*.

Fiftly, verſe 20. χωρὶς ἔργων *without workes is dead*, that is, *That faith which hath no workes is dead*: and not, *Faith without workes is dead*, as *Beza* diſtinguiſheth well; as if faith were quickned by workes.

Laſtly, when μονὸν ſignifieth *onely*, and not *alone*, it is other wayes placed, ὐ μονὸν πίςει, as the Greekes vſe to ſpeake: But placing it after ὐ πίςει μονὸν, it ſignifies μονὴ, *ſide ſolitaria*. I conclude this then, that we are iuſtified by faith with workes *aſſociative*, but not by faith and workes *copulative*. I worſhip Chriſt with his fleſh *aſſociative*, but not Chriſt and his fleſh *copulative*. So, I honour the King with his Crowne *aſſociative*, but, I honour not the King and his Crowne *copulative*.

A full point, & a colon, *Object.*

Anſw.

The commands are pointed after another manner, then any of the reſt of the Scriptures; for ſome of them ye ſhall ſee diſtinguiſhed by a full point, and lightly alſo ye ſhall ſee *Atnach* and *Zakeph katon*, that is, Colon and Comma *maior* both ioyned, the firſt as a note of greater diſtinction, and this of a leſſer. So ye ſhall ſee *Silluck* and *Atnach*, ioyned together after ſome of them.

Whence came this divers pointing of the Law?

The reaſon which the Iewes give is ridiculous, they ſay the commands are all ioyned together without any full diſtinction, *Bedibbur echad*, *ſermone uno*, at one ſpeech,

ſpeech, that is, without any reſt, becauſe God pronounced them all with one breath. They are diſtinguiſhed againe, ſay they, becauſe man cannot without reſting pronounce them.

But the truth is, that the commands, as they are diſtinguiſhed, ſo there is a full point, to make the diſtinction; but becauſe there is a a great affinitie amongſt them, therefore it is alſo that they are lightly diſtinguiſhed; and it is to be marked, that theſe commands which are ſet downe without any conjugation in *Exodus* the 20. *Deut.* 5.18. are ſet downe with a copulative, *Thou ſhalt not murder*, and, *thou ſhalt not commit adultry*; to teach us the conjoyning of the commands as into one body, which muſt alſo be done in one practiſe. The Schoolemen ſay well, *Tota obedientia eſt copulativa*, the whole law is copulative.

CHAP. IIII.

Of the third Helpe.

Αναλογία, or collation of Scripture with Scripture.

Canon. COllation of Scripture with Scripture, is a moſt profitable helpe to bring us to the ſenſe of the Scripture.

Confir. * *Certi facti ex collatione ſcripturarum.* *Act.* 16.10. -συμβιβάζοντες ὁ κύριος εὐαγγελίσασθαι αὐτούς, being aſſured that the Lord had called us to preach the Goſpel unto them.

Illuſt. As the middle lampe of the Candleſtick, being enlighned from the fire of the Altar, one lampe gave light to another; ſo the Word of God having light from Ieſus Chriſt, one Scripture then gives light to another.

Canon. The Iewes uſually conferred Scripture with Scripture, *Act.* 15. *Moſes is read of old every Sabboth in the Synagogue.*

Illuſt. When [k] they read *Moyſes* Law, they read ſo much of the Prophets anſwering to the Law. They divided *Moſes* Law into 53. equall Sections, joyning two ſhort ones:

k *Buxtorf. Tiber.*

and

and ends them all in a yeare, allowing a Section to every Sabboth. These Sections were called *Paraſcha* in the Law, and *Haphtarah* in the Prophets, as ye would ſay, diviſions, or a diſtinguiſhed part of the Text.

They were called alſo *Sydra*, *a Sedar, ordine*, in the Chaldie: and the Apoſtle *Coloſſ.* 2. 17. 18. hath relation to this manner, ἐν μερεῖ τῆς ἑορτης, *in parte Sabbathi*: it was called[1] *Pereck*, or *Cheleck*, as yee would ſay, *In tractatu de feſto*, places for their feaſts: for they had ſo much allotted for them to reade in their feaſts.

[1] *Talmud. lib. chagoga.*

These Sections were diſtinguiſhed by three great פפפ. in the Law, and by three great נחמ in the Prophets. But there is one of them, *Gen.* 47. 28. which is not diſtinguiſhed as the reſt, by three great P.P.P. And the Iewes give the reaſon to be this, becauſe it is the ſhutting up of the Booke of *Geneſis*, yea and of the whole Law and Prophets, to the comming of the Meſſias: and becauſe the time of his comming was not expreſly ſet downe; therefore they continued this Section with the former.

The occaſion why they joyned theſe parts of the Prophets, with theſe of the Law, was this; when they were under the perſecution of *Antiochus Epiphanes*, 1 *Mach.* 9. 43. He polluted the Temple, tooke away Circumciſion, and forbad the reading of *Moyſes* Law under paine of death; therefore they called him *Antiochus haraſchi*, *Antiochus the wicked*. Now leaſt they ſhould altogether want the reading of *Moyſes* Law, they made choice of certaine parts of the Prophets, moſt anſwerable to the parts of the Law which they read before.

I
Brought.thence.

As for this place, *Gen.* 1. 1. *In the beginning God created heaven and earth*, they made choiſe of the Prophet *Eſay* 42. 5. *So ſaith the Lord, Creator of the heaven and earth* and they read to the eleventh verſe of the fortie three Chapter, which hath this marginall note upon it, *Gnad kan, hucuſque, thus farre.*

עפ

The

The ſecond diſtinction was this; *Theſe were the generations of Noah, Gen.6.9.* In place of theſe words, they made choiſe of the words of the Propher, *Eſay* 54.11. *Canta ſterilis, Sing thou barren*: for as the firſt place intreats of the naturall generation of *Noah*; ſo doth this, of the ſpirituall generation of the Church. 2

Their third diſtinction was, *Gen.*12.1. *Abi tibi, Goe unto a land*: For this, they made choice of the fortie of *Eſay*, from the 25. verſe to the ſixteenth of the forty one Chapter: for as in this Section of *Geneſis*, the departing of *Abraham* out of his owne Contrey to a ſtrange land is handled; ſo in this Section of the Prophet *Eſay*, there is a comfort ſet downe to the Iſraelites, in baniſhment. And ſo forth to the end of the Law; as ye may [m] ſee the places paralleld in the end of the Hebrew Bible. 3

When the tyrannie of *Antiochus* was ended, they began againe to reade *Moſes* after the old manner, and they read ſtill the places of the Prophets with him. Theſe places of the Prophets they called *Haphtara* from *Patar ceſſare*, to ceaſe, for they being ended, they went home, and he was called *Naphtir ceſſator*, who read this laſt part in the Prophets.

When they ended the reading of the Law, they had a feaſt, which they called *Schimchath tora, latitia legis*, the joy of the Law: this was the 23. of *Tizri*.

Theſe Sections or diviſions received in the Liturgie of the Church, were not *Divina inſtitutionis*, by divine appointment: for oftentimes they make a Section, where there ſhould be continuance of the Hiſtory.

The eleventh of *Geneſis*, at the 32. verſe, is ſeparate by their Section, from *Geneſis* the twelfth, where the Hiſtory is continued; for God ſpake theſe things to *Abraham* when he was in Meſopotamia, before hee came to Charran, *Act.*7.3.

But it may ſeeme theſe Sections were appointed by God, *Obiect.*

m *Biblia Hebraica.*

God, and that they were kept by the people of God as divine, *Nehem.9.* For when the mourning of the people for their Moabitish wives, was interrupted; all the time of the feast of the Tabernacles, that is, to the 22. day of the moneth of *Tizri*; [n] they began not to take up their mourning againe, till the 24. day of the moneth: the 23. day was a day of joy, because they ended the reading of the Law that day.

n Scaliger de emend. lib. 7.

Answ. The latter Iewes appointed many fasts and feasts (as may be seene in the Kalender) which they had no warrant for out of the Word of God: neither is the ground cleare enough out of this place, that they keepe the feast that day, that it will now follow.

When they ended the reading of the Law, the next Sabboth they called it *Sabboth Bereshith, requies in principio*: they began their readings in this moneth of *Tizri*, because they held generally that the world was created in September.

Besides the reading upon the Sabboth, they read these Paraschaes or Sections upon the weeke dayes also, but they read not the whole Sections: and these who would seeme to be more devout, fasted these two dayes also: and of this the Pharise boasted, *I fast twice in the Sabboth*, that is, in the weeke. The Iewes in the East began this fast, upon *Dĭjum*, and ended it in *Dĭjum*, the fift day of the weeke.

Canon. This collation of Scripture with Scripture, the Apostles afterward used it.

Illust. The two Testaments are Gods two Silver Trumpets, and his two lips, as it were, breathing out one truth.

Canon. I. When the Apostles cite Scripture to confirme their doctrine, it is not because their doctrine stands in neede of confirmation (as ours doth, *For all men are lyers, Esay 9.17.*) But it is for our cause, to let us see the harmony and consent that is betwixt the Old and New Testament.

The Iewes say well, *The Law needs no fortification.*

When the Apostles compare Scripture with Scripture, sometimes the reference is in expresse words: sometimes the collation is in the matter, and not in the words. *Scriptum est in vocibus & scriptum est in rebus*: it is written in the words and the matter.

Zach.6.12. A branch shall rise, Netzer, Esay 11.1. *Matth.* 2. (*Behold he shall be called a NaZarite.*) *Netzerit*, and not a *NaZarit*: The Evangelist expounds the Prophet in sense, though not in words, for Christ was not a Nazarite. Therefore these words in *Matthew* should be interpreted, *Matth.*2.23. he shall be called a *Flower* or a *Branch*; the Scripture cals a child a *Branch*, and a branch a *Child*. So the Hebrews cals (*Bath*) a *Daughter*, and *the apple of the eye*, because his daughter is as deare to him as the apple of his eye: *Per Metalepsin*, one word put for another, having some similitude.

When the Apostles cite the Testimonies of the Old Testament, sometimes they change some thing for illustration.

*Micha.*5.1. *But thou Bethlem Ephrata, art the least of the Rulers of Iudah, out of thee shall come forth to me, who shall be Ruler in Israel.* But *Matth.*2.6. *And thou shalt not be the least*: That which *Matthew* sayes, *Micah* insinuates, *Out of thee shall come he who shall not be the least*: and *Micahs* words may be read thus, by an interrogation, *Art thou the least of the Rulers? Thou art not*: as *Iob* sayes, *Iob* 40.30. *Wilt thou draw the Whale with the hooke?* that is, thou canst not.

Esay 22.13. *Let us eate, let us drinke, for the morrow wee shall dye*: But the Apostle, 1 *Cor.*15.32. puts it in the present time: *The morrow we dye*. For illustration, to expresse the boldnesse of these Sadduces & Epicures, who would eate and drinke securely, although they were present to die: and the Chaldie Paraphrast addes, (*and not rise againe*)

Canon. II.

Hieros. Talmud. Hieroselymitanum.

Chrysost.

Canon. III.

1. *Example.*

2.

gaine) to shew that these Epicures looked not for the resurrection.

3. *Psal.* 40. 7. *Mine eare hast thou pearced*: but the Apostle, *Hebrewes* 10. 5. hath it thus; *A body hast thou fitted to me* for illustration: Christs obedience began at his eare, but his whole body was obedient when hee offered himselfe upon the Crosse,

4. *Psal* 47. 5. *He ascended up on high and received gifts*: but *Ephes.* 4. 8. *He ascended up on high and gave gifts.* For illustration, all the gifts which Christ received, he received them to this end, that he might bestow them upon his Church.

5. *Psal.* 51. 4. *That thou mayest be pure when thou iudgest*: but *Rom* 3. 4. *That thou mayest overcome when thou iudgest*, for illustration, for they who are pure overcome in iudgement.

Sometimes the Apostles adde some things for illustration.

Canon. IIII.

Exod. 25. *With Hyssop and Scarlet*: but *Hebrewes* 9. 19. hee addes, *Hyssop and Scarlet woole*, because all the Scarlet about the Sanctuary was of wooll *Xylinum*, which was the wooll of a tree: for there was no Silke in the Tabernacle, ° (as some conjecture) because it comes of the Worme, a creeping thing which was uncleane by the Law, therefore *Byssus* was fine linnen of Egypt, and not Silke.

° *Ainsworth on Exod.*

Deut. 6. 5. *Thou shalt love the Lord thy God with all thy heart, soule, and strength*: and Christ addes, μετὰ διανοίας, *Both with the efficacy of the wind and will.* And the scribe addes a fift word, *Mark.* 12. 33. συνέσεως, *Understanding*, by which diversity of words, God would let us see that we should love him unfainedly; *Psal.* 77. 7. and that all the springs or fountaines within our soules, should praise him.

1 *Sam.* 9. 16. *And God gave them Saul the sonne of Kish, a*

man of the Tribe of Beniamin: but *Act.* 13.20 *He gave them Saul, a man of the Tribe of Beniamin, forty yeares*, For illuſtratiō, to cleere this part of the Chronologie the better.

Sometimes they omit ſomething for illuſtration.

Eſay. 52.7. *How beautifull are the feete of theſe who bring the glad tidings of ſalvation upon the mountaines?* Paul, *Rom.* 10. citing this place, leaues out (*upon the mountaines.*) The prophet when he went to prophecy, he went to Iudæa a mountainous Countrey, but the Apoſtles were to goe into the whole world: all the world is not mountainous, therefore he leaves out pertinently, *upon the mountaines.*

Exod. 20.12. *Honour thy father and thy mother, that thy daies may be long in the land, which the Lord thy God giveth thee*: but the Apoſtle to the *Epheſians*, *Epheſ.* 6.3. repeating the ſame, leaves out (*which the Lord thy God giveth thee.*) For the Chriſtians were not to goe to Canaan to dwell againe.

Collation of Scripture with Scripture, is either in the phraſe, when we compare the phraſe of the Old Teſtament with the New: or in the type & the thing ſignified. Thirdly, in the type with the antitype. 1 *Pet.* 3. 21. In all theſe we muſt take heede that our παραλληλα be ισα alike.

Of phraſes not rightly matched, nothing is concluded.

Exod. 24.8. *Hic eſt ſanguis Teſtamenti ſeu fœderis. This is the blood of the covenant. Math.* 26.28. *Hoc eſt ſanguis meus: This is my blood.*

Theſe two places are not well matched, the one place is proper, the other is tropicall; for when *Moſes* ſayes, *This is the blood of the Covenant*, he pointed at the blood of the ſacrifice, which was blood indeed: but whē Chriſt ſayes, 1 *Cor.* 11.24. *Luk.* 22.20. The wine which was in the Cup, was a ſacrament of his blood.

1 *Cor.* 11: *Hoc facite*, the Ieſuites expound it *ſacrificate* ſacrifice So *Iudg.* 13.15. *Facere hœdum, id eſt ſacrificare*,

to

Canon. V.

Canon.

Canon. I

to kill a Goat. Theſe places are not rightly compared.

Facere hœdo, to kill a Goate; *facere vitula*, to kill a Calfe, *eſt ſacrificare*, to ſacrifice; *ſed facere vitulam*, is onely *mactare*, to ſlay. *Gen.* 18.7. So *Exod.*12.17. So *Exod.*29.and 30. *Facere invenecam*, is not there to ſacrifice, but to ſlay and prepare it, that it may be a ſacrifice.

Obiect.

Iudges 13.15. *Faciemus coram te hœdum caprarum*, ſignifies, *Let us ſacrifice for thee a Kid*; therefore, *facere hœdum*, ſignifies here, *to ſacrifice.*

Anſw.

Theſe are the words of *Manoah* and his Wife, to the Angell, whom they knew not to be an Angell. What anſwers the Angell? *If yee hold me ſtill I will not eate of your meate, and if ye offer a ſacrifice, offer it to God*: So *Facere hœdum, is both to prepare the Kid, that it may be eaten*, and, *to kill it, that it may be ready to be ſacrificed*: but it never ſignifies, *to ſacrifice.*

παραλληλα is a. Canon. H

To compare the prophecy and the event, gives great light to the Scriptures, if they be rightly watched.

Gen, 49:10. *The Scepter ſhall not depart from Iuda till Shilo come.*

o P. Cunæus de repub. Iud.

When° *Gabinius* the Pro-conſull eſtabliſhed fiue Synedrions of equall authority. (the firſt in Ieruſalem; the ſecond, in Gadara; the third in Amathus; the fourth, in Iericho; the fift, in Saphar.) Yet the Scepter was not taken away from *Iuda*, although it was weakned much; and it is to be marked, that there hangs a Scepter ſtill above their heads where they ſat in *Synedrio*, to put them in minde, that the Scepter ſhould not depart from them till *Shilo* came; neither did it depart from them till Chriſt was borne: p then *Herod* killed thoſe of the Synedrion, and tooke the governement to himſelfe.

p Ioſephus.

*Ier.*35.18. *And there ſhall not want one of the poſterity of Ionadab, to ſtand before me for ever.*

q Sca'ig. in Euseb. Chron.

The accompliſhment of this Prophecy was, q when the

the *Chasidim* repaired the ruines of the Temple, in the time of the *Machabees*, and untill the destruction of the Temple.

Zach. 11.1. *And the gates of Libanus shall be opened.*

The Iewes say, that this prophecy was accomplished forty yeares before the destruction of the Temple, which is called: *Domus sylvæ Libani.* The house of the forrest of *Libanus*, 1 *King.* 7. This is to be marked, because the veile of the Temple rent in two, iust forty yeares before the destruction of the Temple. In the Syriacke it is, *facies Templi scissa est*, The face of the Temple was rent.

r Talmud. lib. Iom. a. cap. 4. Fol. 39.

Mich. 3.12. *Sion shall be plowed like a field.*

The accomplishment, when *Turnus Ruffus* came in with a Plough, and tilled up the very ground of the Temple;[s] for the Romans; when any Citty rebelled against them, they cauled to plough it up with a plough, as it was their custome when they built Citties; first they drew a draught round about them with a plough.

s Scal. canon Isagog. pag. 104.

Dan. 12.11. *Mat.* 24.15. *And the abhomination of desolation shall be set up.*

The accomplishment of the Prophecy[t] when the Romans caused display in the Temple, the spread Eagle, and the abhominations, contrary to the Law.

t Alexander ab Alexandro.

Luk. 19.44. *A stone shall not be left upon a stone.*

The accomplishment[u] when *Iulian* the Apostate hyred the Iewes to build the Temple of Ierusalem againe, they began first to raze the old foundation, and not to leave a stone upon a stone in it: here they accomplish the Prophecy, but there comes a fire which scatters them, that they did never build a new Temple againe.

u Tripart. histor lib. 5. cap. 48. de Iuliano.

When a wrong accomplishment is applied to a prophecy, they are not right paralleld.

Canon.

Esay. 7.8. *And within threescore and five yeares, Ephraim shall be destroyed from being a people.*

2 *Esdr.* 13 45. The false accomplishment, when the Israelites went into the Countrey of Arsarat in Tartary, beyond the Caspian hills, inclosed there by the Sabbaticall River: but the true accomplishment was, when they were carried unto the land of Medea by Assarhadon, 2 *King.* 17. 6.

Esay 19. *And he shall enter into Egypt, and the Idols shall fall before him.* A false accomplishment, x when Christ fled to Egypt (some say) all the Idols fell downe before him, and that the tree *Persea* bowed thrice downe and did homage to him. This was the fault of the Ancients, that strained the prophecies too much, in applying them to Christ.

x Sozom.

Num. 24. 17. *There shall arise a Starre in Iacob.*

A wrong accomplishment, y when *Ben Cosbi*, in the dayes of *Hadrian* the Emperour, gathered a multitude of Iewes together, calling himselfe *Ben Cokiba, filium stella, The Sonne of a Starre*, applying this prophecy to himselfe: but experience taught him afterward, that he was *Bar Choshba* to them, *The sonne of a lye.* But the true accomplishment is in Christ, who was the true *Starre arising out of the East*, Luk. 1.

y Hier. com ruf. Talm. in Lachasin.

Zach. 14. 20. *And in that day holinesse to the Lord shall be written in the horse bridles.*

A false accomplishment, when *Helena* found the Crosse of Christ, and put a peece of z it in the bridle of *Constantine* her sonne. But the true accomplishment, is under the kingdome of Christ, *When all things are made holy to those that are cleane*, *Tit.* 1. 15.

z Euseb. in vita Constantini.

Psal. 91. 13. *Thou shalt tread upon the Serpent, and the Cockatrice.*

A false accomplishment, when Pope *Alexander* set his foot upon the necke of *Fredericke Barbarossa*, and troad upon him. But a true accomplishment, when Christ did tread Sathan under feete.

Ma-

Malac. 1. 11. *And there shall be a cleane offering offered to the Lord in all places.*

A false accomplishment, when the Papists apply this to the Masse: for all the faithfull (who are a royall Priesthood to God) offers this spirituall offering to the Lord. The Propher speaking of the spirituall worship of the Gospel, expresses it often by the ceremonies of the Law: *Esay.* 19. 29. *Esay.* 65. 7. *Mal.* 3. 4. they mention the burnt offerings, the sheepe of *Kedar*, the rammes of *Nibajoth*, and to goe to Ierusalem.

Objekt. This sacrifice which the Prophet speakes of, is under the New Testament: but the spirituall sacrifices of prayer, and vertues of charity, were common to the Iewes under the Law.

Answ. The Christian worship, that succeeded the Iewish worship, was not meerely spirituall as ours, for they had carnall sacrifices with their spirituall. 2. Although the worship of God was still spirituall, (and no worship may succeed it) yet the same in substance came forth in divers manner: so the worship of Christians, did succeede the Iewish, that was covered.

Many more examples might be set downe, concerning Ditrologie, or double reading; Stigmatologie, or right poynting; Analogie, or right Collation: But I study to brevity. For any diligent man, by helpe of the Canons, and examples set downe, may make up a whole Booke of such, the way being made plaine before him.

CHAP. V.

Of the fourth helpe.

Μεταφράσις, or the Translation of a Scripture, or * *the Translation from one tongue to another.*

* Μεταφράσις.

Canon. THE Translation of the Scripture out of the Originall tongues, into other Languages, is a profitable

helpe for the understanding of the Scriptures.

Confir. There is into a Text *Paraphrasis*, *Metaphrasis*, and *Ecphrasis*.

Metaphrasis, is when we translate out of one language to another, as neere the words as we can.

Paraphrasis, is when we follow not the words so strictly, but by a larger circuite of words, wee expresse the sense.

Ecphrasis, is when we make a narration onely, according to the sense, having no respect to the words.

A *Metaphrase*, *Deut.* 22. 6. *Ye shall not kill the dam upon the Egges.* *Ionathan* Paraphraseth it thus; *As our Father in heaven is mercifull, so be ye mercifull upon earth; therefore in one day ye shall not kill the Cow and the Calfe, the Ewe and the Lambe.*

The Ecphrasis of it, *Ye shall not be cruell.*

Levit. 19. 28. The Metaphrase, *He who polluteth himselfe with the soule of the dead.*

The Paraphrase, (*With the bone of the soule*) to let us understand, that by soule there, he meanes the body.

Ecphrase, *He who pollutes himselfe.*

Obiect. If it be said, that which is not authenticke should not be read in the Church, no Translation is authenticke, therefore it should not be read in the Church.

Answ. *Aliquid est primariò authenticum*, primarily authentick, *aliquid secundariò*, secondarily authenticke; a Translation is authenticke, in so farre as it agrees with the originall.

Quest. How farre are we bound to beleeve a Translation?

Answ. Here we must use the distinction of *Necessitas consequentis*, necessity of themselves; and *necessitas consequentiæ*, the thing that followes on them: *Necessitate consequentis*, wee are bound onely to beleeve the Scriptures for themselves: we beleeve a Translation, *necessitate consequentiæ*, putting this, or this, (that is) we beleeve a Translation,

slation, in so farre as it is agreeable to the authenticke Scripture.

PARAGRAPHE I.

Of the necessity of a Translation.

WIthout Translation, the Scriptures could not be understood by forraine people.

1 *Cor.* 14. 11. *If I speake in an unknowne tongue, I am but as a Barbarian.*

When *Ptolomæus Philadelphus* had gotten the Coppy of the Hebrew Bible out of Iudæa, to put it in his Library in Alexandria, he understanding nothing of it, said; [a] *What profiteth a sealed up fountaine*, or a hidden treasure? therefore he sent to Iudæa for learned men, to translate the Bible.

Canon.

Confir.

Illust.

a *Epipha. de ponder.*

PARAGRAPHE II.

Of the Seventies Translation.

THis Translation of the Seventy, was the first Translation, which ever was of the Bible, and it was by Gods speciall providence, that it was translated by them: for by it the Lord made a way to the calling of the Gentiles; [b] there was no Translation before it in the daies of *Alexander* the Great, or above: for whatsoever *Plato* or *Aristotle* learned of it, it was by Tradition, not by Translation.

The seventy were not θεοπνεῦστοι, *inspired immediately by the holy Ghost*, when they translated this Scripture.

Of purpose they studied to change some places, for feare of giving offence to *Ptolomie*, and his Queene. *Gal.* 1. 10. *If we please men, then we are not the servants of Christ.*

When [c] *Philip* came to the Oracle of *Apollo*, the Priests cau-

b *Ioseph. lib* 1 *antiq.* sayes that they translated onely the five books of Moses.

Canon.

1

Illust.

c *Demosth.*

caused the Oracle to answer to his humour, and therefore it was said φιλοπτολεμεῖν. So they would make the Scriptures humour *Ptolomie*, and so πτολομεῖν.

These places make their wrong Translations manifest.

1 *Example.*

Gen. 2. *And God ceased from all his labours the sixt day, and rested the seventh day.*: Least King *Ptolomie* should have asked them; What? *Made God any thing upon the seventh day, and then rested?*

2

Exod. 4 20. *Moyses* tooke his wife and his two sonnes, and set them upon an Asse; but the seventy translates it thus. [c] *Moyses tooke his wife, and his two sonnes, and set them upon that which was under the yoake* (ὑποζύγιον:) Least King *Ptolomy* should have derided our Master *Moyses*, because he rode upon an Asse, and that he should not say, how could an Asse beare a woman and her two sonnes: hee would never have done this, if hee had not beene a begger.

[c] *Chronicon templi seu cundi sive annales regum Israel.*

3

Levit. 9. 6. *Ye shall not eate of a Hare.* They translate it not λαγὼν, *a Hare*; but δασυπόδα, *rough foote*, because the Kings wife was called *Arnebeth*, *a hare*: they would not translate it a *Hare*, least the Queene should say, that the Iewes did mocke her.

4

Num. 16. 17. *I tooke of them not an Asse*; but the seventy translates it thus: *I tooke of them nothing of value.* Least the King should say hee tooke not an Asse, but he hath taken some other reward, therefore they translate it ἐπιθύμημα, putting *Chamud desiderabile*, for *Chamor asinus.*

Deut. 32. 8. *The sonnes of Israel*: But the seventy translates it the Angels of God; least the Heathen should take offence heere, that *Israel* should be matched with the seventy Nations; that is, with all the people of the world. [*] *The things beneath* (say they) *signifie mystically things above: the seventy Nations, signifie seventy Angels, who are about Gods glorious Throne; the presidents of the seventy*

[*] *Talmud. lib. Megbillah.*

Na-

Nations. Doth not the Apostle confute this doctine, *Col.* 2.18. and herein the seventy followes the Platonicke errour of the Iewes.

Thirteene such places they translate, as *Iosippus* and the *Talmud* testifie: but how ridiculous reasons they are, ye see; which shewes, that they have not beene immediately directed by the holy Spirit. *Talmud. Babylon.*

II. The second reason, which proves them not to bee θεοπνευστοι, is this: the seventy have added to the number of the yeares of the Fathers, an hundred yeares to each one of them. *Gen.* 5. which is not in the originall, that they might seeme to match the fabulous Egyptians in the number of their yeares: and so, *Iob.* 13.9. *They would lye for Gods cause.*

III. The third reason, which proves them not to be inspired by the holy Spirit, is this; they have added three or foure verses to the end of *Iob*, which are not originally set downe in the Hebrew.

[f] The seventy washing their hands every day, in token of their sincerity in this worke, seemes not to have beene so sincere in this businesse. *Canon.* f *Aristeas*

Therefore that which some report,* that they were shut up in severall Cells, which long after were to bee seene in Alexandria, [g] *Hierome* reiected as a fable; shewing that no such thing is reported by *Aristeas*, that was present at the businesse, and that no remainder of any such Cells was to be found at Alexandria, but that they met in one place, and conferred together every day, till the ninth houre, and in seventy dayes perfited the whole worke. *Augustine* [h] leaveth it doubtfull. This fable is urged by some, to prove that these Translators were guided by a Propheticall Spirit; therefore *Augustine* cals them, *Sapius Prophetas & eodem quo Prophetæ spiritu incitatos illa scripsisse, etiam in quibus ab Hebræa ratione dissentiunt*: oftentimes Prophets, and to be stirred up by the

* *Ioseph. de antiq. Iud. Illust.*

g *Hieron. in Pentateuch. Moysis præfatione.*

h *August de doctrina Christiana lib. 2. cap. 15.*

same Spirit that the Prophets were in writing those things also, in which they disagree from the Hebrew writing: but *Hierome* condemneth this.

Canon. Although the seventy were not immediatly inspired by the holy Ghost in writing, yet the Church hath accounted their Translation next unto the holy Scriptures.

Illust. Some holy Writ is *Authenticæ veritatis*, of authenticke verity: Some is *Ecclesiasticæ universalis receptæ*, received universally in the Church: Some but *Ecclesiasticæ particularis*, particularly received in some Churches.

Authenticæ veritatis, as the Hebrew Translation of the Old Testament.

Ecclesiasticæ universalis, the Translation of the seventy received in all Nations.

Ecclesiasticæ particularis, The Translation of *Ptolomæus Lagus*, received onely in Egypt.

The Greeke of the New Testament, is *Authenticæ veritatis*. The Syriacke is *Ecclesiasticæ universalis*: but *Hieromes* Translation, is *Authoritatis privatæ*. The Greeke Text is, αυτόγραφον: The Latine and Syriake, is ἀπογραφην.

Canon. The Apostles themselves followed the seventies Translation in most things: therefore their authority must be more universall, then any other private mans Translation.

Illust. It was great presumption in the orientall Iewes, who dwelt at Babylon, (and keepe still the originall Text) to keepe a yearely fast called * *Angaria*, because the Bible was Translated in Greeke by the seventy. and they say, that there was three dayes universall darkenesse when it was translated, and they call the westerne Iewes in derision (who follow the seventies Translation) *Kira lemiphrang, lectionem retrorsam*: The backward reading, because they reade from the left hand to the right.

Talmud. Babylon.
* These *Angaria* were kept by them when any lamentable thing fell amongst them, as the burning of the Temple, and such.

They called the other reading, *Hakkore giphtit*, which is, *From the right hand to the left*. The westerne Iewes were

said,

said, ἑλληνίζειν διγύπτιστι, *Legere Egyptiace*, that is, *To use the Greeke tongue*: they were called *Helleniſtæ*, becauſe they uſed the Greeke Tranſlation in their Synagogues.

Vpon [i] this, there aroſe a great contention betwixt the Iewes and the Græcians, *Act.* 6. 1. That is, the Græcizing Iewes; and the other Iewes who kept the Hebrew Text, the chiefe of theſe dwelt in Babylon, 1. *Peter* 5. 15. This hatred continued afterward when the Græcizing Iewes had their Synagogues diſtinguiſhed from other Iewes; [k] *Beniamin Tudelenſis* ſaith, that in his time there were two ſorts of Iewes in Alexandria, *Babylachim & ikrikin, id eſt, Græcizantium, & non Græcizantium, Græcizing Iewes, and not Græcizing*: for the Babylonian Iewes followed not the Greeke Text.

Learne to put a difference betwixt theſe three ſorts of Iewes: Firſt, the Hebrewes who dwelt ſtill in Palæſtina: Secondly, theſe who were carried away to Babylon, 1 *Pet.* 5. 15. Thirdly, *Helleniſtæ*, or *Græcizing Iewes*, *Iohn* 7. *Will he goe to the diſperſed Greekes?*

It was a great preſumption in the Babylonian Iewes, to hate ſo greatly the Weſtern Iewes, who followed the ſeventies Tranſlation, ſeeing the Apoſtles themſelves followes them in many things.

The ſeventy differed from the Hebrew Text in many things, becauſe they followed the Syriacke tongue, which was then moſt in uſe.

Pſal. 1. *Raſchang* in the Hebrew tongue, ſignifies him who was *condemned*; but in the Syriacke tongue, it ſignifies him who was *wicked*.

The ſeventy following the Syriacke, tranſlates *Haraſhagna* ἀσεβῆς, *wicked*; for none were condemned but thoſe who were wicked.

Pſal. 51. 4. *That thou may be juſtified in thy ſpeeches, and pure when thou judgeſt*. But the ſeuenty turnes it, καὶ νικήσῃς *& vincas*, *and may overcome*: which verſion the Apoſtle follows

i *Stalin Euſeb.*

k *Beniamin Tudel.*

Canon.
1 *Full. Miſc.*

1 *Examp.*

2 *Example.*

followes, *Rom.* 3.4. The seventy following the Syriacke, translates the word, as the Syriacke hath it. For *Zeka* in the Syriacke tongue, signifies to *overcome*, these who are pure overcome in judgement.

3 *Example.*

2 *Sam.* 24.15. *Dabar* in the Hebrew, signifies the *Pest*, in the Syriacke it is called *Mothena*, *Death*; and the seventy following the Syriack, and *Iohn* 7. *Rev.* 6.8. cals it θανατος, *Death.*

This Translation of the seventy perished, when the Library of *Ptolomie* was burnt by *Pompey*, therefore they are but fragments of it which we have now.

PARAGR. II.

Of the Translators that followed after the Seventies.

Canon.
The second translation.

THe next Translation, was the Translation of *Aquila*, borne in *Pontus*: first, he was a Gentile, secondly, a Christian: thirdly, an Apostate Iew. He Translated the Bible both corruptly, and contentiously.

Illust.
m *Ieromein Ezek.* 3.

This [m] *Aquila* had another Translation more accurate then the first; κατ' ακριβειαν *dicta*: It was called the edition of the Iewes, because the Græcizing Iewes used it in their Synagogues.

The third translation.

The third Translation, was that of *Theodosion* borne in *Pontus* also: first, he was a Marcionite, after leaving his sect, became a Christian Orthodox in shew: he made defection from the Christians to the Iewes, and translated the Bible.

The fourth translation.

The fourth Translation, was that of *Symmachus*, under *Augustus Severus*, a Samaritane; who because hee could not get a place of dignity amongst them, came to the Iewes, and was circumcised the second time. (For they used to circumcise them anew againe, who made defection to the Samaritanes, or came from them.)

The fift translation.

The fift Translation, was found inclosed in a Barrell at Iericho, and it is called the fift Translation.

The

The first Translation, was found in the yeere of Christ 230. at Nicomedia.

Origen joyned all these together in one volume; the seventieth, that of *Aquila*, of *Theodotion*, *Symmachus*, two Coppies of the Originall, one in Hebrew letters and another in Greeke Characters: for which the booke was called *Hexapla*; then he addes the other two, and then it is called *Octupla*.

Herein the Providence of God is to be seene; as the Lord made the Mazorites the instruments, to keepe the reading uncorrupt: so he made *Origen* the Instrument, (who was otherwaies but a bad Textuall) to preserve the best Translations.

Tertullian[n] testifies, that in Serapæo, (the Library of *Ptolomie*) the seventies Translation was put in Hebrew letters, and was used to be read in their Synagogues.

In some of their Synagogues, they read both the Hebrew and the Greeke, as at this day: and sometimes they use to reade the Hebrew, and the Targum.

In[o] the dayes of *Iustinian* the Emperour, the old contention among the Iewes revived: some seeking that the Hebrew only should be read: some againe, that the Greek onely should be read. The Emperour allowes the Hebrew, and the seventies Translation to bee read: he discharges altogether δευτερωσεις, that part of the *Talmud*, called *Mischna*, because it is full of old Wives fables, but he allowes δευτέρωσιν, the second Translation of *Aquila*.

The first translation.

Nota.

n *Tertul.*

o *Iustin. in Novell.*

PARAGR. IV.
Faults in a Translation.

Canon.

WHen a Text is Translated κατα πόδα, *lightly*, (as the Greekes speake) then a Translation is servile.

A Translator is not bound to translate word by word.

Vbem Lo, is translated, *Luke* 20. *having no children*. But *Math.* 22. 25. *having no seede.*

I

1. *Exemplo*

Min-

Mincha, *The meate offering*, *Acts* 7.42. is translated θυσια, *Incense*. But *Heb.* 10,5, προσφατα, *New slaine*.

A Translation must not be * *Luxuriant*: for then the Paraphrase is in place of Translating.

As men powring Wine out of one vessell into another, take heed, that the vent be not too great, for then the Wine will corrupt. So, if a Translator take too great liberty to himselfe, he may corrupt the sense.

The Apostles when they cite Scripture, they are not Translators; and therefore they are not bound to the words, but may adde or paire: and yet as *Ierome* saith, * they give the full sense, *pressed downe and running over*. *Luke* 6.

Canon. 2

* Μεγαλόμυθος Θ· *Magnos circuitus habens*, having a large Paraphrase.

* *Ierome.*

A Translation must not be barbarous.

Canon. 3. *Illust.*

The Iesuite thinketh that the Pope may make a barbarous word good; but hee thought otherwaies, who said, *Romanum Imperatorem jus hominibus civitatis dare posse, non item vocibus*. The Romane Emperour may give Laws to men in City, but he cannot give Laws to words.

He must not be ερίστικος, or a contentious Translator.

Canon. 4.

p *Hier. ad Pammach. de optimo genere interpr.*

Such was *Aquila*, who as * *Ierome* testifies; *Non sensum sed Etymologias verborum interpretatus est*: who interpret not the sense, but the Etymologies of the words. *Thomas Aquinas* sayes well; *We must not so much respect the originall, exact, and precise signification of words, as whereunto by use and speech they are applyed.*

Aquila translates τριχινὰς, *Satires*, because they were hairie: so for *Hamma*, *sol*, the Sunne, he puts *calorem*; so for *lebina*, *Luna*, he puts *Album*: so *pro gnalmah Iuvencula*, a Virgine, he puts *abscondita*; because these were true Etymologies in derivation.

Canon. 5.

* *Castalio.*

A Translator must not affect καινοφωνίαν, *Newnesse of words*.

This was * *Castalio* his fault: as *Sequester*, a Mid-man, *Pro mediatore*; *genius pro Angelo*, an Angell; *obtrectare*

pro

pro blasphemare, to blaspheme: so *infundere pro baptizare*, to baptize, and *Respublica* for *Ecclesia*, the Church.

A Translator must not be malicious.

When our Lord hung upon the Crosse, the Thornes but scratched his skinne; but the speare pearced his side: so some translations but raises the skin: but there is another malicious translation which pierceth the side of Christ and his word.

Esay 7. Behold a Virgin shall beare a Sonne. *Aquila* of purpose, to disgrace Iesus Christ, translates it, *Behold a woman shall beare a* ριφιν, *Sonne.* So the Papists of purpose to justifie all their errors, they followed *Ieromes* Translation in all, and so they pierce the truth also.

But what, will yee make *Ierome*, that worthy instrument of God, a piercer of Christs side?

God forbid: But the Seventy, when they translated *Prov.* 8. 22. * *Canani* εκτισε, *creavit*, and not εκτησατο, *possedit* (*God created me*) for (*God possessed me*.)

They did not of malice stab Christ, but indeed they raised his skin. When the Arrians (who denyed Christs Divinity) lighted upon this place, they stabbed Christ by it. So *Ierome*, at the first translating sundry things amisse, hee but raised the skinne; but the Papists justifying all the errors in that Translation that goeth under his name, and preferring it to the Originall, in effect stabs the Lord. Did not *Sixtus Quintus* the Pope, for the justifying of the vulgar Latine, set out a Greeke Bible by Cardinall *Carapha*, *Anno* 1578. to cause men beleeve, that the Latine was according to the ancient Greeke, whereas the Greek was forged according to the Latine.

And this is worst of all, when they would make *Paul* privie to their forgery. There is a place cited out of the foureteene *Psalme*, and out of other places of Scripture, which places, because they are cited together, *Rom.* 3.

They

Canon. 6 *Illust.*

1 *Example.*

Canani, they thought it no compound of *Canan* and *Ni* the affixt, but of *Canan*, and *Iod*, for *Canan*, signifies, *mancipare* or *creare*, or *constituere*. *Ecclesiasticus* 24. follows the same error,

קנה *possidere.*

קנן *Nidificare.*

Object.

Answ.

They dare bee bold to joyne them all together in the foureteene *Psalme*; affirming that *Paul* read them so in the seventie, and that out of the seventy they were set downe so, *Rom.* 3. And so they reade them still in their Churches, contrary to the Originall.

PARAGR. V.

What things are to bee observed in a Translation.

Canon. 1. WOrds which have beene kept still originally, should not be translated, *Rom.* 9. Κύριος Σαβαὼθ. So *Iames* 5. *Ascends into the eares of the Lord of Sabbaoth.*

Nota. *Saboth*, *Haliluia*, *Amen*, *Belial*, and such words are received into al languages, therefore needs no Translation.

Canon. 2 Words appropriate should not be translated to any other use, but kept for the use they were appropriate to. *Gen.* 49. 16. *Super virum separatũ*, (*Nazir*) *a fratribus suis* *Vpon the man separate from his brethren.* Here we cannot translate it; *upon the man, & a Nazarite from his Brethren* because *Nazarite*, is a word appropriate to the *Nazarites*.

2. *Eccl.* 2. 5. *I planted Orchards*: but in the Hebrew it is, *I planted Paradises*: yet we cannot translate it Paradises, because it is appropriate.

2 Sam. 19. *That ye be not to me an adversary*: *Lesatan*, we cannot translate it here, *That ye be not a Satan to me*, For Satan is appropriate to the *Divell* now.

3 *Luke* 18. 12. *I fast twise in the weeke*: in the Greeke it is, *In the Sabboth*: yet we cannot translate it so, because *Sabboth* is a word appropriate to the Sabboth day.

4 *Marke* 7. 4. *The Pharisies wash the Cups*: in the Greeke it is, *Baptizes them*; yet we cannot translate it *Baptize*, because it is a word appropriate to *Baptisme*.

5. *Mat.* 20. Διάκονος cannot be translated *Deacon*, but a *Servant*, because this word *Deacon*, is appropriate through use, to *Church servants*.

Proper

Proper names when they are interpreted in another language; the interpretation should not bee translated, as *Thomas* called *Didymus*, wee cannot translate it here (*twins.*) so *Talitha*, *Dorcas*, we cannot translate it a *Roe*; so *Cephas*, *Peter*, a *stone*. But where it is an appellative, although interpreted, yet we may give the interpretation of it, as *Elimas*, *sciens*, *arabice*; by interpretation *Magus*, we may translate a *Magitian*; so *Abba*, *Pater*, *Father*; *Shilo*, which is by interpretation, *sent*.

3 Canon.

Words which have degenerate from the first imposition, should not be used in a Translation.

4 Canon. Confir.

Hos.2.16. Ye shall call me no more Baal, Lord, but Ischi, my husband. So *Idiota*, 1.*Cor.*14. should not be translated an *Idiote* now, but a *private man*; because we take *Idiote* now for a *Foole*. 1 *Peter* 5.3. κλῆρος Θεοῦ, should not be translated *Gods Cleargie*, because *Cleargy* is not taken for *Clearks*, but Gods *portion* or *lot*: the people are called *Gods portion*, *Deut.*32.9. So the Wise men came from the East, *Math.*2.1. In the Greeke it is μαγοι, we cannot translate it *Magicians*; for they are Sorcerers now. If one should call a *King* a *Tyrant*, it were treason, or a *wise woman Saga*, would be hardly thought of: so among the Latines, *Fur* a *Theefe*, when before it was a *Servant*.

Virg. Quid facient Domini, audent cum talia fures?
When * Slaves thus saucy are,
What will their Masters dare?

* Theeves.

Words which are institute for prophane things, are not to be applyed in a Translation, to holy things.

5. *Kumarim atrati*, were the heathen Priests. Hos.10.5.

ἱερεὺς, a Priest, *Heb.*7.1, The Syrian translates it *Cumar*, which is never used of the Iewes, but to signifie a Heathen Priest; as *Iudges* 17. 10. *Come and be a Priest to me.* The Chaldy hath it, *Come bee a Cumar to me*: And the Iewes at this day cals the Monkes and Fryers *Cumarim*.

So

So it were a vile thing to translate *Nabi, Propheta, a Diviner*, being now taken in a bad part.

6. *Canon.* Words of whose signification wee are not sure: these the Translator should keepe in the Text originally, and set his doubtfull Translation in the Margent.

Illust. The Psalter which the Church of Antiochia useth, is not translated out of the seventies Translation, but out of the Hebrew Text.

2. *Example.* *Psal.* 18.3. Because they understood not what this word *Cesi, the new Moone* meant, they kept still the Hebrew word in their Greeke Translation. So in the Arabicke Paraphrase, because they understood not what this word *Cesi*, the new Moone meant, they left a blanke for it.

2 *Ge.*35.16. *Kibrath haaretzh dieta terræ, halfe a daies journy of Ground*: because the 70. understood not perfectly these words, they kept still the *Hebrew* words in the *Greeke* translation.

3 *Gen.*36.24. *This is Ana, who found out Haiammim, Mules in the desart*: because the Hebrew word was hard to bee interpreted, therefore *Aquila, Symmachus*, and *Theodosion* retaines still the Hebrew word ιαμίν.

4 *Deut.* 14.5. The Chaldy and Arabicke, retaine the Hebrew word *Iachmura*, the *Chamois*.

7. *Canon.* There are many Beasts and Birds, which the Iewes farre lesse the Christians understands not; and therefore kept still in their owne original.

1. *Lev.* 11.18. *Racham*, the Redshanke: the seventy translates it πορφύριον, from the proper colour of it, because they understood not what it was

2. So *Levit.* 11. *Cabath*, the Heron, the 70. translates it ὀνοκρόταλον, as they would say, *Asinus crepitans*, ab ὄνος *asinus*, & κρωτάω *crepito*, *To make a noyse*: They gave the Fowle this name, not understanding the proper signification of it, because it brayed like an asse: if the naturall

Iewes

Iewes underſtood n ot many of theſe words, farre leſſe the Chriſtians: the Tranſlator ſhould doe well then to keepe thoſe doubtfull words in the Text, and put his Tranſlation in the Margent.

Some [u] words in the Scripture, are either *media ſignificationis*, of a middle ſenſe; *contraria ſignificationis*, a contrary ſenſe; or *quæ vergunt in extremum*, that turne to one of the extreames. A Tranſlator muſt take heed to theſe.

Canon.

[u] *Scal. in Eleuth.*

Words which are *media ſignificationis*, theſe the Greeks call αμφοτερα, may be taken either in a good or bad ſenſe; and they may be knowne eaſily by the ſenſe. 1.

Gen.3. And the Serpent was (*Gnarum*) *the ſubtilleſt beaſt of the field*: here it cannot be tranſlated *the wiſeſt*, (although *Gnarum* be taken oftentimes in a good ſenſe in the *Proverbes*, *Prou.19.15.*) but *ſubtile*. *Facere ungues*, *To let the nayles grow*, *Deut.21. To pare the nailes*, *2 Sam.19*, So *Elevare caput*, *To lift up the head*, *in Gen* 40.11. is either to *preferre a man*, or *to hang him*. So *Tranſeat calix*, Mathew 26. *To let the cup paſſe over*. But *Lament.4.21. To drinke the cup*: So *Numb.33.3. With a high hand*, that is, *preſumptuouſly*: but *Exod.14. With a high hand*, that is, *courageouſly*: *Onkelos*, with *an uncovered head*; that is, not being aſhamed, for they that were aſhamed covered their heads.

Words which have a contrary ſenſe, may eaſily bee knowne, as *Bleſſe God and die*, *Iob 1*. Here it might be eaſily underſtood, that the contrary is meant, that is, *Curſe God*. So *Deut.22.9. Ne forte ſanctificetur plenitudo ſeminis*, *id eſt*, *polluatur*; Leaſt thou defile the increaſe of thy ſeed. So, *1 King.21.12. Naboth had bleſſed God*: that is, *he curſed God*. So *1 Sam.14. Cedo innocentem*, that is, *the guilty*. 2.

When they tend towards the extreame, then they ſhould be moſt taken heed unto. 3

Gaon, ſignifies firſt, *Excellency*; and then *Pride*, *Prou.8.14*. Heere we muſt take heed how to tranſlate the word,

for they that are excellent men, fall ſoone into pride. So *Shatah to drinke*, ſignifies, to be *merry to ſobriety*, *Gen.*43. 34, and to be *drunken*, *Gen.*9: becauſe men when they are merry, if they take not heed, may fall into drunkenneſſe; therefore the Tranſlator had need to make the difference of theſe two.

In bonum. In malum.

A Tranſlator is not to adde a word to the Text, but where the ſenſe urges it.

Canon.

*Leuit.*24.11. *And the Egyptian blaſphemed (the Name of) God*: they adde this word (*Name*) whereas *Haſhem* ſignifies *God*. ſo that nothing ſhould be added.

1.

*Gen.*4.11. *And Cain ſpake to his brother Abel*: hee ſayes not *& dixit (illa) Cain. So it was when they were in the field*: ſomethings is underſtood, but ſhould not be ſupplyed, becauſe the holy Ghoſt hath not expreſſed it. x The Latine Interpreter ſupplies, *Egrediamur foras*, *Let us go forth*. The Samaritane Coppie ſupplies, Δέλθομεν εἰς τὸ πέδιον, *Let us goe to the field*. But *Targum Ieruſ.* ſupplies a long reference.

יהשם

Pro Iehoua, Sbem eſt nomen Dei.

2.

x *Hieron. lib de quæſt. Heb.*

Mark 8.12. *If there ſhall be a ſigne given to this Nation.*

Nothing ſhould be ſupplied here (as ſome profanely doe) *Let me not be God*, or ſuch.

Queſt.

How ſhall ſuch ſort of ſpeeches be ſupplied then?

Anſw.

Some have tranſlated them by ſimple affirmations, but it is better in a Tranſlatiou, that the ſpeech be kept ſtill, without any ſupply, for then the grace of the ſpeech is more perceived.

*Exod.*9.31. *And the Wheate was hidden* (in the ground) *and the Barley was in the eare*. This ſupply, hidden (*in the ground*) is contrary to experience, y For, in no Countrey there is ſuch difference betwixt theſe three; that is, the Flaxe bolled, when the Wheate is hidden in the ground, and the Barley in the eare; therefore it ſhould be tranſlated *And the Wheate was* not ſhut out*.

1. *Example*

y *Druſ in Exod.*

**Sotteinum.*

Canon.

In a Tranſlation, wee muſt ſhun that which hath the ſhew.

shew of any hyperbole as farre as we can, either in *excessu*, or *defectu*.

In excesse; *Esay*. 49. 12. *And they shall come from China.* * This Translation is somewhat hyperbolike, therefore *Iunius* Translates it from Sinai.

* *Scaliger in Emend.*

Deut. 3. 11. *His bed was of iron*: but [a] *Haskumi* sayes, *His castle was of iron*. This Translation is hyperbolike, therefore to be avoyded.

[a] *Haskumi.*

So when it hyberbolike in defect.

And *Gammadim*, *Eze*. 27. 11. was upon the walls. * Some Translate it Pigmees, *homines cubiti, No longer nor a cubite*: but because this is an hyperbole in defect, we should shun it.

* *Shindl. Pentag.*

In Translation, we must take heed, what sort of people the phrase hath relation to.

Canon.

Πρὸι τὺ σαββάθυ, in the end of the Sabboth, *Math*. 28. 1. This speech hath relation to the forme of the Greeke, and not of the Hebrewes: for the Iewish Sabboth began in ἑσπέρας, in the evening: and the Greeks, in πρωΐ, in the morning. *Mark*. 16. hath relation to the Greeks, and not to the Iewes: therefore πρωΐ, should be translated *Serum Sabbathi*, the last part of the Sabboth, according to the Iewes. When the Sabboth was ended; but according to the Greekes, in the beginning of the Sabboth: for their day began in πρωΐ in the morning, *Act*. 28. 23. ἀπὸ πρωΐ ἕως ἑσπέρας, *à mane ad vesperam*, from the morning to the evening.

In a Translation we must labour to keepe the proper phrase of every language.

Canon.

Epphata, be thou open, *Marke* 7. Translates it διανοίχθητι *adaperire*, *be thou opened*: but the Greeke phrase hath it ἀναβλέψων, *videre*, *to looke up*, *Mark*. 7. 11. The Hebrewes say, *Gifts blinds the eyes of the open*; but in our language hee is said to be open, whose eye-lids are not shut, although he see not.

1 *Example.*

2. So the Syrian phraſe calls a *Sinner*, *Hajah*, *Debitor*, *and Sinne is debt. Mathew* 23.16. following the Syriacke cals them ὀφειλήματα *Debts*: but *Luke* following the Greeke, cals them ἁμαρτίας, *Tranſgreſſions.*

3 *Math.6. When ye doe Iuſtice*, in the Syriacke: in the Hebrew, *when ye breake your bread*: in our language, *when ye give your Almes.*

4. According to the Syriacke phraſe, *Luk.* 1.66. *All that heard it, laid it up in their hearts*, but *Luk.*7.39. *They thought of it.*

5. So, *Luke* 2.28. *He tooke him in his hands*: the Syriacke, *In vlnis in his armes.* So the Hebrew wil ſay, *The whole earth was of one lip*, *Gen.* 11: The Greeke στόμα, *One mouth*: and we, *Of one language.*

6. So the Chaldæans and Aſſyrians ſay, *Luk.* 15. *I have ſinned againſt the heavens*: but the Hebrews & the Greekes, *Againſt God. Vir linguæ nequaquam meritſtabilis*, *Pſal.*140: the Chaldy ſaies, *A man who ſpeakes with the third tongue*, having a tongue like a Serpent, which *ſtings three at once*, to wit, *himſelfe, him to whom, and him of whom. Eccleſiaſticus* 20.16. *Lingua tertia commovet multos: A man with the third tongue ſtirreth up many.*

CHAP. VI.

Of the fifth Helpe.

Ἰουδαϊσμοὶ τὰ, *or Cuſtomes proper to the Iewes.*

Canon. THEIR Cuſtomes were either Eccleſiaſtick or Politicke: Eccleſiaſticke were theſe that concerned the time of Gods worſhip, the place where he was worſhipped, the perſõs who worſhipped him, either at Ieruſalem, or any other place where the Iewes were reſident for the time, and the manner how he would be worſhipped.

SECTI.

SECTION. I.

Of their Ecclesiasticall Customes.

Of the time of the day that God appointed for his Worship. *Canon.*

GOD appointed a time for his dayly worship in all Ages.

The times that God appointed for his worship were either dayly, weekely, monthly, or yearely.

Act. 10.9. *Peter went up about the sixt houre to pray.* *Conf. Illust.*

They had three times appointed for prayer: the morning, the sixt houre, and the evening; borrowed from the three times of their sacrifice. Their morning sacrifice was any time before the third houre; their evening sacrifice, ordinarily was killed before the ninth houre; But when the sacrifice of the Passeover was to be killed betwixt two evenings, then the ordinary sacrifice was anticipate one houre, and killed halfe an houre past sixe, and offered soone after: This sacrifice, which came neere to the sixt houre, was called the mid-day sacrifice: and from this they borrowed their Prayer at the sixt houre, *Act.* 10.9. From the morning sacrifice their morning Prayer, *Acts* 2. 15. From the evening sacrifice, their evening Prayer. *Act.* 3.1.

PARAGR. I.

Of the Sabboth.

GOD separated the Sabboth from all other daies of the weeke for his worship. *Canon.*

Esa. 58. 13 *Call the Sabboth a delight, to consecrate it as glorious to the Lord &c.*

They had a preparation to their Sabboth called παρασκευὴ, *The preparation.* This was called *Gnereb Hassabbath, Vespera Sabbathi, The evening of the Sabboth.* *Illust.*

1
b Scalig. in emend. ex Ioseph.

2.

3
c Ioseph. de antiq. Iud.

4
d Ioseph. de antiq Iud.
e In lib. Mus. Druſ. l. 1. animad.

5.

Canon.

They had before this *Preparation*, *Luke* 23.54. [b] their προπαρασκευὴ, *Their fore-preparation*, *Mat.* 27.62. This began in the morning, and lasted untill the sixt houre.

Secondly, their παρασκευὴ, *largely taken*, *Ioh.* 16.24. This began after the sixt houre.

Thirdly, they had [c] παρεσσοδὸν σαββάτου, *The approaching of the Sabboth*: This began after the evening sacrifice was ended, and before the Sunne set; this was properly called παρασκευὴ.

Fourthly, [d] παρέσβασις σαββάθου, *Introitus Sabbathi*, *The entrance of the Sabboth*, as *Iosephus* cals it

They [e] had a Tradition, that they might goe no further upon the preparation to the Sabboth, then three *Parsæ*, every *Parsæ* containing foure miles. This they did, least comming home too late, they might not have leysure enough to prepare things for the Sabboth.

Their Sabboth day naturally began in the morning.

There are two sorts of dayes set downe in the Scripture, naturall and artificiall. A naturall day is the space of twenty foure houres, measured by the presence and absence of the Sunne: the presence of the Sunne is called the day; and the absence of it is called the night.

An artificiall day is from the Sunne rising to the Sun set, and it is distinguished in twelve inequall parts, according to the lengthning or shortning of the day: Christ saith, *Iohn* 11.9. *Are there not twelve houres in the day?*

The naturall day began in the morning, because day was created before night was, for the first thing that God created was light, therefore that darkenesse that covered the face of the deepe before light was, it was not the first night, it was but a point of time, and not any part of time, unlesse we will say with the Heathen, that this *Chaos* was from eternal, which is Atheisme to grant. Time is the measure of motion, and the originall of time is light, for it began with the light, and shall end with it,

Re vel

Revel. 10.6. *Vntill there be no more time*, that is, motion and light that make time.

But it seemes that the evening beginneth the day, *Gen.*1. *And the evening and the morning was the first day.* *Obiect.*

The evening is the end of the light here, and the morning is the ending of the night; therefore the evening here is called *gnerebh*, from *gnarabh miscere*, because it is mixed partly of the day and partly of the night, & it is as well the end of the day, as the beginning of the night. *Answ.*

The morning began after [illegible] night, as the evening after midday when the Sun [illegible] ining. There is a threefold morning; first, when there is more darkenesse than light; the second, when there is a like light and darkenesse; thirdly, when there is more light than darkenesse: the first morning belongeth to the night going before; the second standeth as a midst betwixt day and night; and the third belongeth to the day following. These three are cleare out of the Evangelists as they are speaking of Christs rising, when the women rose to go to the Sepulcher, *Mat.*28.1. saith, *In the evening of the Sabboth while as it began to dawne to the first day of the weeke*, here is the first morning, when there is more darkenesse than light: but *Marke* 16.1. saith, *Earely in the morning the first day of the weeke*, when there was now more light than darkenesse.

The Sabboth had many priviledges which no other day had. *Canon.*

First, the antiquity thereof: secondly, it was written with Gods owne finger: thirdly, there was a more exact rest observed in it; therefore it was called a Sabboth of Sabboths; and *Malcuth, regina Sabbathorum, The Queene of rests.* Vpon other holy-daies they might dresse meate but not upon this, *Exod.* 12.16, Hence in their Proverbs, *Qui parat in* παρασκευὴ σαββάτου, *vescetur in Sabbatho, Hee that prepares his meate before the Sabboth, shall eate on the Sabboth.* Fourthly, Gods owne distinction, rayning,

Illust.
Duplex ὀψία, 1. *inclinantis solis quæ a meridie incipit*, the Greekes cals δείλη, πρώϊαν, 2. *solis horizontem subeuntis*, this they call ὄψιαδείλην.

no Manna that day. Fiftly, other holy-dayes were memoratiue, or figurative onely; but this was both memorative and figurative (as *Bellarmine* markes.) Sixtly, other feasts might be transferred to it, but it might be transferred to none. Seventhly, the whole weeke takes the denomination from it, and is called a Sabboth. *Luk.* 18.12. *I fast twise in the Sabboth*, that is, in the weeke.

g *Shind. Pentag.* * *Rabbi Aquiba.*

For the excellency of the Sabboth, g they compare it to a Queene: * the three great feast, they compare them to the Concubines; the dayes betwixt the first and the seventh of the two great feasts they compare them to the handmaids, because they were but halfe holydaies.

Canon. Illust.

The Sabboth day was instituted for rest.

1

In the Sabboth there is an internall rest, and an Externall. The internall rest, they called it *Sabboth Hasud, Sabbathum secretum, The secret rest.* The Externall rest is, when men rest from bodily labour, but give not themselves to the worship of God: this may be called the Sabboth of the Oxe or of the Asse: but when they neither rest the externall rest nor the internall, it may bee called the Sabboth of the golden Calfe: (*The people sate downe to eate and drinke, and rose to play*, 1 *Cor.* 10.) When they worship God in Spirit, then it is the Sabboth of the true Israelite, to these it was called *Desiderium dierum, the desire of daies.* h *Iohanna*, when the Sabboth day approached, put upon him his best apparell, and said, *veni sponsa mea, come my spouse:* he was as glad of it, as the Bride-groome is of the Bride.

2

h *Drusius ex haskuma.*

Canon. Illust.

The whole Sabboth was spent in holy exercises.

3.

Their weeke day they divided in three sorts of exercise; the first, *Ad Tephillam, orationem*, Prayer: the second, *Ad torah, legem*, the Law: the third, *Ad malacha, artificium*, to handy-craft.

Canon.

The Sabboth had some exceptions from it, for in sundry cases they might worke in it,

A Negative precept binds more strictly, then an affirmative; therefore the affirmative of a negative can have no exception: but the negative of an affirmative, bindes not so strictly.

Illust.

This is a negative, *Exo.20. Ye shall not bow before an Idol:* the affirmative of it is this; *Ye shall bow before an Idol.* i This affirmative (say the Iewes) can haue no exception (*usque ad corrigiam calcei;*) that is, if a man were standing before an Idoll, it were not lawfull for him to bow himselfe to tye the latcher of his shoe before it, although it were not his pupose to worship it.

i *Scaliger in Elench. ex Talm. Ierus.*

This is an affirmative, *Exo.20. Ye shall keepe the Sabboth:* the negative of it, is; *Ye shall not keepe the Sabboth.* In many cases it was lawful for them to break the Sabboth. For God bids the Israelites compasse Iericho seaven dayes, then they must march upon the Sabboth: Here Gods command breaks it. 2. Servile works might bee done for the honor of God that day, as the Priests killed the beasts for sacrifice, and circumcised their children that day. 3. Works of necessity might be done that day, as a man might ease nature, which could not have beene done without a servile work; for they behooved to carry a paddle with them to dig a hole in the ground, and to cover their excrements: *Deu.23.13.* which were all servile things.

When they were in the Wilderneſſe, they might travell no further then 2000. paces upon the Sabboth.

Canon.

There was two thousand cubits betwixt the Israelites (when they marched) and the Arke, *Ios.3.4.* so betwixt their Tents and the Arke when they rested. This was called a Sabboths day journey, & afterward so much groũd kept still the denomination of a Sabboth dayes journey, *Act.1.12.* This was called *Techom Sabbath, terminus Sabbathi, The bounds of the Sabboth.* But when they came to Canaan, they might travell upon the Sabboth, as farre as

Illust.

as was betwixt their houſes and their Synagogues.

There were ſome Ceremonies, which they kept no longer then they were in Egypt, as, *To eate the Paſchall Lambe ſtanding, with their loynes girded, and their ſtaves in their hand*; *Exo.* 12. 3. ſo to take a Kid, or a Lambe for the Paſſeover in Egypt: but after they were bound only to take a Lambe; *Therefore He is called the Lambe of God, who takes away the ſinnes of the world, Iohn* 1. 29. Secondly, ſome Ceremonies they uſed only in the wildernes, as, they might have no ſteps to goe up to their Altar, but the Altar of the Temple had ſteps: ſo this ſpace of ground they did obſerve only in the Wilderneſſe.

* *Toſephoth Sabboth.*

They had * *Additamentum Sabbathi*, when they added a part of the week day to the Sabboth: in this time they light a Candle, which they called *Haphdala*, *The candle of ſeparation*, which burnes all the time of the ſeparation.

k *lib. Muſar.*

The k Iewes of *Tyberias*, becauſe they dwelt in a low valley, and had not ſo long a day as theſe who dwelt in the Mountaines, *Addebant de profano ad ſacrum*, they took from the profane, and joyned to the holy: but the Iewes who dwelt in Saphar, which ſtood upon the hill, and had a longer day; they ſay of them, *Demebant de ſacro, & addebant ad profanum*, they tooke from the holy, and joyned to the profane: but the Iewes of Tyberias were moſt approved, *Quia ſatius eſt addere de profano ad ſacrum, quàm demere de ſacro & addere ad profanum*: It is better to take from profane to holy things: then to take from holy things, and joyne to profane. The whole week took denomination from the Sabboth, as the whole moneth was called *Kodeſh*, from the *change of the Moone*: they ſay, *Vnus in Sabbatho, terim be Sabbath, duo in Sabbatho, Twiſe in the weeke.* As the Phariſe ſayd, *I faſt twiſe in the weeke.*

l *Talmud. lib. Moſ.*

The firſt day of the weeke was called l *Mognale Sabbath, aſcenſio Sabbathi*, the aſcenſion of the Sabboth: and the

the laſt day of the wecke, was called *Motzi Sabboth, exitus Sabbathi*, the end of the Sabboth: and they ſay, that the week *aſcendit cum djun & exit in Djon*: that is begins with the firſt day of the weeke, and ends with the laſt.

[m] *Djun* is written thriſe, and thriſe *Djon*: becauſe the *firſt* day of the weeke is called *Djun*; the ſecond *Djon*, &c.

[n] The Spaniſh Iewes kept their faſt in *Djun* and *Djon*, that is, the *firſt* day of the weeke, and *fourth*: but the Iewes of Germany keepe it in *Djon*, the *ſecond* day, and end it in *Djon* the *fourth* day of the weeke.

The Iewes were firſt great breakers of the Sabboth, *Neh.* 13. 19. then they became ſuperſtitious in keeping of it; and thirdly, they became ridiculous.

They became ſuperſtitious: they would not fight upon the Saboth to defend themſelves from their enemies, 1 *Mac.* 2. 24. contrary to their owne Canon, *Periculum animæ pellit Sabbathum*: The danger of the ſoule breakes the Sabboth. Ieruſalem was twiſe taken upon the Sabboth, becauſe they would not defend themſelves that day; firſt by *Ptolomie*, and then by *Pompey*.

They were not ſo ſuperſtitious in the dayes of Chriſt, *Luke* 14. 5. but that they would have pulled a Beaſt out of the pit upon the Sabboth, but would not pull the eares of corne. [p] Afterward they made a Cannon, that it ſhould not be lawfull to pull a Beaſt out of the pit upon the Sabboth.

Then they became ridiculous, [q] for they held, that there is a flood called *Sambaſion*, or *Sambation*, which runs all the weeke, and ſtands upon the Sabboth; but where it is, they cannot tell.

Every ſeventh day they reſted from their labours; ſecondly, every ſeventh yeare the ground reſted: this was cald *Sabbathum terræ*, the Sabboth of the land. Thirdly, every ſeven ſeventh was the Iubilæan Sabboth; then all

m *Talmud. tractatu de hagiga.*

n *Buxtorf. Tiberias.*

Canon.

2

o *P. Cunæus de rep. Iud.*

p *Buxtorf. Synagoga Iudaica.*

q *Ioſeph. de bel. Iud. l. 7. cap. 24.*

3

Nota.

all debts were pardoned, prisoners released, lands morgaged, restored to the right inheritors. Fourthly, the great and eternall Sabboth, *Rev.* 14. *When we shall rest from our labours?* This Sabboth comprehends all these; wee shall *rest from our labours, the ground shall rest, being no more subiect to vanity*, Rom. 8. *We shall be no more prisoners to sinne nor Satan*: We shall be restored to the heavens which we have morgaged, and all our debts shall bee payed. This is *Sabbathum æternitatis*, An eternall Sabboth, *Esay* 66.

PARAGR. II.

Of their New Moones.

Canon. AS God appointed a time for his daily and weekely worship; so He appointed generall feasts, for his monethly and yearely worship.

For his monethly worship, He instituted the New-Moones, and the first day of each yeare, although after they were corruptly observed.

Canon. Confir. *Scaliger de emend. temp. l. 8.* The Iewes before the captivity, kept onely the daye of the change: *Blow the trumpet in Casa, the new Moone.* So *Proverbes* 7. *My husband will not come home till Casa, the new Moone. Psa.* 81. 3. It was called *Casa* from *Casah abscondere*, because then it was obscured by the Sunne; by the Atheniãs it was called ἕννεα καὶ νέα *vetus & nova*; the going out of the old, and beginning of the new; the rest of the Greekes called it τριακάδα, *thirty*, because their moneth had thirty dayes.

Canon. After the Captivity, they were more curious to observe their New Moones, which they had learned in Babel.

Illust. There are three reckonings of the new Moone; first *In synodo*, in the point of the change: the second, in ἐξαυγάζω, or the time of her waxing: the third, in φάσι, which

which we call the prime.[f] The Iewes after the Captivity kept the change & the prime. The day of the change, or the thirty day, was a holy day to them,[t] *Horace* cals this *Trigeſima Sabbathi*, but they kept the prime in greateſt ſolemnity. Hence *Col.* 2. 16. *Let no man condemne you in a Sabboth, nor new Moone.*

That they might finde out the ſure time of the change, they fixed a ſure period, (to wit) the *Meridionall*, as (the Aſtronomers doe *in calculo Aſtronomico*, in the Aſtronomicall computation) called *Epilogiſmus lunaris*, the reckoning after the Moone.

Vpon the day of the change, from the mid-day, they counted eighteene houres to the Sunne riſing, becauſe all this time ſhe was in conjunction with the Sun: then till the next evening ſhee was waxing twelve houres, all this time ſhe cannot be ſeene: the ſecond evening ſhee is ſeene, and this time they kept moſt ſolemnly.

[u] The Hebrews in their *Talmud* have an Apologue for this; that the Moone complained in the day of hir creation, that ſhee was not appointed for ſo good a uſe as the Sunne, to ſhine in the day time, but in the night: becauſe of her grudging (they ſay) that God appointed that ſhee ſhould not ſhine from the day of her creation, till the ſixth day; therefore the firſt and the ſecond daies, were called ἀσελῆναι, becauſe the Moone ſhined not on them.

For the obſervation of their feaſts, [x] they had a tranſlation of their dayes.

This Tranſlation was either Lunary, Politick, or mixt of both. Lunarie Tranſlation was, when they tranſlated the time from the change of the Moone vntill eighteene houres were paſt. * Politicke Tranſlation was that two feaſts ſhould not concurre together: this they did *propter olera, & propter mortuos, For their meate, and for the dead*; becauſe when a great feaſt fell before the Sabboth

[f] *Talm. l. haßcmanaim.*

[t] *Horac. l. 1. Sat. 9.*

Canon.

Illuſt.

Apologue.
[u] *Buxtorf. Synagoga Iudaica, cap. 17.*

When the Moone ſhineth not.

Canon.
[x] *Scalig. de emend. temp. l. 3.*

Illuſt.

* The note of the Lunaty tranſlation was ד' 18.

both they might neither dreſſe their meate upon it, nor bury their dead; therefore they tranſlated over the ſolemnities of that day of the Sabboth. This *Tranſlatio feriarum* began in Babell, which was more Mariſh then Iudæa, and made things to corrupt ſooner.

Canon. They tranſlated one day to another, for leſſer feaſts, and to keepe their feaſts diſtinguiſhed: ſo that two ſhould not fall in one day.

Illuſt. A mixt Tranſlation, was, when they had reſpect both to the Lunary and Politicke Tranſlation; as in συνόδω, and ἐξαυγάτμω.

The Moone changing the third day of the weeke, that day ſhe muſt not be kept, for the Lanary Tranſlation of eighteene houres, therfore ſhe muſt be tranſlated to the fourth day: that day ſhe cannot bee kept, becauſe of the Politicke Tranſlation, and the *dies reĭculæ*, whereon a ſolemne and immoveable feaſt did fall: therefore it was called *reĭcula*, for the beginning of the yeare, and the new Moone, wherefore they tranſlated it over to the fift day.

After the eighteene houres were paſt of the Lunarie Tranſlation, the third day they might keepe it at the ninth houre, and 204, ſcrupules. This they marked with *Gatrad*, ſignifying the third day, ninth houre, and 204 ſcrupules: the new moone changing the ſecond day, upon the third day, at this time ſhe might be kept. גטרד

Their *Dies reĭculæ* were caſt out onely in two months: *Niſan*, and *Tiſri*: they marke the *Dies reĭculæ* in *Tiſri*, by theſe three Letters, *ADV*; *A* ſignifying the firſt day of the weeke; *D* the fourth; *V* the ſixt. They could not keepe the new Moone the firſt day of the weeke, for the feaſt of Tabernacles; nor on the fourth day, for *feſtum Gedaliæ*; nor on the ſixt day, for the Sabboth following and the feaſt of expiation: The feaſt of the Tabernacles might fall either upon the feaſt day of the weeke, the אדו

fourth,

fourth, or the sixt; therefore the beginning of the new yeere and the new Moone (two movable feasts,) might be kept upon none of these dayes.

The dayes which were cast away in *Nisan*, were noted with the letters *B D V*: *B* signifying the second day of the weeke; *D* the fourth; and *V* the sixt: the fourth day they might not keepe *Caput anni*, nor the new moone; because of the feast of *Purim*, that fell that day. The sixt day they might not keepe it, because of the Sabboth following. They might keepe it the morrow after the Sabboth, because it was not *dies rejcula*: they might not keepe it the second day, because it was *dies rejcula*, on which *Caput anni* might not fall, & because *Pascha* might fall that day. *Pascha* may fall any day of the weeke, except the day before and after the Sabboth. This *Diatriba* shewes the dayes that were cast away, (or moveable) and which were not cast away or immoveable.

נרו

Nota.

	Tisri.			*Nisan.*		
Feriæ Rejculæ	1.	4.	6.	2.	4.	6.
Feriæ Fixæ	2.	3.	5.	1.	3.	5.

What is the cause that the *Pascha* might not fall the morrow after the Sabboth, as well as the feast of Tabernacles?

Quest.

Because in the preparation to the *Pascha*, there was some servile worke done, which could not be done upon the Sabboth; therefore it was translated to another day: But there was no preparation at the feast of Tabernacles, therefore it might fall the morrow after the Sabboth.

Answ.

Before the captivity, their moneths were thirty days; for whether the Moone changed upon the twenty nine or thirtieth day, they reckoned ever thirty dayes, according to the Sunne.

After

After the captivitie, their moneths were twenty nine, or thirty dayes, following the course of the Moone, that they might keepe the right point of the change.

Quest. What is the reason that our moneths now have thirty, and thirty one dayes?

Answ. *Iulius Cæsar*, for to make the two Solstices and Equinoxes, with the yeare and course of the Sunne, to agree in one, joyned five dayes to the yeare, and made twelve moneths onely, which will have thirty, and thirty one dayes in our moneths.

PARAGRAPHE III.

Of their yearely feasts.

Canon. THey had three great feasts in the yeere: *Pascha*, *Pentecost*, and the feast of *the Tabernacles*.

The first was called *Hhag Hammatsoth*, the feast of unleavened bread. The second, was called *Hhag Hashebagnoth*, or *festum Septimanarum*. The third, was *Hhag Hassukkoth Tabernaculorum*: and according to the moneths, the first was called *Festum Nisan*; the second was called *Festum Tisri*; and the third, was called *Festum Sivan*: they were called *Regalim* by the Iewes; and by the Greekes they were called μεγαλαὶ ἡμέραι, *great dayes*.

These two words, *Paragraphe* and *Diatriba* are set downe for distinction of diverse subjects. *Diatriba* signifies the continuation of a matter.

PARAGRAPHE IIII.

Of the Pascha. *Diatriba* I.

THe Pascha had a preparation before it, called ἑορτὴ τοῦ πάσχα, *Preparation to the Passeover*: ἀπὸ τοῦ εἴργειν, *a cohibendo*, to hold in; *septis circumscribere*, to hedge about: because the Lord set (as it were) a pale round about it, that no man might breake within it, to doe any servile work: for the same cause the Hebrewes called the last day of it, *Gnatzereth dies interdictus*, *a halfe holy day*.

Παρασκευὴ

Παρασκευὴ is sometimes taken largely, *Iohn* 19.14. *And it was about the sixt houre, and it was the preparation*, & strictly: *Exod.* 12, *Inter duas vesperas, betwixt two evenings.*

The time betwixt the first day and the seaventh, they called it *Chol*, *profanum*, *interfesti dies*, *minus sacri*; they were not kept fully holy, as the first and the last; for, in these daies they abstained from all servile worke, but the daies betwixt were but halfe holy-daies, and they might doe servile workes in them.

y The last day of the Pascha, and the eight day of the Tabernacles, was called *Gnatzereth*, *Dies interdictus*, and *dies retentionis*: and they illustrate the matter by this comparison; As a kind friend who hath intertained his friend seaven dayes, when he is to goe away, he will keepe him still the eight day, that is, the day of retention to him: So the Israelites, after they had feasted the Lord, (as it were) seaven dayes, loath to let him goe, would keepe him one day longer; this is the day of retention.

y Buxtorf. de Synag. Iud. cap. 16. *Simile.*

In this feast they read the booke of the *Canticles*, because it treats specially of their coniunction with Christ, which was sealed in the Pascha.

PARAGR. III. *Diatriba* 2.

Of the Pentecost.

Canon. THey reckoned fifty daies betwixt the Pascha and the Pentecost.

Illust. The morrow after the Pascha was called δευτέρα, and the next Sabboth after, was called δευτερόπρωτον, that is, *The first second*. It was called the *first*, because it was the first of the seaven weekes to the Pentecost: it was called the *second*, in respect of the Pascha going before. There were fifty dayes betwixt δεύτερον τῶν πασχὰ, and the Pentecost,

coſt, and ſixe weekes betwixt δευτεροπρωτον and the Pentecoſt.

The Pentecoſt fell ever upon the ſame day which δευτερα fell upon; * δευτερα is the firſt day of the *Paſcha*, but δευτερον is the firſt Sabboth after the Paſcha.

They were commanded to reckon fifty daies betwixt the Paſcha and the Pentecoſt. The Iewes illuſtrate the matter by this Parable. [z] A certaine priſoner begged of a King, that he would deliver him out of priſon: he delivered him, and promiſed after ſo many dayes, to beſtow his daughter upon him: would not this poore man reckon diligently to the day of the marriage, and his owne deliverance? ſo the Iſraelites being in Egypt, God delivered them out of priſon, and promiſed to marry them to his daughter (the Law) within fifty dayes: ſhould not they then diligently reckon the time betwixt their delivery out of Egypt at the Paſcha, untill the Pentecoſt? but here is their miſery, that they brake the Covenant of wedlocke to the Kings daughter, and committed adultery.

The laſt of the fifty dayes of the Pentecoſt, was called συνάξις, and σλπρωμα τῶν ἡμέρων τῆς πεντηκοστῆς. *Act.* 2. 1. *Cum implerentur dies Pentecoſtes*, When the dayes of the Pentecoſt were fulfilled. The day before the Pentecoſt was call d συνάξις, it had not ſeaven dayes after the day of the Pentecoſt, as the other two feaſts had.

Marke the difference betwixt theſe two, * σαββάτων and σάββατον: for σαββάτων with (ω) ſignifies properly the Sabboth, comming from the Hebrew word, which is written with *Holem*, but σάββατον it ſignifies the whole weeke, *Levit.* 23. 32. It comes from the Syriacke word, *Sabba contracte* Sabboth; from whence the ſeventy following, the Syriacke makes σάββατον, and τὰ σάββατα.

The Samaritans confounding theſe two words; they kept ſeven Pentecoſts in one yeare: they were called for this

* Marke the difference betwixt δευτερα πρωτου, & δευτερου πρωτου.

Canon.

z *Buxtorf. de Syn. Iudæ cap.* 15.

Parable.

* *Fuller. Miſcel.*

this ἑβδομάδας ἑπτὰ. *Levit.*23. *Ye shall count seaven Sabboths to you.* They tooke σάββατον with (ο) for σαββάθων with (ω) and kept seaven weekes in stead of Sabboths, one after another, making up seven Pentecosts in one yeare. In this feast they read the booke of *Ruth*, for the Genealogy of *David* King of Israel.

a *Epiphan. de Mensur. & ponder.*

PARAG. III. DIATR. III.

Of the feast of Tabernacles.

THE first and last dayes were most solemne, in the feast of Tabernacles. *Canon.*

*Ioh.*7.37. *The last and great day of the feast*: This was called *Hosanna Rabba.* *Confir.*

In this feast they used to hold up branches, which they called also *Hosanna Mat.*21. 9. therefore they said, *Nectе Hosannam tuam, præparato Hosannam tuam.* Hence is that phrase in the Gospell of *Mathew*, *Hosanna filio David*; that is, *we hold up these branches called Hosanna to the Son of David.* If it had beene a Prayer, they would have said in the Vocative case; *Save us O Son of David. The heathen called this feast* κραδηφορία, *carrying of branches*: and the Levites who played upon Cymbals at this feast, they derived from *Lyceus*, or *Evio Bacchus*, *Plat. in sympos.*

The dayes betwixt the first and the seventh, were lesse holy-dayes called *Mogned Caton*: these the Latines called *interciſi dies*, being a midst betwixt *fasti* and *nefasti.* In this feast they read the booke of *Ecclesiastes*, in remembrance of their protection in the Desert, for Gods providence is handled there.

A good day, 1 *Sam.*25, was called by them, a day of ioy and feasting, but yet had not such solemnity as the three great feasts, hence is that saying of theirs, *Sacerdos fecit bonum diem fratribus suis*, that is, *Made them a feast.*

PARAG. IIII.

Of the counting of their Yeare, and intercalations.

THat the full Moone might fall upon the foureteenth day of the moneth, they institute ὑποτομὴν σελήνης, *saltum lunæ*, the Moones skip, which if they had not done, it would have fallen either ἄνω or κατω upon the thirteenth or fifteenth day.

Canon.
* *Scal. de emend. temp.*

Their yeare was either abundant, deficient, or equall; abundant, they called it *Annus impregnatus*, and *embolimæus*: deficient, they called *Annus civus.*

Illust.

The yeare which was deficient, by institution they made it full; as when they tooke a day out of *Casleu*, that had thirty dayes, and put it to *Marcheshvan*, which had but twenty nine dayes.

That yeare which was abundant, by institution they made it deficient, when they tooke a day from *Marcheshvan*, and added it to *Casleu*: here *Casleu* had a day more then enough, (for none of their months had thirty one dayes,)

Their yeare was ordinary, when *Marcheshvan* had nine and twenty dayes, and *Casleu* thirty, and so through the moneths of the yeare.

Canon.

That they might reduce the course of the Moone to the Sunne, they intercaled or ingrafted a moneth.

Illust.

The Sunne exceeds the Moone in his course, eleven daies, in the yeare: by this it comes to passe, that every third yeare, there are thirty three dayes odde, of the which they make up a moneth, calling it *Adar prior*, the first *Adar* of thirty dayes, and they reserve the three odde daies till the next yeare, and so forth till the nineteenth yeare. These intercalar moneths with the odde dayes, made up the nineteenth yeare of the golden number, consisting of three hundred fifty foure dayes: so that the Sunne and the Moone met at one iust period, as they did

did in the first yeare of the golden number. Of the nineteene yeares, the third, the sixth, eighth, eleventh, foureteenth, sixteenth, were intercalar yeears; and the nineteenth yeare, made up the golden number. The eighth yeare was intercalar, becauſe of the sixe odde daies, reſerved from the yeares going before.

Canon.
Scal. in can Isag. lib. 3. In digestis Iud. cap. 1. Megillah.

Theſe intercalar moneths were esteemed as but *momentum temporis*, a point of time: and in their civill computation had no uſe, neither did their Iudicatories iudge in that time.

Illust.

The Iewes illuſtrate this Canon by this caſe. *Reuben* was borne in the laſt day of the intercalar month *Adar*: *Simeon* was borne the first day of the ordinary moneth *Veadar*. So that *Simeon* was but a day younger then *Reuben*, according to their Eccleſiaſticall Computation, the queſtion is, when muſt they enter to their inheritance? *Simeon* ſayes, he muſt enter a moneth before *Reuben*, becauſe *Reuben* was borne in the intercalar moneth *Adar*, which was but *momentum temporis*, a point of time: The Iudges ordaine, that *Simeon* ſhould enter to his poſſeſſion a moneth before his brother *Reuben*, in the ordinary moneth *Veadar*; becauſe he was borne in that moneth: but *Reuben* ſhall ſtay nine and twenty daies before he enter, that is; till the first day of the moneth (to wit *Niſan*) before he enter, becauſe the month *Adar* which hee was borne in, was but *momentum temporis*, a point of time; and they iudged no civill matter in that moneth.

A Programme of the Hebrew Kalender.

Programma, signifieth a table so written, that it may be read by all men.

Annus.	*Mensis.* Lat.	*Mensis.* Hebrew.	*Dies* Tisri.
Mar. 31	30 Nisan	1 21	1 Σκηνοπηγία, vel festum
		2 22 *Hosanna*	2 *Tabernaculorum.*
		3 23 *Torah*	3
Apr. 30	29 *Jiar*	4 24	4 *Gedalia Iejunium.*
		5 25	5
May. 31	30 *Sivan*	6 26	6 *Kippurim.*
		7 27	7 ἄτzereth vel συναξις festi.
		8 28	
Jun. 30	29 *Thamuz*	9 29	
		10 30	
Jul. 31	30 *Ab*	11 1	
		12 2	
		13 3	*Dies* *Nisan*
Aug. 31	29 *Elul*	14 4 *Godalia.*	
		15 5 *Pentecost.*	1 πρωτη ἀζύμων.
Sep. 30	30 *Tisri*	16 6	2 1 πρωτη τῦ πάσχατος,
		17 7	3 2 πρωτη τῆς πεντεκοστῆς,
		18 8	4 3 vel δευτέρα.
Oct. 31	29 *Marchef.*	19 9	5 4 *Purim.*
		20 10 *Expiati.*	6 5
Nov. 30	30 *Casleu*	21 11	7 6
		22 12	7 ἄτzereth, vel συναξις.
		23 13	
Dec. 31	29 *Tebheth*	24 14 *Pascha.*	
		25 15 *Taberna*	
Jan. 31	30 *Shebbat*	26 16 *cles.*	
		27 17	
		28 18	
Feb. 28	30 *Adar*	29 19	
		30 20	
	29 *Veadar.*		

Tisri.
1 *Rejcula.*
2 *Mobilis.*
3 *Mobilis.*
4 *Rejcula.*
5 *Mobilis.*
6 *Rejcula.*
7 *Rejcula.*

Nisan.
1 *Mobilis.*
2 *Rejcula.*
3 *Mobilis.*
4 *Rejcula.*
5 *Mobilis.*
6 *Rejcula.*
7 *Rejcula.*

Looke in the second Paragraphe of this Section, what *Rejcula* signifieth.

SECTION. II.

The places appointed for Gods worship.

THE places of Gods worship, were holy. *Institute & exemplo, By institution and example.* 2. *Exemplo sed non institute By example, but not institution.*

Canon.

The Temple of Ierusalem was holy by the commandement of God, and by example; beeause the Prophets and the Priests worshipped there; and Christ and his Apostles in the second Temple. By example, but not by institution, as their Synagogues; and προσευχὴ, their place of Prayer.

Illust.
Deut. 12. 5.

PARAGR. I.

Of the Temple of Ierusalem.

THE Temple was divided in three parts; the Court of Israel, the Court of the Priests, and Gods Court. *Ieremy* the Prophet, thrise rehearses these words; *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord*; *Ier* 7. 4. beeause the Temple was distinguished into three Courts. [b] So the Heathens Temples were divided into three Courts; the holiest was in the midst, called χώρτον, or *Cella Dei*, the Court of God: the fore Court of the Temple was called πρόδομον, or *the Porch*: the last Court was called ὀπισθόδομον, the *inward part of the Church.*

Canon. I

Illust.

b *Turnebus in Varonem.*

Within the holiest of all stood the Arke; 1 *Reg.* 8. 9. *There was nothing in the Arke, but the Tables of stone.*

Heb. 9. 4. It is said, all these were within the Arke, the pot with Manna, the two Tables, and *Aaron* rod.

Object

Ἐν ᾗ, *in which*, is expounded *in the which Tabernacle*, and not, *in the which Arke*: Secondly, ἐνὶ is *Iuxta, neere*, as well as *within*, 2 *Cor.* 13. as *Epiphanius* takes it. Thirdly they say, that in *Moyses* time, all the three were in the Arke, but in *Salomons* time, onely the Tables were in the Arke: the Apostle there compares *Moyses* and Christ together.

Answ:

De mensuris & ponderibus.

gether. The Apoſtle makes mention of one candleſtick, but there were ten in the Temple, 1 *King.* 8. 9. *The Arke was brought in, and there was nothing in it, but two Tables, which Moyſes placed there*: which the Hiſtory would not have added, unleſſe to note ſome change; ſo that in *Salomons* time there was nothing in the Arke but the two Tables: but in *Moyſes* time, the Tables were there with the Pot, and Rod of *Aaron*.

Canon. 1

In the holieſt of all, the Lord did ſhew himſelfe in his glory, to the high Prieſt onee in the yeare; this place was called χρηματιστήριον, becauſe it was neceſſary for him to goe in there, to conſult with the Lord for the people.

Canon.

When the high Prieſt entred into the holieſt of all, he carried ſundry things with him. Firſt, [d] Blood, ſecondly, Incenſe; thirdly, Smoake.

[d] *P. Cunæus.*

Illuſt.

He darkned the holieſt of all, with the ſmoake of the Incenſe when he went in; *Exod.* 33. 20. *For no man ſhall ſee the Lord and live.*

In the corrupt times they tooke an oath of the high Prieſt, when he entred into the holieſt of al, leaſt he ſhould incline to the Sadduces. The forme of the oath was this; *Wee adiure thee by him who cauſed his name to dwell in this houſe, that thou ſhalt not change any thing of that we ſhall ſay to thee.* [e] There were two who preſumed to enter within the holieſt of all, who were not Prieſts: *Pompey* and *Heliodorus*. *Pompey*, when he e came out of the holieſt of all, being asked what he ſaw anſwered; *That the houſe was full of a cloud*, and ſo it was; for, *The Lord dwels in a cloud, Pſal.* 18. 11. Therfore they ſlanderouſly gave out of the Iewes, that they were *Nubicolæ, Worſhippers of the clouds*. Before that, *Pompeyes* Souldiers beleeved, that either *Apis* or *Iupiter Hammon*, was worſhipped in the holieſt of all. The ſecond who entred into the holieſt of all, not being high Prieſt, was *Heliodorus*, 2 *Mac.* 3. 37. who was after ſtrucke with madneſſe.

[e] *P. Cunæus de rep. Iud.*

In

In the holy place stood the golden Altar, the Table of the Shew-bread, and the Candlestick.

Vpon the golden altar they burnt the sweet perfumes; it was called *altarē suffitus, the altar of incense, Exo.* 37.25. to signifie how acceptable in the nostrels of the Lord is Christs intercession, & our prayers (*Rev.* 8.4.) sweetened by it. Contrary to that, was that idolatrous worship, *Et ipsi mittebant ad nasum meum fœtorem, Eze.* 8.17. they sent a stinke to my nostrels. The Lord accounts all idolatrous worship, but a stinke in his nose, which he abhorres. The Incense altar had hornes, signifying strength, whence answers were made to the prayers of the Saints. *Rev.* 6.11.

Canon. II.

In the holy also stood the Table with the Shew-bread, on which were 12. loaves, representing the 12. Tribs; *Le.* 24.5. every loafe had a dish of Frankencense upon it, & there lay a paire of Pincers by thē, to pinch off the mouled from them, & the golden Candlestick hung hard by.

Doctrine.

Here is God stipulating with his people from the Arke; the twelve loaves represents the twelve Tribes standing before them continually; they have the Candlesticke *Exo.* 25.29.30.31; for the word to direct them; they have the Incense dishes, signifying Christs intercession, particularly applying to every one of them; the Pincers signifie thē censures of the Church.

In this place hung the golden Candlesticke, *Exo.* 25.31. but in the Court of the Priests, were Candlesticks of Silver, 1 *Chro.* 28.14. In the holy place were Candlesticks of Gold, but in the holiest of all, there was no Candlestick: *The word of God is like fine Silver unto his Saints*; but when they have more and more experience of it, it is *like fine Gold to them, Psal.* 19.10. but in heaven there shall bee no teaching of the word there; *For Christ shall give up the kingdome* (as Mediator) *to the Father*, 1 *Cor.* 15.

Psal. 13.

Canon. III.

In the Court of the Priests stood the brazen Altar and the Laver.

The

An Altar and a Pillar differeth: a Pillar was of one ſtone, but an Altar of more. 2. Vpon a Pillar they powred oyle onely, but on an Altar they ſacrificed.

Canon.

Illuſt.

The brazen Altar was called *Ariel*: *Exo.* 38. 1. *Eſay* 29: 1, that is, *The Lyon of God*; for even as the Lyon devoureth the fleſh, ſo the Altar of God conſumed the ſacrifices. This Altar was called Gods Table: *Mal.* 1. 2. upon the brazen altar, God had the burnt offering for himſelfe, as it were, to dine and ſup upon, *Pſal.* 50. *If I be hungry I will not tell thee*: the Chaldie Paraphraſt, Paraphraſeth it thus; *My ſacrifices and burnt offerings I will not ſeeke of thee to dine and ſup upon.* We ſee, *Iudges* 9. that the *Wine is ſaid to cheere God in the drinke offering*: ſo may the ſacrifices be ſaid, to bee meate to him.

The fire which burnt the ſacrifices upon this Altar, came from heaven, 2 *Chro.* 7. 1, both when the Tabernacle was erected, and when the Temple was built: ſo the fire came downe from heaven upon *Elias* his ſacrifice, 1 *King* 18. 38.

God looked upon Abel and his ſacrifice, Gen. 4. 4. *Aquila* trãſlates it, *He ſet it on fire.* This fire This which was in the Tabernacle, the *Iewes* hold, that it was taken up to the heaven againe, when the ſecond fire came downe into the Temple.

This fire was not in the ſecond temple: wherefore it is but a fable of the Iewes, 2 *Mac.* 1. 19, that *Ieremie* hid it in the ground, and that after the Captivity it was found againe.

The fire in the firſt Temple, was *Divino divinus*, altogether holy: the fire in the ſecond Temple, was *Divino humanus*, humane-holy. For although it was kindled as our fire; (and came not from heaven) yet the Lord accepted of the ſacrifices burnt by it, & it was ſtill kept in, as the fire of the firſt Tẽple was: but the third fire which *Nadab* and *Abihu* offered, was *humanus*, humane. The firſt fire, the Hebrewes cals *Gneljona cæleſtis*, heavenly, but this laſt fire, they call *Zar*, *alienus*, a ſtrange fire.

They inſtituted in the daies of *Nehemiah* by lot, *Nehe.*

10,

10.4, a time when the people ſhould goe forth to bring wood for fire to this Altar: This feaſt, *Ioſephus* calls ξυλωφορία, *the feaſt of wood carying*: theſe who offered their ſacrifice here, had the wood and the ſalt for nothing. *Ioſeph. de antiq. Iud.*

The Heathen were Gods Apes, in keeping in their veſtall fire, which they ſay came from heaven: If it were put out, as it happened at Delphos, (the Temple being burnt by the Medes) it was not lawfull to kindle it with any fire below, but they drew fire from heaven with a Glaſſe, and ſo kindled it againe, as the Poet teſtifieth.

Adde quòd arcana fieri novus ignis in æde *Ovid. in lib. Faſt.*
Dicitur, & vires flamma refecta capit. That is;

Adde, How tis ſaid, that in the privie Romes
New fire is made, and ſtrong the flame becomes.

Doctrine:

When the Kings of Perſia died, the holy fire was put out; but when our King, the Lord Ieſus Chriſt dyed, the Sunne in the Firmament was blacke, and put out as it were.

The Prieſts, after they had offered the ſacrifices upon the brazen Altar, then they offered Incenſe upon the golden Altar; *And the people ſtood without, praying and waiting, in the meane time*, when he ſhould come forth.

Doctr.

So Ieſus Chriſt our great high Prieſt, hath offered himſelfe once a ſacrifice for us upon the brazen Altar, the Croſſe; and is now at the Golden Altar, interceding for us: he cannot then be ſacrificed againe (as the Papiſts would) therefore wee that are ſtanding without let us looke ſhortly for his comming againe. The faithfull have waited for three ſorts of Chriſt his comming, Firſt, for his comming in the fleſh: ſecondly, for the comming of his Spirit: and thirdly, for his comming in glory.

None might goe to the golded Altar to offer Incenſe, but

but he who might goe to the brazen altar to offer ſacrifice; therefore none may be a Mediator of interceſſion, but he who is a Mediator of redẽption: if *Uzzia* had been a Prieſt, hee might have had good ſhift for himſelfe, that he was a mediator of interceſſion at the golden altar, but not of redemption at the brazen altar.

There were foure, who diſhonoured this brazen altar moſt. Firſt, *Ahaz*, 2 *King* 16.10, who cauſed to remove it out of the owne place, and ſet the altar of *Damaſcus* in place there of. The ſecond were thoſe who killed *Zachary*, *Luk* 11.51, not farre from the altar. The third was [h] *Iannes*, the predeceſſor of *Iaddus*, the high Prieſt, who ſlew his brother *Ioſ.* & ſprinkled his blood upõ the altar. The fourth was *Pilate*, *Luk* 13.11, who mingled the blood of the Galilæans, with their ſacrifice upon this altar.

h *P. Cunæus.*

In this Court of the Prieſts ſtood the brazen Laver, which was made of the womẽs brazen Looking-glaſſes: *Exod.* 38. *Iohn* (*Rev.* 4.6.) alludes to this, when hee ſayes; *I ſaw a Sea of Glaſſe before the Throne.* When the Prieſts and the people were multiplied, *Salomon* made ten Lavers, 1 *King* 7.38. 2 *Chro.* 4.26, to waſh the ſacrifices, and another great veſſell to waſh the Prieſts: ſo in the Tabernacle, there was but one Candleſticke; but in the Temple there were tenne, becauſe it was much more ſpacious, it behooved to have moe lights. In the dayes of *Moſes*, the yeares of the Levites, when they entred to their office, were rekoned from twenty five to thirty; but in the days of *David*, 1 *Chro.* 23.6, the people increaſing, the Levits would not have ſufficed; therfore *David* changes the time of their entry, into twenty yeares. So there were but two Silver Trumpets in the Tabernacle, but there were an hundred & twenty Prieſts founding with Trumpets in the Temple.

Canon. IIII.

In the outward Court, (where the women worſhipped) ſtood *Gazophylacium*, or *Corban*, the *Treaſury*, which

Luke

Luke 21.4. is called δῶρα τοῦ θεοῦ, *The Giftes of God*, becauſe it contained the gifts offered to God. The Iewes called it *Kupha ſchel tzedaka*, *arca iuſtitiæ*, the cheſt of almes (for they called their almes their iuſtice. *Math.* 6.)* and the Hebrews ſay, that it had written about it, this Proverb of *Salomon*, (*The gift which is given in ſecret, pacifieth wrath: Prov.* 21.14) teaching them, that they ſhould not blow a Trumpet as the Phariſies did when they gave their almes, *Math.* 6.2, but ſecretly convey it into *Corban*, or the Treaſury.

* *Talmu. lib. Tehillim.*

The ſecond Temple in outward glory, was farre inferior to the firſt Temple.

Canon. 1

The gift of prophecie, and *Vrim* and *Thummim* were in the firſt Temple; but in the ſecond Temple, nothing for a lõg time, but *Bath col, filia vocis*, an Echo was heard.

2.

In the firſt Temple they had the holy Oyle, which annointed the high Prieſt: but in the ſecond Temple they wanted it, and the high Prieſt was called, *Vir multarum veſtium, The man with the many cloathes.*

3

In the firſt Temple was the holy fire, but not in the ſecond.

4.

The firſt Temple was but once polluted; but the ſecond Temple was thriſe: firſt, by *Antiochus*; ſecondly by *Pompey*; thirdly, by *Caſsius*; and yet, *The glory of the Second Temple, was greater than the glory of the firſt. Hagg.* 2.10.

The firſt Temple was deſtroyed for three ſinnes (i ſay the Iewes) for Idolatry, Inceſt, and ſhedding of Innocent bloud. But the ſecond Temple, they ſay, was deſtroyed, *Propter ſhinnath chinnam, odium immeritum, undeſerved hatred*; and becauſe this ſinne is not yet expiate, therefore they ſay the building of the ſecond Temple is deferred; but they forget the crucifying of our Lord which was the cauſe why there was, *not a ſtone left upon a ſtone in it, Luke* 21.6.

i *Buxtorf. de abbrev.*

How

Queſt: How differed the Temple of Ieruſalem from other Temples.

Anſw. *Locus*, *a place*, is conſidered two manner of wayes:
k *Scotus.* k 1. *Locus vt Locus*, a place that is only a place, *& locus ut ſic*, a place in ſuch a reſpect, (as the Schoolemen ſpeak.) The Temple of Ieruſalem was *Locus ut ſic*, that is, it was *Medium divini cultus*, *A meane of Gods worſhip*: it was a part of their ceremoniall worſhip, and a type of the bo-
Ioh 2.19. dy of Chriſt, as hee ſayes himſelfe; *Deſtroy this Temple*;
1 King.8.48. Dan,6.10. therefore they were bound to ſet their faces towards it when they prayed. Our Temples are but *Loci ut loci*, they are not a part of the worſhip of God, nor types of the body of Chriſt, neither are we bound when we pray to ſet our faces towards them. They are called places of Prayer onely, becauſe the Saints meete there, and if the Saints meeting were not in them, they were but like other common places. The Temple of Ieruſalem ſanctified the meeting of the Saints, but the meeting of the Saints ſanctifies our Temples; they might not buy nor ſell in the Temple of Ieruſalem, becauſe it was the houſe of Prayer: that Morall reaſon obliges us now, no man may buy nor ſel in our Temples, becauſe they are houſes of Prayer.

PARAGRAPHE II.

Of their Synagogues.

Canon. THeir Synagogues were holy places by example, but not by command.

Obiect. They are called *Mognade El*, *Pſal.*74.8. which *Aquila* tranſlates *Synagogæ potentis*, the Synagogues of God; then it may ſeeme, that they were commanded by God?

Anſw. It is generally held, That the Synagogues were not in Ieruſalem, till after the Captivity. 2. If the Pſalmiſt ſpeakes there of the Synagogues, then they may be cal-

led

led Gods Synagogues, because the Lord approoved them, although he commanded them not.

The Synagogues were ordered in most things, after the manner of the Temple. *Canon.*

In their situation, for, as the Temple stood upon a hill, so they set their Synagogues in the highest place of the Towne: and for this they alledged *Pro.* 8.2. *Wisedome hath built her Palaces upon high places.* *Illust.* 1.

In the Temple there was a high Priest, and his *Sagan*, or *second* high Priest: so in their Synagogues they had ἀρχισυναγώγους, as *Sosthenes*; and sometimes a second Ruler, as *Crispus*, answering to the second Priest, *Sagan*, They had Scribes who taught in their Synagogues, as the Priests taught in the Temple. They had in their Synagogue, *Scheliath tzibbor Minister Synagogæ, The Clerke of the Synagogue, Luk* 4: as he who delivered the Book to Christ; these answered to the Porters in the Temple. 2 *Ioseph. de antiq. Iud.*

In the Temple, the Court of the Priests was distinguished from the Court of Israel. The Court of Israel was distinguished againe, into the Court of the men, and the Court of the women. So in their Synagogues, the teachers sat by themselves; the men sat by themselves in rankes, one above another: And *Iames* seemes to allude to this forme; *If there come a rich man, yee bid him sit up higher: if a poore man, ye bid him sit downe lower, Iam.* 2.23: the women sat by themselves, *Zac.* 12.12. 3

As in the Temple, the peoples faces were towardes the Arke, so in the Synagogue they had an Arke, wherein they kept the booke of God, and the peoples faces were towards it. 4.

As no man might carry through the Temple any vessell or burden, *Mark* 11. 16. So no man might carry through the Synagogue a burden or vessell. 5.

There was great devotion required of them, who entred into the Synagogue to worship.

They

Illust.

1 *Buxtorf. de abbreu.*

They wrote about the doores of their Synagogues, *Psal.* 118.20. 1 *Hac est porta Domini, iusti intrabunt eam, This is the gate of God, the iust shall enter in thereat.* And againe, *Precatio sine intentione, est sicut corpus sine anima: Prayer without intention, is as a body without a soule.*

PARAGR. III.

Of their place of prayer.

Canon. 3. *Conf.* 1.

THey had a place wherein they prayed onely. *Acts* 16.13. It is called προσευχὴ: in the Syriack *Domus orationis*, *A house of Prayer.*

m *Epiph. tom. 2. lib. 3. c. 80.*

m It was a place, different from their Synagogues and the Temple. In it they prayed onely; in their Synagogues they prayed, and interpreted the Scriptures; in the Temple they prayed, interpreted the Scriptures, and sacrificed. This might properly bee called an Oratory.

2

Their Synagogues were onely within the Citties, but these places of Prayer were without the Citties, *Acts* 16.13.

3

o *Epiph. tom 2. l. 3.*

The Synagogue was reckoned a more holy place by the Iewes, then the place of Prayer: for in their Synagogues they might doe no servile worke, they might make no reckonings in them: n but in their house of Prayer after the Prayer was ended, they might doe any civill worke. He to whom the προσευχὴ, or house of Prayer belonged, was called o *Pomarius*, a seller of Apples; and his inscription, was this, *Pomarius à* προσευχὴ, the Apple-seller over-seer to the Oratory. The learned thinke, that he was called *Pomarius*, because he sold Apples in it. p The Iewes used to give almes, and the poore using to come there to receive their almes, (because they were hated of other people) they dwelt there as in Hospitals: therefore this name *Proseuche* degenerated,

o *Drus. in prat.*

p *Adr. Turn. adverf. l. 6. 19.*

and

and they thought basely of it. In which sense *Iuvenal* takes it, when he saith, *Satyr* 5.

In qua te peto proseucha.
The Oratory where I use to seeke you.

PARAGR. IIII.

Of the Temples built without Ierusalem, neither holy by example nor institution.

Canon.

GOD expresly commanded, that there should bee no Temple built for his Worship, but in the place which he should chuse.

There were two Temples built without Ierusalem, contrary to Gods ordinance; the Temple of *Samaria*, and the Temple of *Heliopolis*, in Egypt.

The occasion of the building of the Temple of *Samaria*, was this: [q] *Manasses*, the Sonne in law of *San-Ballat*, affecting to be high Priest in Ierusalem, and being refused, his father in Law built a Temple upon Mount Garizim, and made him the high Priest of it: there they erected a false worship, and separated themselves from the Church of the Iewes.

[q] P. Cunæus. de rep. Ind. & Scal. in Euseb.

Hence it was that the Iewes so hated them, and they the Iewes. *Syrach.* 50.25. *There be two manner of people that mine heart abhorreth, and the third is no people; they that sit upon the Mountaine of Samaria, the Philistims, and the foolish people that dwell in Sichem.*

These that sate upon the Mountaine of *Samaria*, were the *Cutthæans*, a people that were brought out of Assyria into Iudæa, by *Salman-assar*; they worshipped God, and the Idols of the land.

The second, were the Philistims, who were meere Pagans.

The third, were the Sichemites, who fled away with *Manasses*, out of Ierusalem into Samaria.

Ioseph. l. 1 c. 1.

The Samaritans hated the Iewes also: for *Iosephus* testifies of them, when matters went prosperously with the Iewes they said then, they were come of *Abraham*. But when the Iewes were under the Crosse, then they used to derive their pedegrees from Babell, and other Nations.

r *Ioseph. l. 11. cap. 6 lt.*

r In the daies of *Ptolomæus Philomater*, *Sabbæus* and *Theodosius*, two Samaritans, kept a disputation at Alexandria; against *Andronicus*, and other of the Iewes, for the defence of their Temple, which stood upon Mount Garizim, and then for the Temple of God, which stood upon Mount Moriah: both parties swearing *by God*, to bring proofes of their assertion out of the Law.

The Iewes brought for them; first, the Law of God; secondly, the continuall succession of their Priests; thirdly, the Kings of Asia sent gifts to it, and acknowledged it to be the Temple of God.

The Samaritanes could alledge for themselves nothing, (and what marvell; *Iohn* 4. *For they worshipped they knew not what:*) Therefore the King adjudged them to die, as * *Iosephus* testifies.

* *De bello Iudaico.*

f *Baronius* laboureth to prove out of this Story, that succession is the marke of the Church, against Hereticks and Schismatickes; becaus they proved the Church of *Ierusalem* to bee the true Church by succession onely: but *Iosephus* sets downe the distinct arguments, whereby they proved their Church to be the true Church. Hee leaves out the Principal argument (the Law) and argues onely succession: locall succession without the truth, is nothing.

f *Tom. 1. ad annum Christi 31.*

Christ (*Iohn* 4.) ends this controversie, telling the woman of Samaria, *That neither in this Mountaine, nor at Ierusalem, men should worship, &c.*

PARA-

PARAGR. V.

Of the Temple of Heliopolis.

THE occaſion of the building of this Temple was this: *Onias* the fourth, being put frō the high Prieſthood by *Antiochus*, comes to Egypt, and there built a Temple in *Heliopolis*, miſconſtruing the place of the Prophet, *Eſay* 19. 17, taking *Cheres* the *Sunne*, for *Heres Deſtruction*.

See before in Διττολογία.

It was not lawfull for them to build a Temple in Egypt, for God expreſly forbad them, to *goe backe againe to Egypt*, *Exod.* 13.

Of theſe two Temples, the Samaritane was the worſt: for it was hereticall altogether; it acknowledged not Ieruſalem at all, and the Iewes held them execrable: but the Temple of *Heliopolis* was not idolatrous, nor hereticall, they kept the ſubſtance of the true worſhip with the Iewes; they ſent gifts to Ieruſalem yearely, but they were ſchiſmaticall. Ieruſalem was holy, *Et materialiter*, materially; *& formaliter*, formally: Heliopolis was holy *Materialiter*, *ſed non formaliter*: their ſacrifice was not acceptable, becauſe it was in the wrong place; but then in was not to a falſe God. But the Temple of Samaria, was neither holy *materialiter*, nor *formaliter*: the ſubſtance of the worſhip in it, was idolatrous.

1

2

3

The Church of the Iewes worſhipped God intirely, and in vnity. *They worſhipped God*; this diſtinguiſhed them from the Pagans, who are not of the Church. *They worſhipped God intirely*: this diſtinguiſhed them from the Samaritane hereticall Church. *They worſhipped God in unity*: this diſtinguiſhed them from the ſchiſmaticall Church of Heliopolis.

SECTION. III.

Of the persons appointed for Gods worship.

Canon. GOD would have select times and places appointed for his worship, so would he also have select persons to minister in his worship.

Confir. *Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine.*

Illust. The Priests, before they were admitted to Gods service, behooved to be of perfect age, and then were admitted by a solemne ordination.

PARAG. I.

Of the ordination of the Priests.

Canon. THe ordination of the Priests was instituted by God with solemne and significative ceremonies.

Confir. *No man takes this honour upon him, but he who is called as Aaron, Heb.* 5. So, *To fill the hand of the Priest*, was to consecrate him.

Illust.

1 It was their custome that day, that the Priest was ordained, they tooke the flesh of the sacrifice, and put it in his hand; *Num.* 3.3. to signifie, that he had power then to sacrifice: and from that custome it is, when we ordaine a Minister, we give him the booke of God in his hand, to signifie, that now hee hath power to teach the word of God.

2 The Hebrewes, *Chanuch initiatio.* This filling of the hand, is usually called consecration: the Greekes translate it τελείωσις, *perfection*, because the Priest was then authorized to doe his office. And this word, *Heb.* 7. 28. is applyed by the Apostle to Christ, who was perfited for ever, as our high Priest.

3 This filling of the hand shewes, that none might minister before the Lord, unlesse these things were put in his

his hand; 1. *Kings* 13.13. *Whoſoever filled the hand of Ieroboams Prieſts, he was a Prieſt ſufficient enough of the high places.*

This phraſe of filling of the hand, is applyed to the Prieſts of *Ieroboam*: likewiſe, this lets us ſee, that there may bee ſome outward forme of calling in the Popiſh Church, and that the firſt reformers of our Religion, who had their calling in Popery, needed not a new extraordinary calling. 4.

PARAG. I.

Of the high Prieſt.

THe high Prieſt was a type of Chriſt in five things. First, in his perſon; ſecondly, in his annointing, thirdly, in his apparell; fourthly in his marriage; fiftly, in his death. *Canon. Illuſt.*

1.

In his perſon, there muſt be no blemiſh in him, *Lev.* 21 [t] *Hegeſip.* teſtifies, how *Antigonus* cut off both *Hircanus* his eares, that he might bee high Prieſt no more; if the caſe ſhould fall out otherwiſe, and the Iewes ſhould recover their liberty againe. [t] *Hegeſip. l. 1. excid. Ind.*

[u] They would admit none to be high Prieſt, who had a blemiſh in his bodie; yet they admitted him to bee a high Prieſt, who was a Sadduce, and denyed the immortality of the ſoule: this was in corrupt times. [u] *Scal in l. tribar.*

Antonius the Anchorite, cut off his owne noſe, that hee ſhould not bee choſen Biſhop upon this ground. Hence is that queſtion, *Liceat ne ſeipſum admutilare.*

[x] The Heathen obſerved this alſo in their high Prieſt: when the Temple of *Veſta* was burning, *Metellus* the high Prieſt, ranne in to ſave their *Palladium*, hee loſeth his eyes in the fire; hee was not permitted to bee high Prieſt any more, for that if they would have no blemiſh in their ſacrifice, farre leſſe in their Prieſt. [x] *Senec 4. declám.*

In his annointing: When the Prieſts were firſt ordai- 2

ned, all were annointed, *Numb.* 3.3. But when the order of the high Prieſt was once ſetled, onely the high Prieſt was annointed: therefore *Ariſtobulus* the high Prieſt is called the annointed of the Lord, 2. *Mac.* 1.10. *Aliter in conſtituta Eccleſia, aliter in conſtituenda*; It is one way in a ſettled Church, and other wayes in a Church not fully ſetled.

During the ſecond Temple, the Oyle which annointed the high Prieſts, was wanting: therefore [x] the high Prieſt in the ſecond Temple, was called, *Merubba begadim, multiplicatus veſtibus, The man with the many clothes*: They called him not, *The annointed of the Lord*; but, *the man with the many cloathes*: becauſe he had five things peculiar to him, which none of the reſt of the Prieſts had; his Breſt-plate, his Ephod, his plate of God, and his *Pallium*, and Cloake.

x *Rabbi Salomon Levit.* 26.

II I. *In his apparell*, he was a type of Chriſt: his Crowne ſignified his kingly office; his *Vrim* and *Thummin*, ſignified his Prieſtly office; and his Bells, his propheticall office.

So Chriſt is ſeene by *Ezechiel*, 9. walking amongſt the midſt of the Angels as a King: cloathed in white, as a Prieſt; and an Inke-horne hanging at his girdle, as a Prophet: as a Prieſt he wore a Myter; amongſt the heathen, the Augures had their *Lituus*, like a throwne Turbet; The Emperours had their *Paludamentum*; their robe Royall; and the Kings had their Diadem, or Crowne.

Thou art the holy one of God, *Mark* 1.24: Here is an alluſion to the high Prieſt who had, *Holineſſe to the Lord*, written upon his forehead; therefore he was called, *The holy one of God*; Chriſt our high Prieſt, is *that holy one of God*.

This golden plate was called πέταλον: none might weare it but the high Prieſt, in the day of expiation; there-

therefore *Hegeſippus* and *Epiphanius* are miſtaken, who thinke, that * *Iames* the Apoſtle wore this ornament, which was proper onely to the high Prieſt; and ſo is *Euſebius* miſtaken, who holds him to have beene the high Prieſt, becauſe he wore a linning ſtole; then every Prieſt had beene an high Prieſt: for during the time of their ſervice, they were bound to weare linning; and out of their ſervice, woollen cloathes, *Ezek.* 44.19.

* *Hegeſippus.*

It is to bee marked, that our Lord choſe none of the Tribe of *Levi* to be his Diſciples; ſignifying to us, that he was to abrogate the Ceremoniall Law.

The high Prieſt did two things, τὰ πρὸς θεὸν, *Things which pertained to God*; & τὰ πρὸς ἡμᾶς, *And things which pertaine to us*. The things which he did from God to us, were repreſented by his *Vrim* and *Thummim*: the things which he did from us to God, were repreſented by his breſt-plate, carrying the twelve ſtones upon it.

PARAGR. II. *Diatriba* I.

In what order the ſtones were ſet in the Breaſt-plate of Aaron.

THe twelve Patriarches were ſet in *Aarons* breaſt-plate, not according to their generations, but according to their births; that is, the free womens ſonnes were preferred to the hand-maides ſonnes, although ſome of them were younger.

ỳ *Bronghton*, in his tranſlation of places of the Scriptures.

Sometimes the Tribes are numbred according to their age, *Gen.* 33. Secondly, ſometimes by the Nobility of their birth: as *Exod.* 28. Thirdly, by the order of grace, as *Iudah* is firſt ſet in the Campe, *Num.* 2.3. Fourthly, by the order of Hiſtory, as *Sem* before *Iaphet*, Geneſis 10. Fiftly, the number is onely conſidered without the order, as *Revel.* 21. For the laſt is firſt there, and *Dan* is omitted.

A Programme of *Aarons* Breſt-plate.

REVBEN. *Odem.* Sardius.	SIMEON. *Pitdah.* Topazius.	LEVI. *Bareketh.* Smaragdus.
IVDA. *Nophech.* Chalcedon.	ISSACHAR. *Saphir.* Saphir.	ZABVLON. *Jahalom.* Sardonyx, vel iaſpis.
IOSEPH. *Shoham.* Beryllus.	BENIAMIN *Jaſpech.* Onyx, *vel* aſpis.	DAN. *Leſhem.* Hyacinthus.
NEPHTALIM. *Shebo.* Achates.	GAD. *Tarſhiſh.* Chryſolite.	ASSER. *Achlemah.* Amethyſt.

Lea.

Exo. 39. 10. The ſtones were ſet upon the breſt-plate of *Aaron*; according to their births.

Rachel.

Bond women.

Amongſt the ſixe Tribes who bleſſed upon the Mount Ebal, *Deut.* 27. 11. *Reuben* is not numbred with them. For he loſt his priviledge of Dignity, and birth, and is ſet amongſt the ſix curſers; therefore amongſt the curſers he ſaith, *Curſed is he who lyeth with his Fathers wife, Deut.* 21. 20. hee as a Prieſt of the family ſhould have bleſſed, but now hee curſes.

Doctr. Some deprive themſelves both of the priority of birth, and of grace, as is ſeene in *Eſau*, and *Reuben*.

PARAG. II. *Diatriba* II.

How the high Prieſt wore his girdle, and what it ſignified.

THe high Prieſt wore his girdle about his paps, and not about his middle.

Ezech.

Ezech. 44. 18. *He shall not be girded about the sweating places.*

Ionathan, the Chaldy Paraphrast, paraphrases it thus; * *Hee shall not be girded upon his loynes, but upon his heart*; therefore we see, *Revel.* 1. 13. That Christ is said to be *Girded about his paps*; to signifie the great sincerity and verity which was in his heart: for he was girded with a girdle of verity about his heart, So *Revel.* 15. 6. The Angels are brought in with their girdles about their paps; to signifie the best estate of their Pastors, comming neerest then in sincerity to Christ: but before in the first age of the Church, they wore their girdle about their middle; the more spiritual that they become, their girdle went the more upward.

* Chaldie Paraphrast.

PARAGRAPHE II. *Diatriba* 3.

Of the cloathes which the high Priest wore, when he entred into the holiest of all.

VVHen the high Priest entred into the holiest of all, he was cloathed, first, with linning breeches next his flesh; secondly, a linning coat, thirdly, a linning girdle; fourthly, a linning myter: These he put upon him, when he made reconciliation for the Church, in the most holy place: and having finished his service, he laid those cloathes aside there, and never wore them againe, but left them there, *Levit.* 16. 4. 23. These by the Iewes were called *Bidge labbam, albæ vestes*, white cloathes, but the cloathes which he wore in the holy place that day, were called *Bidge zahabh, vestimenta aurea*, Golden cloathes not that they were all of Gold, but because they were finer than the clothes which he wore when he went into the holiest of all.

Doctrine: The high Priest laid aside all those ornaments, when he entred into the holiest of all; which signified his Prophe-

Nota.

phetical, Kingly, and Priestly office; and to signifie to us, that at the latter day, 1 *Cor.* 15. *Christ shall give up his kingdome to the Father*: he shal no more then teach his Church or intercede for her as Mediator, or rule her as King.

III I.

He was a type of Christ in his marriage.

He might not marry a Widdow, a Whore, or a divorced Woman, but onely a Maid.

Thou shalt not take a wife that is a Whore, &c. Levit. 21.7.

Illust.

He might not marry a Widdow because hee got not her first love; *Revel.* 2. 4. The Angell speaking to the Church, seemes to allude to this, when he sayth, *Thou hast left thy first love.*

He might not marry a divorced woman, because hee got not her iust love; for although men were permitted civilly to marry them; yet Christ teacheth, that it was permitted to them, for the hardnesse of their hearts.

He might not marry a Whore, because he got not her onely loue; he might onely marry a Virgin.

Doctr.

Christ will have of his Church her first love, iust love, and onely love: therefore, *Psal.* 74. the Church is called his Turtle-dove; for as the Turtle-dove hath but one Mate, so the Church must have God onely for her love.

V

He was a type of Christ in his death; he who killed a man negligently, fled to the Citty of Refuge, and stayed there untill the death of the high Priest, and then he was free, *Numb.* 35.25: Iesus Christ by his death frees us, and sets us at liberty.

Canon.

The high Priest had sundry things common to him, with the rest of the Priests.

Illust.

There behoved to be no blemish in him, so neither in them, *Levit.* 21.7: when they served in the Temple, it was lawfull for none of them to serve bare-headed: so likewise the Flamines among the Romans, served with their heads covered.

So they served bare-footed in the Temple. The Lord said

said unto *Moyses*; *Exod.*3.5. *Take off thy shooes, because the place where thou standest is holy.* [z] Hence they gathered, that they were to stand bare-footed in the Temple, because the place was holy. So the Priests of India served bare-footed, therefore they were called γυμνοποδοι, bare-footed, and not γυμνοπαιδες naked children, as *Eusebius* reades it.

z *Targ. Ionathan.*

Scal. in Eus.

The high Priest had his second high Priest, who ministred for him, when he could not minister himselfe.

Canon.

2 *King.* 18. *Serajah the high Priest, and Zephaniah the second Priest.*

Confir.

The second high Priest was called *Sagan*: So he who was next in the Church of Constantinople to the Patriarch, was called πρωτοσυγκέλλος, the Primore. [a] *Iosephus* testifies, that one *Ioseph*, the sonne of *Ellem*, discharged the high Priests office for him, when as *Mathias* the high Priest was polluted by a Noctual pollution, that he might not serve like a high Priest, then his *Sagan*, *Ioseph* supplied his place. These who had this *Gonorrhœa*, were said by modesty of speech, σωματικον τι παθειν, *to have some disease in the body.*

Illust.

a *Iosephus de bello. Iud. c.* 8.

How it is said, that *Annas and Caiaphas were high Priests for that yeare, Luk.*3.2?

Quest.

[b] *Annas* was high Priest when Christ was borne, *Caiaphas* was high Priest when Christ was crucified; when *Caiaphas* was the high Priest, *Annas* was his *Sagan*, or second high Priest; for they could not both enter into the holiest of all at once, but they changed by courses. So before under the Greeks, the Priesthood was much altered; as under *Antiochus*, from *Onias* to *Iason*, from *Iason* to *Menelaus* his brother.

Answ.

b *Causab. contra Bar.*

But was not the Priesthood changed now, when they indured Priests but for a yeare?

Object.

There are in government fiue things; first, *Potestas*: secondly, *Ordo*: thirdly, *Modus*: fourthly, *Titulus*: fiftly,

Answ.

ly, *Vsus, Potestas*, is where there is a power commanding; *Ordo*, when there are superiors and inferiors: these two are essentiall in governement, they being taken away, government cannot stand: *Modus* may be changed (as here, for before the Priesthood continued for the Priests life) time, but now it lasts but for a yeare. The title is changed by the law it was by succession, now it is by the election; of the Romans: the use is changed, first it was well administred, now it is corruptly used.

As the waters of Nilus run so many hundred miles, a pure and cleare water, yet when it comes neere to the Mediterranean Sea, it begins to grow blackish, and somewhat salt, at last it fals into the Sea, and loseth the name; so the glorious Priesthood, which continued so many hundred yeares, begins now to grow blackish and corrupt, and shortly it is quite abolished.

Quest. How is it said in *Mark.* 15. 1. *The high Priests consulted*; then it might seeme, that there were moe high Priests at once?

Answ. We must distinguish betwixt the *high Priest* by way of excellency, and these *high Priests*; for the twenty-foure orders of the Priests, which *David* appointed; every one of these ranks had a chiefe Priest, and of these the Evangelist meaneth.

1 Chron. 24. 10.

PARAGR. II. *Diatriba* 4.

Of the foure and twenty Orders of the Priests.

Canon.

DAVID instituted foure and twenty Orders to serve in the Temple by course, *Luk.* 1.[c] cals these φρατρίας, courses; the Hebrewes cals them, *Mognadim stationes*, stations. *Iosephus* cals them ἐφημερίας, fellowships: in every course there was fiue hundred Priests, and their course lasted from Sabboth to Sabboth.

c Scal. *Canon Isagog.*

The chiefe of every one of these courses, were called

ἀρχιερεῖς

ἀρχιερεῖς, high Priests: and the Hebrews cals them *Roshe aboth*, the chiefe of the Family.

[d] One course might not take the course of another; for they had an auncient Canon, *Every Priest or Levite who shall intrude himselfe in anothers place, let him die the death.*

[d] *Scal. Can. Isag. l. 3. Talmud. Meghillah.*

PARAGRAPHE III.

Of their Sacraments, and first of Circumcision.

Having spoken of the times place, and persons that God appointed for his worship, wee come now to the manner how he would be worshipped, and that was in the Sacraments, prayer and discipline of his Church. The Sacraments were two: circumcision, and the Passeover.

Circumcision was the seale of the Covenant, to the people of God. *Canon.*

Gen. 17. 10. *This is my Covenant, which yee shall keepe betweene me and you.* *Confir.*

Circumcision was instituted by God the eyght day. *Canon.*

Gen. 17. *And every male childe of eight daies olde among you, shall be circumcised.* *Confir:*

The Hebrewes understand the *eight day*, not full eight daies, but sixe full daies; hence they say, that *Dies legis non est à tempore ad tempus, The daies of the Law are not from time to time*: that is, *Non est à pleno tempore*, that is, *Not from a full time*: So we say, Christ rose the third day, when he lay not three full dayes in the grave; so we say, one hath a Tertian Ague, when the disease keeps him but one full day. *Illust.*

Luk. 2. 21. *But when the eight dayes were fulfilled, they came to circumcise the childe?* *Object.*

This is understood, *De tempore currente, sed non completo.* The currant time, but not compleate; that is, the eight day beginning, but not fulfilled. So *Deut.* 15. 4. *At the end* *Answ:*

of

of the seven yeares: he meanes not when the seven yeares were compleate, for the rest began in the beginning of the seventh yeare; so that it is better translated in the end of seaven yeares, then after the end of seven yeares: (*Min*) is put for (*Beth*) that is, one prepositon for another: as *Deut.*3.3. *Psal.*62.30.

Circumcision being the seale of the Covenant, it was a fearefull thing to renounce it.

Antiochus (1 *Mac.*) persecuted the Iewes very hotly, and tried them to be Iewes by their Circumcision; they to conceale their Iudaisme, caused to draw their fore skinne: and the Apostle, 1 *Cor.*7.18. alludes to this forme; *Art thou circumcised, draw not the fore-skinne.* This might be done by Art, as *Epiphanius* testifies.

Epiphan. cont. hæres.

The Egyptians, after the death of *Ioseph*, neglected circumcision, for the hatred which they had against the Israelites, and the Israelites living in Egypt, neglected it also; therefore *Iosuah* cals this, *Iosua.*5.9, *Opprobrium Ægypti*, the shame of Egypt, when hee circumcises them at Gilgall. Secondly, when they denied circumcision; this was called (1 *Mac.*1.16.) *Opprobrium Antiochi*, the shame of *Antiochus*. Thirdly, when they were circumcised in the flesh, but not in the Spirit: this was called *Opprobrium Iudæi*, shame of the Iew. Fourthly, when they were circumcised in the flesh, and in the Spirit, it was called *Laus Iudæi*, the praise of the Iew, *Rom.*2.26.27.28.

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Iudæus ἐν φανερῷ, καὶ Iudæus ἐν κρυπτῷ.

4.

Why did the Christian Iewes draw their *Præpuce* in the Apostles daies, (1 *Cor.*7.18,) seeing there was no danger of persecution, as in the time of *Antiochus*?

When they were converted from Iudaisme to Christianity, there were some of them so ashamed of their Iudaisme, that they could not behold it; they tooke it as a blot to their Christianity: or the meaning of the place may be, that they should not be discontented that they are Iewes; providing, that by faith they imbrace Christ:

for,

for, *There is no difference betwixt Iew and Gentile with Christ. Col.* 3. 11.

Canon.

Circumcision to them, was a signe of the mortification of the old man.

Therefore these are not circumcised to the right end, who circumcised themselves, either for feare, as *Ester* 8. 17. *Many became Iewes.* The seventy translates it, *Many were circumcised*: or for covetousnesse, as the Sichemites, *Gen.* 34. 22. or for credit, as the Egyptians and Edomites. The Prophet *Ieremy* cals these (*Ier.* 9. 25,) *Circumcisos in Præputio*, that is, although they be circumcised in the flesh, they are still in their *Prapuce*, and uncircumcised before the Lord.

Canon.

They were cut off from the people of God, for the contempt of circumcision, and not for the want of it.

Conf.

Gen. 17. 14. *He who circumcises not himselfe, shall be cut off.*

Therefore the Iewes who bury their Infants (who die before the eight day) before the doore of their Synagogues, and not with the rest, mistake this place: and so doe the Papists, who thinke all Infants not baptized, to be secluded from the kingdome of God: *Hee who despiseth his circumcision, shall die the death of uncircumcised*, *Eze.* 28. So he who contemnes his Baptisme. It was a good decree of the Councell of [f] *Brackara*, which ordained, that those who despised their Baptisme and dyed; and those who hanged themselves, should be buried together as both guilty of foule murther. Vpon this necessity, there were some who baptized them after they were dead, and put their sacramentall bread in their mouth, as their *viaticum*. When they circumcise their childe, they call him (*Exod.* 4. 25.) *sponsum sanguinum*, a husband of blood: and they apply the words of *Zipporah* to him, *Thou art a bloody husband*: because that day they hold, that the childe is married to the covenant; and they expound, *Tetigit pedes eius*: that is, *She hurt, membrum virile eius*; as

f *Concilium secundum Canon.* 34. 35.

as *Touch not my annointed*, *Psal.*105.15. that is, *hurt them not*: and his feete they take, *Pro membro virili*, a mans yard as *Esay* 7.20. *Pilus pedum, id est, pudendorum*: so the Chaldy Paraphrast, paraphrases the place.

When they circumcise the child, they set a voyd chaire for *Elias*, misapplying the words of *Malachy*: *Mal.* 4.5. *Behold, Elias shall come as a witnesse*: and so they call upon *Elias*.

Marke how God in iustice plagues them, calling upon *Elias*; because they mocked our Lord and said; (*Mat.*26.) *He cals upon Elias*.

Canar. They had witnesses in their circumcision.

Conf. *Esay* 7. *Take unto thee faithfull witnesses*. This witnesse was cald *Sandaka, susceptor pueri, & per Synecdochen*, *Baal berith, Dominus fœderis*, Lord of the Covenant. And they were called *Mecabbalim promissores*, who promised in the childs name also.

Canon. Circumcision had sundry periods of time in the Church, which are to be observed.

Illust. *Scotus* markes well the periods of circumcision; the
Scotus. first period was, from the institution of it, to the time that Christ was baptized; all this time it was *Sub præcepto*, under the Law: and it was *Necessaria & utilis*, necessary and profitable: the second period of it was, from the baptisme of Christ, untill the promulgation of the Gospell, *Go teach all Nations, baptising them*. In this period it was *Vtilis sed non necessaria*, profitable but not necessary: the third
Mat.28. period, from the promulgation of the Gospel, to the destruction of the Temple, (which was the Wardrope of the ceremonies.) In this period, it was *Licita sed non utilis*, lawful but not profitable: the fourth period, was from the destruction of the Temple, or rather from the Councel of the Apostles untill now; then it was altogether (*Phi.* 3.2.3) *Illicita*, unlawful: then it was concision, and not circumcision.

In

In the first period they might onely circumcise; in the second period, circumcise and baptize; (for they had yet more regard to circumcision than to baptisme:) in the third period they baptized and circumcised, (now they had more regard to baptisme than circumcision:) in the fourth period, they onely baptized.

First, as *Scotus* speakes, it was *Sub præcepto, sed non sub consilio*: Vnder the Law, but not under the counsell: then it was *Sub consilio, sed non sub præcepto*, Vnder the counsell, but not under the Law. When it was *Arbitrary*; 1. It was *Necesse esse*, needfull to be: 2. It was *Non necesse esse*, not needfull to be: 3. It was *Necesse non esse*, no waies needfull to be.

PARAG. IIII.

Of the Passeover.

THe Passeover was a Sacrament, sealing to them their spirituall deliverance by Christ, and their temporall deliverance out of Egypt. *Canon.*

Exod. 12. 14. *And this day shall be unto you for a memoriall, and ye shall keepe it a feast to the Lord.* *Confir.*

In the preparation of the Passeover; first, [g] they had *Inquisitionem fermenti, The searching out of the Leaven* upon the foureteenth day of the moneth, from the sunne rising to the fourth houre. Secondly, they had *Exterminationem fermenti, The rooting out of the Leaven*, from the fourth to the sixt houre; in this time they cast it out of the house, and burnes it from the midday; not onely the use of it is discharged, but also the very looking upon it. Last, they had *Execrationem fermenti, the cursing out of the Leaven*: and they say, *Omne fermentum quodcunque, hic est in potestate mea, quod neque vidi neque abolevi, nullum esto, tanquam pulvis terræ æstimator. All the Leaven whatsoever is here in my power, which I neither saw* *Illust.*

[g] *Scal. in Prolog. de emend. temp.*

nor have put away, let it be nothing, and let it be esteemed as the dust of the earth.

All the time of this feast, they name not this word, *Lechem*, Bread, least they should stir up in their children a desire to leavened Bread: (for they used no Bread ordinarily but leavened bread:)[h] So when they speake of a Sow, they cal her *Dabar acher*, *another thing*: the Greeks expresse it better, πρᾶγμα ἀλλότριον, *An unhappy thing*. This they doe, lest naming the word *Sow*, their children should long after swines flesh.

[h] *Elias Levita.*

Doctrine.

As they had a diligent search, to finde the Leaven before the Passeover, to cast it out, not to looke upon it, and to count it execrable which they had not found, and not to name it once; so we should purge out the old Leaven, when we are to eate our Passeover, wee should detest it, consume it, and not let it once be named amongst us.

Causa b. consideran.

The Heathen, before they were admitted to the mysteries, they did five things to them: the first, was *Purgatio communis*, the common purgation: secondly, *Purgatio reconditior*, more inward: thirdly, ὀψεως, when they might stand and behold the mysteries a far off: fourthly, *Initiatio*, when they were partakers of the mysteries: fiftly, they were called ἐποπτὰι; that is, *Perfect in the mysteries of God.*

Dionysius distinguisheth the whole action of the receiver in three parts: first, Καθάρσις *Purgatio*, a cleansing: secondly, Μύησις *initiatio*, a beginning: thirdly, Τελειώσις *consummatio*, a perfection. When they first received the Sacrament, it was called *initiatio*: when they came to the full knowledge of the mystery of the Sacrament, it was called *consummatio*.

PARAGR. IIII. *Diatriba* 1.

Of the place where they eate the Passeover.

THE Passeover was eaten at home in their private houses.

Where wilt thou that we prepare to eate the Passeover? and they went to an upper chamber, Mat. 26.17.

When they killed the Passeover, they sprinkled the blood of it upon the Altar, *Exod.* 12; but they were to eate it at home in their houses: The most holy things were onely to be eaten in the Temple, as the Sinne offering, *Levit.* 7. 6. but the lesse holy things were eaten in their private houses at Ierusalem:

Canon.

Confir.

Illust.

PARAGRAPHE IIII. *Diatriba* 2.

Of the number which did eate the Passeover, and how many Suppers concurred together.

THere were no fewer than twelve who did eate it, as Christ and his twelve. They used also to ioyne twenty together, and then they were called the children of the Society.

Canon. Chrysost.

At the Passeover they had three Suppers concurring together; First, their common supper, with which the Passeover was ioyned, and this was the second Supper: the third, called δεῖπνον ἀπολύτικον, or Dimissory Supper. Christ instituted the Evangelicall Supper after the Dimissory supper, as is proved out of *Mathew*, in the twenty sixe Chapter.

Talm. lib. haahava. Druf. in prat. Scaliger in emend. temp.

The Christians had their ἀγαπαὶ, or *Love-feasts*: and at the first they ioyned it with the Lords supper also, in the Primitive Church.

PARAGR. IIII. *Diatriba* 3.

Of their common Supper, with which the Passover is ioyned.

THE Master of the family in the first Supper, takes bread and breakes it; therefore he is called *Botze-*

Canon. 1.

The master of the family, doth 3. things; breakes, blesses, and gives.
Dux. in prater.

ang, fractor, a breaker: and *Bagnal tzegnuda: Dominus convivij*, The Lord of the Feast: he gives no lesse to every one who sit at Table than an Olive in quantity, and to none greater than the bignesse of an Egge; This was in time of the Passeover.

Talmud. lib. baababa, id est, Jerusalem.

Secondly, he blesses it, and sayes: *Blessed art thou, O Lord, God, King of the world, who bringest bread out of the earth.*

Canon.

This Sacramentall bread was holy, but onely in the use.

Conf.

Exod. 12. 10. The Lord commanded, *If any of the unleavened bread were left, it should be burnt*: Which is to be understood, as well of the Leaven as the Lambe.

Illust.

The ancients drew neere to superstion in this; first, they thought this bread was holier than other bread, before it was consecrated: and they held, that it resembled then the Shew-bread. They called the Table on which it stood, * *Mensa propositionis*; from thence it was remooved to the Table of consecration. So, it savoured of corruption, when they kept the bread after the consecration was ended, in the dayes of *Augustine*, and gave it *Ad Catechumenos*, to those that were turned to Christianity. *Relata extra usum, non sunt relata*, Relations out of use, are not relations.

* Μέτα προθέσεως. *Chrysost.*

August. de civit. Dei.

Basilius.

There are foure sorts of bread, three for this life, and one for the life to come: the first, is *Corporalis ad sustentationem*, corporall for sustentation: the second, *Spiritualis ad informationem*, Spirituall for information: for we eate Christ as well in the preached Word, as in the Sacrament, *Iohn 6.* The third is, *Sacramentalis ad confirmationem*, Sacramentall for confirmation: the fourth is, in the life to come, *Æternalis ad fruitionem*, Eternall for injoying.

1. Cup.

Thirdly, he blessed the first Cup of Wine, and said; *Blessed art thou, O Lord God, King of the world, who hast made the fruit of the Vines.*

From

From this blessing and breaking, our Lord (*Luke* 22,) may seeme to have borrowed the blessing and breaking of the bread. When the Pascha was conioyned with the Supper, there were many moe things done: (as may be seene in the next *Diatriba*) with which the cup of thanksgiving was ioyned: but with the common Supper, the Dimissory supper concurred, as may be seene hereafter.

Translation of a custome.

PARAGR. IIII. *Diatriba* 4.

Of the third Supper.

BEfore they sit downe to this *Secundæ mensæ*, or Dimissory Supper, they wash their feete: our Lord in this second Supper, *Iohn*. 13.4 5. washes the feete of his Disciples for humility; whereas the servants should have done it: and those who would seeme more devoute, would wash their whole body twice, and *Peter* (*Ioh*. 13. 8.9.) meant of this when hee desired his whole body to be washed; which Christ denied to him, as savouring of superstition, and washed onely his feete.

Scal. in emend temp.

Translation of a custome.

Doctrine.

The washing of the whole body, Anagogically, signifieth our Baptisme: the washing of our feete, the purging of our affections, *Iohn* 13.26.27.30.31.

In this Dimissory supper, the bitter hearbes are brought in; then the Master of the Family dips the herbs in the bitter sawce, and gives to those who sit about him.

The children this night began to aske their parents, Why is it called the Passeover? They answere, because the Angell passed over and destroyed us not. Secondly, Why doe we eate unleavened bread? the Parents answer, Because we were forced to make haste out of Egypt, we had no leasure to sowre our Dough. Thirdly, Why eate we sowre herbs? the Parents answere, To put us in re-

remembrance of the affliction which wee suffered in Egypt: this night by them was called *Agada*, *The night of Annunciation*, and our Saviour Christ from thence, uses that speech, 1 *Cor.* 11. κατανγέλλετε, *Annunciate dones venero*, *Doe this in remembrance of me.*

Translation of a custome.

Doct. The night when we eate the Lords Supper, our meditation and conference should be upon the Lords death, children to aske Parents, and Parents to teach the children of it, what meanes this bread? what meanes this breaking? &c.

Quest. Wherein was it that Christ dipped the Sop which hee gave to *Iudas*? *Ioh.* 13. 2.

Answ. Some answer, that it was into a *Charoseth*, or sawce, thicke like Mustard, having the colour of Clay, which they used in their Sacrament, to put them in remembrance, how they wrought in Clay in Egypt.

o Scal. de emend. temp. Dens. in prater.

Quest. But how would Christ iustifie such a Ceremony, added to the very Sacrament it selfe? whereas hee would not allow *Peters* superstitious washing.

Answ. It hath beene some common sawce: for they ioyned many moe superstitions and traditions to the chiefe points of the Law; as they used at the first superstitiously, to let a malefactor goe at the Passeover, and to tythe Minth and Annise, so they added significative ceremonies of their owne, as this *Charoseth.*

Causab. ex Mosarabita. If men to raise devotion in the peoples hearts, adde any thing to the Sacraments, eyther Baptisme or the Lordes Supper, there shall never be an end of adding one thing to another. I will set downe but one example or two: When the Gothes that had subdued Spaine, were celebrating the Sacrament, they caused to breake the bread in nine parts, by which they might paint out to the people the whole History of Christs life; comprehended under these words, *Corporatio*, *Nativitas*, *Circumcisio*, *Apparitio*, *Passio*, *Mors*, *Resurrectio*, *Gloria*, *Regnum*:

By

By the firſt peece, they ſignified his Conception; by the ſecond, his Nativity, and ſo forth. So theſe who mixed water and wine into the Sacrament, did it of good intention, to put the people in mind of the water and blood which came out of the ſide of Chriſt, but the Lord likes not ſuch wil-worſhip. Some afterward degenerated ſo farre, called *Hydroparaſtatæ*, that they choſe onely water in the Sacrament.

This τρύβλιον, πάροψις, or platter, wherein Chriſt dipped, was *Scutella magna*, a big platter; or *Receptaculum liquidorum*, A veſſell for humid things, with a ſawce to the meat in which they dipped their ſop, and then did eate of the ſowre hearbs with it.

Talm. lib. ha tha va. 2. Cup.

Then he bleſſes for the ſecond Cup, and they all began to ſing *Haliluiah*, which is called *Haliluiah magnum*: it begins at the 113. *Pſalme*, and ends at the 119. one repeates the *Pſalme*, the reſt cryes; *Bleſſed art thou, O Lord our God, the King everlaſting, who haſt ſanctified to us, and commanded us to ſing Haliluiah.*

3. Cup.

The laſt Cup, was called *Cos billel, poculum laudis*, for after this Cup, they ſang a Pſalme. Of this Cup, *David* ſpeakes, *Pſalme* 116. and ſo *Luke* 22. *verſe*. 17. *Mat*. 26. 30.

After the drinking of this Cup, and before the *Pſalme* was ſung, Chriſt inſtituted his owne Evangelicall Supper; At this time he had not the common Supper: for *Mathew* ſayes; *They went to an upper Chamber to prepare the Paſſeover*; ſo that this was an extraordinary time, when ſo many Suppers concurred.

PARAGR. IIII. *Diatriba* 5.

Of the changing of the Paſſeover into the Lords Supper.

Canon.

IN the meane time that this Dimiſſory Supper, or *Secunda menſa*, was eating, our Lord inſtituted the Evangelicall

gelicall Supper; for probation of this, confer *Matth.* 26. with *Ioh.* 13.

Confir. *And as they did eate, Iesus tooke bread.*

This *eating* hath properly relation to the sop that *Iohn* spake of, and that *Iudas* received, after which he immediatly went out,

Canon. After that the master of the family had drunke the last Cup; he sayes, *This night I will drinke no more.* There was a Paschall Canon, that they might drinke no more that night, after they had drunke the last Cup: and our Lord alludes to this when he sayes; *Hence-forth I will drinke no more of the fruit of the Vine, untill I drinke it in the kingdome of my Father.*

Illust. Allusion to customes.

Quest. What are we to thinke of this Paschal Cup? whether was it Sacramentall or no?

Ans. It was not Sacramentall. The first Reason: because there is no word of it in the institution of the Passeover, as there is of the vnleavened Bread, and of the Lambe, and the sprinkling of the blood: for these are al commanded, but never a word of the Cup. The second reason: in no Sacrament there are two Sacramentall signes signifying one thing; but the blood signifieth the blood of Christ in the Paschall Lambe: therefore the Wine in the cup, cannot signifie the same here.

Object. But how could the Cup be used in the Sacrament, being onely a common Cup, and not Sacramentall?

Ans. There were three Suppers which concurred here together: Their common Supper, their Paschall Supper, and their Dimissory Supper: and there was something occasionall in every one of these Suppers. First, in the

1. common Supper, the unleavened bread was occasionall onely, because they might have no other bread at the Passeover: but in their other common Suppers, they had leavened bread. Secondly, in their Paschall Supper

2. heir Cup was occasionall, and not essentiall to the Pas-

t cha,

cha, for they uſed it as common drinke with their meat. Thirdly, the unleavened bread was not occaſionall in the Dimiſſory Supper: becauſe they had no other bread in the Paſchall Supper. And it is to bee marked further, that many things concurred in this Paſcha, which were not Sacramentall, and pledges of the blood of Chriſt; but were onely ſignes to them of their deliverance out of Egypt. Secondly, the great feaſt was joyned with the Paſcha, 2 *Chron.* 35. called by the Iewes *Hhagiga*, and in Scripture called the Paſcha: this was not Sacramentall, neither was eaten, but the fifteenth day. Thirdly, their Sacraments were to them, both temporall refreſhments, and ſpirituall. For if the water which came out of the Rocke, 1 *Cor.* 10, they with their beaſts dranke both of it, yet it was Sacramentall to them: Why might there not be in this Supper, both that which was Sacramentall, and that which was for their naturall refreſhment alſo? Wherefore our Saviour Chriſt when hee ſaith; *Hence-forth I will drinke no more of the fruit of the vine*: Hee alludes here onely to the Canon of the Iewes; wherein it was forbidden them that night, after they had drunke in the laſt Cup. Therefore Chriſt transfers not the Cup of the old Teſtament, to the Cup Sacramentall in the new Teſtament, as ſome hold.

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One of the Evangeliſts ſayes; *While Chriſt was ſupping, he tooke bread*; the other of the Evangeliſts ſay, *After Supper he tooke bread*?

Obiect.

Ες δειπνων, *dum comedebant, aut poſt comeſtionem, in aoriſto ſecundo, Mat.* 26.26, *Luk.* 22.20. *After the eating* in the indefinite time; that is, after hee had ended the dimiſſorie ſupper, he inſtituted this Evangelicall Supper.

What ſort of change was this, when Chriſt changed the Paſchall Lambe into the Supper of the Lord?

Anſw.

In

Answ.

In religion, there are foure sorts of changes; first, when the essence of Religion is changed; secondly, when the state of religion is changed; thirdly, when the Essence is changed in part; fourthly, when the rites of Religion are changed. When the Essence of Religion is changed, (this is, as when a man is raised from death to life;) as when a Turke becomes a Christian. The second change in religion, is, when the state is changed (this is, as when a Boy becomes a man.) When Christ changed the Paschall Lambe into the Lords Supper, and the Disciples, the Iewish Sabboth into the Lords day: here the Essence is not changed, but the state. The third change is, when the Essence is changed in part; (as when a man who is sicke, becomes whole:) and one is Orthodoxe in all points of Religion except one, hee is converted also in that point; here the Essence is in part changed. The fourth change of Religion, is, when the rites are changed: this is like the change of a mans cloathes. Here in this change of the Paschall Lambe into the Supper of the Lord, the state and rites were changed, but not the Essence, neither in whole, nor in part.

1

2

3.

4.

Canon.

In the observation of the Pascha, there was great contention betwixt the Easterne and Westerne Churches.

Illust.

Scalig. de emend. temp.

The Easterne Church observed the yeere of the Iews, and the day upon which Christ was Crucified: but the Westerne Church kept the day of the Resurrection, & the day after the Equinoxe, and the foureteenth day of the month: Therefore the Easterne Church called them *Quarto-decimani*. But *Victor* Bishop of Rome, condemned them of Heresie in this: for they differed both in the Moneth, and the day. The Councell of Niece setled this Controversy, by appointing; First, for the difference of the Moneth, that it should be celebrated the foureteenth day after the Equinox, which then was the one and twentieth day of March. Secondly, for the difference

ference of the day; they appointed the Sabboth after the fourcteenth day for them both: and ſo the controverſy ceaſed.

PARAG. V.

Of their geſtures in Prayer.

See before in Section 2. Parag. 3.

WHen they prayed, they uſually ſtood.

Abraham ſtood before the Lord, *Gen.* 18.22, that is, *Abraham* prayed. So, *The Publican ſtood a farre off and prayed*, *Luk.* 18.13.

Canon.
Confir.
Druſ. in Gen.

The Iewes ſay, *Sine ſtationibus non ſubſiſteret mundus: The world could not endure without ſtanding*: And *Gnammuda, ſtanding*, is one of the ſeaven names which they give to Prayer.

Illuſt.

q The Æthiopian Chriſtians at this day, have pillars of wood made to reſt them upon, when they ſtand at their prayers, becauſe their Liturgie is long.

q *Scalig. li. 7. de emend.*

When they prayed, they looked with their faces towards the Sanctuarie. *If they pray toward the Citie which thou haſt choſen*, 1 *Kings* 8 48.

Canon.

The Arke was ſet up in the Weſt end of the Temple, that it might bee oppoſite to the Heathen worſhip: *For they committed abhomination*, Ezechiel 8, when they prayed with their faces towardes the Eaſt; theſe were called *Samſaioi*, *Sunne-worſhippers*, becauſe they looked towards *Shemeſh*, *the Sunne*. But the Chriſtians, that they might not ſeeme to Iudaize, ſet their faces towards the Eaſt when they prayed; or rather becauſe Chriſt, *Luk* 1.78, is called r ἀνατολὴ, *The Sunne riſing from the Eaſt*.

Illuſt.

r *Scalig. in Elencho.*
Canon.
Illuſtr.
Druſ. in prat.

f When they prayed their head were covered.

They ſay, that a man ought to cover his head when he commeth before the Lord as aſhamed, & the woman alwaies to have her head uncovered, becauſe ſhee was firſt in the tranſgreſſion, although it be otherwiſe in the Chriſtian

1. *Cor.* 11.

Chriſtian Church, 1 *Cor.* 11.4.5. Where man is *commãded to uncover his head, and the woman to cover her head.*

PARAGRAPHE V. *Diatriba* I.

Of their manner of praying.

Canon.
Illuſtr.
Talm. I. haabaGa.

THey prayed with a low voyce.
They ſay, that they ſhould pray as *Anna* did, and he who makes his prayer to be heard, is of little faith.

Canon.
Illuſt.
t *Angelus Caninius ex Talmud. in voces noVi Teſt.*

They prayed in a knowne tongue.
t When *R. Levi* came to Cæſaria, hearing ſome repeating this Prayer (*Audi Iſrael*) heare Iſrael, into Greeke: he would have forbidden him: but *R. Ioſeph* ſaid unto him; If they know not the Syryacke tongue, let them pray in the tongue which they underſtand.

Canon.

The chiefe fault that is forbidden in prayer, is *Battologia*, too much ſpeaking of one thing.
Mat. 6.7. When ye pray, uſe not much (Battologia) babling.

Confir.
Illuſt.

In Battologie, there is two faults: Firſt, an idle and vaine repetition of the ſelfe ſame words. In the Syriack, Chriſt uſes a word *Mephakkek*, which ſignifies to *Bokkout*, as water doth out of a narrow mouthed veſſell; which the Latines call *Bulbire*, fained from the Hebrew word *Bulbuk*. This the Greeks call βομβύλιον,: words fained, *per* ὀνοματοποίαν. So *Iob* 39. And her yong ones, *legnalgnu, glutglut* in the blood.

Secondly, *Multiloquium*, when they uſed too much ſpeech as the Pagans uſed, they wiſt not what God to pray to; therefore they oftentimes repeated over the ſelfe-ſame words.

PARAG. V. *Diatriba* II.

Of the many helpes they had in Prayer.

Canon.
Confir.
Numb. 15.38, 39.

THey had Phylacteries and Fringes, as helpes for them to pray, and for keeping of the commands.
And ye ſhall have Fringes, that when ye look upon them &c.

There.

Therefore they were called *Chalcoth Tephilim*, Garments with wings: and for this *Elisha* was called, *Elisha cum alis*, *Elisha with wings*: because he wore the coate of remembrance, which had foure fringes hanging downe at the foure wings of it.[u] *Arbham camphah*, *Foure wings*: This garment was called *Talith*, *A winged coate.*

Because hee used still these wings, to put him in mind of Prayer,[x] these are the golden wings of the Dove (say they) which carries us to heaven.

They had three sorts of Phylacteries: first, the precept of the post, secondly, the precept of the head: thirdly, the precept of the hand.

The precept of the post, they called *Chalcoth Mezuza*, *scheda quæ postibus inscribitur*: *The Phylacteries that were written on the postes. Deut. 6. 6.* This was written upon it: *Heare O Israel, Iehovah our God is one*: and, *Thou shalt love the Lord with all thy heart and might. Deut. 6, 4.* Our Saviour Christ calls this, *The great command*: so the Iewes call it, *Calal gadol*, *universale magnum*, *Universall great.*

Secondly, they had Fronlets of Parchment, reaching from the one eare to the other, with these words written upon them, *Sanctifica mihi omne primogenitum*: *Sanctifie to me all the first begotten, Exo. 13. 2.* This was called the precept of the head.

They had upon their left arme, beneath their shoulder a little, the third Phylactery, which had these words written upon it, *Exo. 13. 5. When he shall bring you into the land, &c. Salomon* alludes to this when he sayes; *Bind my precepts to thy fingers, Prov. 7. 3.*

They had them betwixt their eyes, and upon their left arme, next their heart; because the eyes, and the heart, are *Proxineta peccati*, *Brokers*, to bring sinne to the body, *1 Ioh. 2, 19.*

In the corrupt times they inlarged these Phylacteries

Illust.

u *E'as in Radi. Talith.* טלית

x *Talmud in gemara.*

I.

II.

III.

ries; then they were called πλανσήματα, large Phylacteries. Christ findes no fault with their Phylacteries, but for their enlarging of them, *Matth.* 23.5.

These Phylacteries, *Exod.* 13.9. are called *Schedæ memoriales, Sheets of remembrance*: and in the New Testament φυλακτήρια ἀπὸ τῦ φυλάττειν, *From keeping*. For as wee bind a thrid about a forgetfull servants finger, so the Lord dealt with them; and they applyed that saying of *Ecclesiastes* to these three Phylacteries: *A threefold Cord cannot easily be broken*, *Eccl.* 4.12. The Physitians have their *Prophylactica, præcaveats*, to prevent Diseases.

Doctr. Most of sinnes come of forgetfulnesse, therefore let us fence our hearts with the Phylacteries of Gods Law, and so wee shall not be overtaken with sinne:

Canon. God would have his people opposite to the heathen in all things, especially to Egypt, which was the matrix of Idolatry.

Illust. Tue Egyptians wore *Amuleta*, or ἀλεξιφάρμακα, *safegards* about their heads, to defend them from evill; therfore God would have his people contrary to them, and would have the Law written about their heads.

y Scalig. in Eleuch. & comestan. in Varro.

y These Phylacteries, *Varro* called *Præbia*, which afterward was called *Brevia*, from thence comes the word *Breefe*, which the Confederates of Sathan use to weare, to guard themselves from the harme of their enemies. In the Councell of Laodicea, Inchantments are called *Excantatricum Phylacteria*, The Charmes of Witches *Phylacteria facere*, to cast Cantrops.

Doctr. Thus wee see, the Divill is Gods Ape, and hath his *Amuleta*, or counterfeit Phylacteries, to deceive these who trust in him by them.

Canon. At the ending of their prayers they say, *Amen*.

Illust. z They make sundry sorts of *Amen*; the first, *Iethima, Pupillum*, when one understands not the thing which he answeres; the second, is *Catupha, surreptum*, when hee

z Cawinus in voces nov. Test.

sayes

ſayes *Amen* before the Prayer bee ended; the third is, *Ketugna otioſum*, when a man ſayes *Amen* idly, thinking upon ſome other thing: the fourth is, *Tzaddick, juſtorum*, of the juſt; when the mind is ſet upon the prayer, thinking upon no other thing.

PARAGR. VII.

Of their Muſicke.

THat the Lord might ſtirre them up more earneſtly to worſhip him, he ordained that they ſhould have muſicke.

Their Muſicke, was either Inſtrumentall, or Vocall.

Their Vocall Muſicke had foure parts (anſwering to our foure parts of muſicke) *Sheminith, octava*, *Pſal.6.1*: which was the loweſt part (anſwering to our Baſe:) ſecondly, *Gnalamoth, Pſal.46.1, Virginalis vox*, (anſwering to our *Triplex*:) thirdly, *Labben, Pſal.9.1. Inter utrumque*, (anſwering to our Tenour, and Counter-tenor.)

Their Inſtrumentall Muſicke, was firſt, *Shaliſhim*, *1 Sam.18.6.* An Inſtrument of Muſick with three ſtrings; ſecondly, *Shuſan, Pſal.60.1. Hexachordon*; An Inſtrument with ſixe ſtrings; thirdly, *Sheminith, Pſalme 4.* An Inſtrument of eight ſtrings; fourthly, *Gnaſhur, Pſal.92. Decachordon*, An Inſtrument often ſtrings.

The Lord blames much their prophane Muſicke, *Amos 6. Qui diminuitis vel particularizatis*, *who quiver and cut your Muſicke.*

[a] *Vitruvius* markes out of *Ariſtoxenus* the muſitian, that there were three ſorts of Muſicke; firſt that which the Greekes call ἁρμονίαν, which was the graveſt and the ſaddeſt, and ſetled the affections; ſuch was the Muſicke of the Lydians, drawing the Notes long, conſiſting of *Spondæus* or two long: that Muſicke which *Eliſha* called for, *2 King 3.15.* was this ſort of Muſicke, and

Canon. Illuſtr. Rab. Salomon in Pſal.

Canon. Confir. Illuſt. I

[a] *Vitruv. de Architect. l. 5. cap. 4.*

Aug. l. conf. 10. c. 33.

and *Augustine* commends it most; This was used in the dayes of *Athanasius*, in the Church of Alexandria, and in this sort, they seeme rather to reade than sing.

2. The second, they call ἁδμονον, which served to raise up the affections when they were sadde: as the first served to presse down the affections; and it consisted of Dactylus, *one long*, and *two short*: this sort of Musicke the Dorians used; Of this sort *Salomon* speakes, *Ecclesiastes* 2, 8. *Schidda, fractio, A breaking*; because with the temperature of the voices, one of them brake another as it were: this sort of Musicke is not to bee secluded out of the Church neither: of which *Iames* 4, saith, *If any man bee merry, let him sing Psalmes*: This sort of musicke raises the affections.

3. The third sort, they call it χρωματικον, coloured Musicke, with a subtile kind of breaking & quivering of the Notes which is a light sort of Musicke, tending to stirre up the affections to lasciviousnesse, consisting of Tribrachyes, or *three short*, which was used amongst the Phrygians, wherefore they were infamous, as *Beotius* testifies. This the prophet *Amos* blames, *Amos* 4; and it is not to be admitted in the Church, c *Cicero* saith, *Mutata Musica, mutantur mores, itaque curandum ut Musica quam gravissima & sedatissima retineatur*: *Musicke being changed, manners are changed, therefore we must take heed, that the most setled and grave Musicke bee kept.* If there be such need of setled Musicke in the Common-weale, much more in the Church.

c *De Repub. l. 5.*

d *Iunius in Exod.*

d They sang the 22. *Psalme* every morning, when the morning sacrifice was offered: therefore in the inscription of the Psalme, it is called *Psalmus matutinus*: it began with the words which Christ uttered upon the Crosse; *My God, my God, why hast thou forsaken me?*

When they carryed their first fruits to Ierusalem, they sang by the way the 122. *Psalme*. When they came to the

the Sanctuary, with every man his Basket on his shoulder, they sang the 150. Psalme. When they were in the Court-yard, they sang the 30. Psalme. Vpon the Sabboth, they sang the 92. Psalme. This is Intituled, *A Psalme for the Sabboth.*

At the Pascha, they sang from the 112. to the 119. in token of thankesgiving.

PARAG. VII.

Of their discipline in Excommunication.

Canon. GOD would have his people a holy people; therefore he would suffer no vncleane person to dwel amongst them.

Illustr. For to understand their Excommunication the better, we must marke that the Campe in the Wilderneſse was divided in three parts: first, the Campe of Israel: secondly, the Campe of the Priests, and Levits: thirdly, the Campe of the divine Majesty.

1. The Campe of Israel was from the gates of Ierusalem inward, to the Campe of the Levites; comprehending the Womens Court and the Mens: and these were called *Majora castra, the greater Tent*: the great Porch made the distinction betwixt them and the Priests. Of this Porch Christ speakes, *Mat.* 23. *Zacharias was killed betwixt the Porch and the Altar.*

2. The lesser Campes, were either the Priests, or Gods.

The Campe of the Priests, was from the Porch inward, to the holy place, distinguished by the first veile called *Gebbue cohanim, terminus sacerdotum, The limits of Priests*; not, but that it was lawfull for the Priests to goe into the holy place also, when they offered Incense, or dressed the Lampes: but their speciall abode was in the Court of the Priests; so the people might come sometimes into the Court of the Priests, but their usuall abode

was in their owne Court.

The Campe of the divine Majestie was from the first veile inward, containing *Sanctum*, and *Sanctum Sanctorum*: *The holy and holiest of all.*

1. He who was defiled of Leprosie, was secluded out of all the three Camps: *Num.* 12. *Miriam* was put without all the Camps. When they were purged and brought in, *Tunc colligebantur*, they were gathered to the people of God againe.

2. He who was defiled of an issue, was removed out of the Campe of God, & out of the Campe of the Priests; but not out of the Campe of Israel: so a woman in childbirth.

3. He who was defiled by the touch of the dead, was removed out of the Campe of God; the Priest who had touched the dead, might not enter into the holy place, untill he was purged; but he was not separate out of the Court of the Priests, nor out of the Court of the people; thus God would be sanctified in those who draw neere to him.

The degrees of Excommunication, were borrowed from these three sorts of uncleanesse.

§ They had three sorts of Excommunication, first, the lesser; then the middle sort; then the greatest. § *Drusius prælect.*

The lesser, was called *Niddui exclusi, put out*: and in the New Testament they were called ἀποσυνάγωγοι, put out of the Synagogue; and they hold, that *Caine* was Excommunicated this way.

The second, was called, *Herem*, or *Anathema*; with this sort of Excommunication, was the incestuous person censured in the 1 *Cor.* 5. 1.

The third, *Samatha*, σαματίζειν, they hold that *Enoch* instituted it, *Jude* vers. 14. It was called *Samatha*, from *Sem-atha*, *God comes*: *Sem*, *nomen*, *A name*, they put for *Iehova*; *Atha venit*, *He comes*. The Syrians call it *Ma-*

ran-

ran atha, Dominus venit, The Lord comes. This sort of excommunication, the people of God used against the Amalekites. *Targum, Cant. 2. Contriverunt Amalek per diram imprecationem Domini: They bruised Amaleck by the fearefull cursing of the Lord.*

PARAGRAPHE VII. *Diatriba* I.

Of the manner how they excommunicated the SAMARITANES.

THe manner how they excommunicated the *Samaritanes*, was thus;

They brought 300. Priests, and 300. Trumpets, and 300. Bookes of the Law, and 300. boyes; and they blew with Trumpets; and the Levites singing, accursed the Cutthæans in the Name of *Tetragrammaton*, or *Iehova*, and with the curses, both of the Superior and inferiour house of Iudgement: and they sayd *Cursed is hee who eates the bread of the Cutthean*: (Hence is that saying of theirs; *He that eateth the bread of the Cutthean or Samaritane, is as he who eates Swines flesh*:) *And let no Cutthean bee a Proselyte in Israel, neither have any part in the Resurrection of the iust*: These curses they wrote upon Tables, and sealed them, and sent them through all Israel, who multiplied also this great *Anathema*, or curse upon them

Drusius ex Sepher tamhuma qui Talmedam etiam dicitur.

Here we may marke: first why the *Samaritanes* were so hated of the Iewes: because they were Apostates from the truth, therefore they accursed them with this fearefull curse: they would have nothing to doe with them, *Ioh.* 4.9, nor to eate with them, nor to be apparelled as they were, not to write the same Character or Letter, which they writ, and *Iohn* 8.48; they obiected to Christ as an opprobry, that he was a Samaritane, and had a Devill.

Doctrine:

Secondly, into this terrible Excommunication, it was given both by the curses of the superior, and inferior houses: Christ seemes to allude to this, *Mat.* 16. 18. *That which is bound in earth, shall be bound in heaven*; Gods superior and inferior houses.

1 Those who were ἀποσυναγώγοι, put out of the Synagogue, were not simply secluded from the Temple, but suffered to stand in the gate.

They write that *Salomon* made two doores in the Temple; one for mourners and excommunicated; the other for the new married: at this doore, if any entred, the Israelites which came unto the Sabboth, and sate betwixt these doores, sayd; (*He whose Name dwelleth in this house, glad thee with children.*) If any entred at the other doore with his lip covered, they knew that he was a mourner, and they said; *He which dwelleth in this house, reioyce and comfort thee.* If his lip was not covered, they knew that he was *Menudde*, Excommunicated, and they said, (*He which dwelleth in this house, put into thine heart to heare the word of thy fellowes.*)

Talm. b. Masar. 95. 1.

2 Those who were excommunicated by the second sort of excommunication, were not permitted to come neere the Temple.

3. These who were excommunicated after the third sort were secluded out of the society of the people of God altogether.

Bas. Epist. 8 The Greeke Church afterward had her degrees of excommunication also; first, some were συνιστάμενοι, *Who stood and beheld* the Supper of the Lord, but were not partakers of it; the second ὑποπίπτοντες, *Who were further removed*, falling downe upon their knees; the third, ἀκροώμενοι *Who were permitted onely to come to the gates of the Church*; Fourthly προκλαίοντες, *Standing without the doores of the Temple*, weeping in the Porch.

When they excommunicated them, they razed their names

names out of the booke, *Luke* 6.22. ἀφορίσωσιν, *abstenti estis*, signifying to them, that their names were *razed* out of the Booke of Life.

A Table of the Censures of the *Hebrew*, *Greeke*, and *Latine Churches*.

Legall Pollutions by the		*The Censures, Morall, signified by these in the Synagogue, were,*		*Censures in the Greeke church, were*	*Censures, in the Latin church were,*	
Dead.	Had their ceremoniall purgations out of the Campe of,	God.	Nidui.	ἀποσυναγώγοι.	*Abstenti.*	*Minor.*
Issue.		Priests.	Herem.	Ἀχρεῖοι.	*Excommunicati.*	*Maior.*
			ἀναθηματίζειν.			
Leprosie.		Israel.	Maran-atha.	προσκαίροντες.	*Anathema.*	*Maxima.*
			σαμαΐζειν.			

SECTION IIII.

Of their Ecclesiasticall Politicke customes.

THeir Politicke customes, were either mixtly politicke, or meerely politicke: Mixtly politicke, were either their Ecclesiasticall politickes, or Scholasticall politickes.

PARAGR. I.

Of their Proselytes.

GOD instituted the common-weale of the Iewes, having alwaies a speciall relation to Religion: for this respect God had a regard unto particular persons of

the Hearhen, who were strangers to this Covenant, that he might make them true Proselytes; as is seene in *Iob*, *Rahab*, *Naaman*, *&c.*

Canon. Illust.

There were three sorts of strangers amongst the Iewes.

1. נכרי

The stranger, who was a stranger by birth, Religion, and affection, he was called *Nochri*, *alienigena*, *Altogether a stranger.*

2. תישב

The stranger, who was a stranger by birth and Religion, but not affection, hee was called *Teshib*, *inquilinus*, *borne bred*: and *Proselytus Portæ*, *The Proselyte of the gate*: *Deut.* 14.20. Of him it is meant in the fourth commandment, (*The stranger that is within thy gates*:) he dwelt peaceably amongst them; he was to abstaine from outward offence, not to labour upon the Sabboth; although he was not converted, yet they suffered him to dwell amongst them: they were to take no usury of him, that so they might draw him to the truth.

3. גר צדק

Those who were strangers by birth, but neither in affection or Religion, were cald *Ger*, or *Gere tzedeck*, *advenæ iustitiæ*, *Strangers of Iustice*: and in the New Testament Proselytes, from the Greeke word προσήλθειν: as ye would say, *Adscititiæ*, *numbred in*; and *Levim cohæsores*, *adhærers*, *Esay* 65.3, from *Leva adhærare*: for as the Levites cleaved to the Priests to helpe them, so the Gentiles did cleave to the Iewes to make one body with them. *Psal.* 115. *O Israel trust in Iehova*, *O house of Aaron trust in Iehova*. *ye that feare the Lord*, *trust in Iehova*. The church is distinguished here in three parts; *Israel* for the body of the common-wealth: The *house of Aaron*, for the Priests and Levites: *Those who feare the Lord*, for the strangers and Proselytes. so *Iethro* a Madianite by nature, is called an Israelite, 2 *Chron.* 7.17.

A stranger, is first, he, who is not an Israelite. 2. A stranger is he, who is not a Priest or a Levite. 3. A stranger, who is not a Priest in the strictest signification, *Numb.* 1.

51. *The ſtranger who comes neere it*: (that is) he who is not a Prieſt. *Lev.* 3.4. He is a ſtranger, who is neither a Prieſt, nor a Levite; but here ſtranger is taken for him who is not borne an Iſraelite.

As the Iewes dealt with the Gentiles, when they were out of the Covenant; ſo ſhould we deale with them now, when they are out of the Covenant: when we were out of the Covenant, they ſay, *Cant.* 8.8 *we have a little ſiſter, what ſhall we doe for her*: ſo when they are out of the Covenant we ſhould ſay: *We have an Elder brother, what ſhall we do for him, Luke* 15.52. *Doctr.* I

Thoſe Iewes who are ſtrangers by birth, religion, and affection, who raile againſt Chriſt, and hate Chriſtians, are not to be ſuffered to dwell amongſt the Chriſtians. I. *Doctr.* 2.

Thoſe Iewes who are ſtrangers by birth and religion, but not in affection, (that is) who would be content to live amongſt the Chriſtians; not giving any offence, although they be not converted, yet wee ſhould ſuffer them for a time, peaceably to dwell amongſt us, and lay no hard taxations upon them, that they may be drawne to the Chriſtian faith. II.

But thoſe who are Iewes by birth onely, but neither in affection, nor religion; they ſhould have all the priviledges that any Chriſtian hath, neither ſhould they be counted ſtrangers. III.

Three things made a Proſelyte; firſt, they were waſhed; ſecondly, circumciſed; thirdly, they offered their ſacrifice. The women were made Proſelytes, onely by waſhing, and ſacrificing of two Pigeons: and they ſay, [h] the Iew is knowne by three things, by circumciſion, the Sabboth, and his Phylacterie. [h] *Talm. l. Muſar.*

Men Proſelytes, were *Naaman* the Syrian, 2 *King.* 5. *Araunah* the Iebuſite, *Cornelius*, *Act.* 10.5. the Eunuch, and ſuch who were called religious, and many of the Gentiles, who ſent gifts to Ieruſalem.

Women Proſelites, were *Iosephs* wife, *Gen.* 43. *Zippora*,

*Exod.*4 *Moyses* his wife, the two Mid-wives of Egypt, *Exod.* 1. *Rahab*, *Ruth*, *Heb.* 11. 31. *Iael*, *Iudg.* 5. 21.

* There were some, whose father was a stranger, and their mother a Iew, or *contra*, *Levit.* 24. If any of the parents were converted, and themselves not converted, he was called *Gneker*, *radicatus taken roote* (*Lev.* 25, 47.) amongst the people of God, but not in religion; such was that blasphemous Egyptian, who was not of the Iewish religion. *Levit.* 24.

* The children of the Proselytes by abbreviation, were called *Bagbag*, *id est*, *Ben ger Ben ger a*, *filius extranei & filius extranea*, the sonne of he or shee that is a stranger.

Paul sayes of himselfe, that he was *Hebræus ex Hebræis*, *Phil.* 3. 5. that is, *Both of Father and Mother Hebrewes.*

Quest. Whether were the children of the Proselytes, Proselytes or no?

Ans. No, but Free-men: Amongst the Romanes, those who were *Libertini*, Free-men, their children were not *Libertini*, but *Ingenui*, in-bred: so these who were Proselytes, amongst the Iewes, their children were not Proselytes, but Iewes; ὁμόφυλοι, but not ἀλλόφυλοι, as their Parents.

i Those who were of the posterity of *David*, by their father, were called *Æchmalotarcha the chiefe of the Captivity*: & those who were of the house of *David* by their Mothers side, were called *Principes*, *Chiefe*. They were distinguished in Babylon: the first was called *Rabbana*, chiefe on the Mothers side: the second, *Rabban*, chiefe on the Fathers side.

i *Scal. in Euf.*

PARAG. II.

Of their first fruites.

Canon. IN homage, that they had *Canaan* of the Lord, (therefore *Esay.* 8. it is called *Emmanuels Land*) they payed their first fruites, and their tythes.

Illust. They payed two sorts of first fruites to the Lord: The first sort, were called *Resheth*, *principium*, or *first*; *Numb.* 18.

18.2. They payed but a little quantity of this at home. Their second sort of first fruites were called *Bikkurim, first fruits*: *Deut.* 18.4. These they were to offer at Ierusalem; and therefore were called *Terenma Gedola, their great Tythe.* The first fruit which sanctified the whole, was but a handfull of the eares of the corne, which was first ripe; these they carried not.

It was not determined by the Law, how much they should pay, but by the tradition of the Doctors, *Eccles.* 37.7. *Give the Lord his honour with a good eye, and diminish not his first fruites.*[k] Here he alludes to their custome, that he who was of a good eye, payed one of fourty: he who was of a middle sort of eye, payed one of fifty: but hee who was of an evill or covetous eye, payed one of sixty. In this Opticke, yee may behold the severall degrees.

[k] *Hieron. Epist.* 126. *nunquam* 60. *aliquando* 40.

1 *Oculus* { *Tobh, Bonus*, Good. / *Benonjon, medius*, Meane: / *Rangh, malus*, Evill. } payed one of { 40. / 50. / 60. }

Shindl. Pentag. 1

These, *Deut.* 15.17. are called, *Manus aperta & clausa, An open and closed hand.*

The ground out of which they determined, that they should give no lesse than one of sixty, was *Exech.* 45.13. *Sextabitis Epham ex Hhomer, Thou shalt take the sixt part of an Epha out of the Hhomer.* The seaventy translates it *Corus*: the severall degrees of their measures, are set downe in this view-

Hhomer sive Corus continet: a Homer containes:	*Epha.*	10.
	Sata.	30.
	Cabus.	180.
	Logg.	760.
	Ova.	5260.

Sextare Epham ex Hhomer, To take the sixt part of an Epha out of an Hhomer, is to take the sixt part of an *Epha*: for

for an *Epha* containes three *Sata*. The good eye payed three Cabs, or halfe a *Satum* out of an *Epha*: the middle eye payed two Cabs, and an evill eye payed one Cab: according to our measures, an evill eye would have paied out of a Chaulder, foure pecks almost: a middle eye, five pecks almost: a good eye, almost sixe pecks.

Canon. They used great solemnitie, when they carried up their first fruits to the Lord.

Confir. *Esay.30.29. Ye shall have a song in the night, when an holy Assembly is kept, and gladnesse of heart, as when one cometh up with a Pipe into the Mountaine of the Lord.*

Illust. [m] When they carried up their first fruits to Ierusalem, they had a Bull going before them, whose hornes were gilded, and an Olive Garland upon his head, and a pipe playing before them, untill they came to Ierusalem; *Psal.122. I reioyced when they say, we will go up to the Mountaine of the Lord.*

m *Maymon. in Bicurim.*

PARAGR. III.

Of their Tythes.

Canon. THey payed sundry sorts of Tythes to the Lord.

Illustr. 1 The first Tythe, they payed it at home to the Levites in kind; and this was called *Magnashar rishon, decima prima, the first Tythe.*

Stal. in Opuscul. The Levits payed out to the Priests a Tythe, and this was called *Magnashar min hammagnashar, decima ex decima, the Tythe of a Tythe.*

2 Then they payed a second Tythe, which they were not bound to pay in kind, but to carry money with them to Ierusalem, and there to buy more againe; which they offered to the Levites there: this was called *Magashar hasheni*, the second Tythe; and χαριστηριον, *A thankesgiving.*

Then the thing which was left, the Husband-man might use

uſe as his owne; this the Heathen called *Pollucta, de ſacro eximere, & populo exponere, To exeme from holy things, and give it to the people.*

Then they payed the Tythe of the third yeare, called *Magnaſhar haſheliſha, decima tertia, The third Tythe*: or *Magnaſhar Gnavi*, πτωχοδεκατα, *The poore ſolkes Tythes.* This yeare was called *Annus decimæ, The yeare of the Tythes, Deut.* 26. 12, *Deut.* 14.28, *Amos* 4.4, *After three daies bring your ſacrifices*, (that is) after three yeares; as *Levit.* 25.29, Theſe were called, *Decimæ triennales, the third yeares Tythe*: *Tobia* 1. 8. *But the third yeares Tythe I gave it to whom it was due.*

When they payed this third yeares Tythe, they paid not the ſecond Tythe: this Tythe they paid at home to the poore; but the ſecond Tythe, they paid it at Ieruſalem to the Levites.

The firſt and ſecond yeare, they paid the firſt and ſecond Tythe: the third yeare, they paid the firſt and third Tythe: the fourth and fifth yeare, they paid the firſt and the ſecond Tythe: the ſixt yeare, they paid the firſt and third Tythe: the ſeventh yeare the Land reſted.

A Table of the Iſraelites Tithes.

A husbandman had growing.

6000	Buſhels in one yeare.
100	*Tercuma Gedola*, or heave offering, to be given to the Prieſts by the Husband-man out of this.
5900	Reſt of the Increaſe twiſe to be Tythed.
590	Firſt Tythe which belonged to the Levites.
59	The tenth of the Tyths which the Levites payd to the Prieſts.
531	The remnant of the firſt Tythe, after that the Levite had payd to the Prieſt his Thythe.
5310	Reſts to the Husband-man of his Increaſe.
531	Second Tythe taken out of the Husband-mans Increaſe.
4779	Remnant to the Husband-man after all is payd.

They

Scal. Opuſc.

Canon. They paid Tythe alſo of their goods to the Lord, &c.

Conf. *Whatſoever paſſeth under the Rod, the tenth ſhall be the Lords, Levit.27.32.*

Illuſt. It was the cuſtome, when they tythed their flockes or heards, that they ſhut up their young within, and ſet the dammes without; and the Levite ſtood without, with a rod in his hand, marking the tenth: then he ſaid; *This tenth is the Lords.*

Marke the great libetality of God to the Levites and Prieſts, where he ſayes in *Malachy*, 1. 10. *Did any kindle fire, or ſhut the doores of my Temple for nought, ſaith the Lord:* for as they lived under the law by the Altar, 1 *Cor.9*, ſo ſhould Preachers now live by the Goſpell: but in ſome places, many hath ſcarſe the allowance of *Michaes* Levit, *Iudg.17.10. Ten Shekels of ſilver, a ſuit of apparrell, meate and drinke.*

The Levites got one often from the Tribes: they conſidered not the Tribes here, but their Increaſe; but the Prieſts got from the Levites one of twelue; here they reſpected the number of the Tribes: The firſt was a politicall ſort of Tythe, the other Eccleſiaſticall.

Queſt. When Chriſt ſayes to the Phariſes, *Math.23. Woe be to you which Tythe*: whether meanes he paying Tythes, or gathering Tythes.

Anſw. This word *Gnaſhar*, *decimare*; *To Tythe*: ſometimes it ſignifieth to gather Tythes, *Heb.7.* and ſometimes to pay Tythes, as here: for the Phariſes thought it a worke of merite to pay Tythes, even of the ſmalleſt things which grew, but they paſſed over the weightier thinges of the Law · what ſort of glorying had beene in this, to gather their Tythes?

Queſt. But were there any Phariſes, but teaching Phariſes?

Anſw. ° Yes, there was of both ſorts, both teaching and not teaching; they were a Sect, of the which there was ſome Laicke Phariſes (as we call them) therefore ᵖ the learned

° *Epiph tom.1.l.1.c.16*

ᵖ *Druſ.in prat.*

ned marke well, that they were not called *Poruſhim, docentes, Teaching*; but *Paruſhim*, ἀφωρισμένοι, *ſeparati, Separate*: a ſect of people, who thought themſelves ſeparate by holineſſe from others.

SECTION V.

Of their Scholaſticall Politickes.

PARAGR. I.

Of their Schooles, and manner of teaching.

Canon.

THey had ſpecial places appointed for the education of their youth.

The places where they taught, were cald *Gebaoth hils*: ſo, *The hill of Phineas, Ioſu.* 24. becauſe the Colledge ſtood upon an hill; ſo *Iudges* 7, *Collis More, id eſt, doctoris ſive docentis, of the teacher*: ſo, 1 *Sam.* 19. *Collis Dei, Gods hill.* 2. *Sam.* 17. 18. *Naioth, pleaſant places*: *Targum expones it, domus doctrine, The houſe of doctrine*: So they had a place in Ieruſalem, called *Milhne*, 2 *King.* 22. 14. *A Colledge*: In this Colledge, they ſtudied the repeating of the Law.

After the captivity, Colledges were appointed to receive ſtrangers, and they were call *Labrothenu*, which is corruptly read, the Libertines, *Act.* 6. 9. for *Lubar*, ſignifies *an high place*, ſuch as their Colledges ſtood upon.

* After the deſtruction of Ieruſalem they had their Vniverſity in Tyberias; and in the time of *Antoninus*, two hundred and twenty yeares after Chriſt, they writ the Hieroſolymitan Talmud: after the death of *Rabbi Iuda the holy*, who was the principall of that Vniverſity, learning decayed by peece and peece there: but in Babylon, there were three famous Vniverſities, Neharda, Sora, and Pambeditha; foure hundred and ninety yeares after Chriſt, the Babilonicke Talmud was written by them.

* *Buxtorf. Tyberias.*

Canon.

In theſe Schooles, the Lord gave a ſpeciall token of his preſence.

Ionas

Confir. *Ionas fled from the presence of the Lord, Iona* 1.3. that is, from the Schoole of the Prophets.

Illust. The Colledge of the Prophets, was called, *The presence of the Lord*: so was the visible Church. *Caine was cast out from the presence of the Lord, Gen.*4.16, that is, from the visible Church. For the visible Church & Schooles, are the places where God manifests himselfe most.

Canon. They had sundry sortes of Teachers.

Confir. *Where is the Scribe, where is the Disputer, and where is the wiseman?* 1 *Cor.*1.20.

The Apostle alludes here to their sorts of Teachers, which were amongst the Iewes; first the Scribe, who handled the Text; secondly the Disputer, who sought out the mysticall Interpretation of the Text; thirdly, Wise-men (*Chochme hammeker*) who sought out the secrets of nature: for during the time of the second Temple, they gave themselves to study Physicke, [r] and to search the secrets of nature; therefore *Hircanus* and *Aristobulus* made a Law, [s] *Qui aluerit suem aut didicerit sapientiam Græcorum, maledictus esto, who feeds a hogge, or learnes the wisedome of the Greeks, let him be accursed*: they called Philosophy and Physicke the wisedome of the Greekes.

[t] They taught their Schollers two manner of waies, first by continuall speech of the Master, or els by Interrogations and Answers.

Illust. When Christ taught his Disciples, he taught them on the Mountaine *Mat*, 5.1. by a continued speech, so when he taught the people out of *Peters* ship: sometimes by Questions and Answers: either when they asked Christ, as when the young man said to Christ, *Master, what shall I doe to inherit eternall life? Mat.*16. 16. or when Christ asked them the peoples opinion of him; *Whom say the people that I am, Math.*16.13.

This forme of teaching, was either ἀναστευαστικὸς, *for the refutation of errors*: or καταστευαστικὸς, *for establishing*

they

r *Hieron. Epist. ad Galatas. Physicum Gulæ significare.*

s *Haschmona* made this decree.

t *Drus.* Exod.26.

the truth. When hee refuted the opinion of the people, some holding him to be *Jeremie*, some *Iohn* the *Baptist*, and some one of the Prophets, this was κατ' ἀνατκένην, and by the confession of *Peter*. establishing the truth. this was κατασκευαστικῶς.

These teachers, *Ecclesiastes* 12. are called *Bagnale Asaphoth, Domini collectionum*; that is, *Who gathered many Disciples into one Schoole*: or who gathered matters into one booke; *Autores Pandectarum, The Authors of many subjectes.*

When they taught their Schollers, they were sayd *to give*, *Prov.* 9. and the Latines following them, said; (*Sed tamen iste Deus qui sit da Tytyre,*) *But O Tytyre, tell me what a God is this, da: id est, doce, Teach me*: so the Disciples were said, *Accipere, to take*, when they learned of their Masters. *Prov.* 4. *Accipe Disciplinam meam, id est, disce, Receive my instruction, that is, learne*: So *Mar.* 1. 22.

Virg. Eclog.

Canon.

They taught their Shollers according to their capacity and age.

Illust.

u At five yeares old, he is *Ben Mickra the Son of the Law*; they set him then to reade the Law: when he is ten yeares old, they set him *Le-mishna*, (that is.) *To the Text* of their unwritten Law: when he is thirteene yeare old, then he is *Bar Mitzva, filius præcepti, the sonne of the precept*, then he receives the Passeover, and is purified: when he is fifteene yeare old, they set him *Legemata*, which is the accomplishment of these decisions, which are not ended in *Mishna*, that part of the *Talmud*. They reade not to their Schollers, the beginning or ending of *Ezechiel*, nor the beginning of *Genesis*, before they were thirty yeares of age: the one containing their Physickes; the other their Metaphysicks.

u *Pirke abketh sive constitutiones patrum. c. 5.*

Origen.

Canon.

They had a great care, that young Masters should not be set to teach their youth.

Illust.

y Those who learne of young Masters, are like those who

y *Pirke abbath.*

who eate Grapes before they be ripe, or like those who drinke new Wine: But those who learne of skilfull old Masters, are like those who eate ripe Grapes, or drinke old Wine.

PARAGR. VI.

Of their Masters, and their Title Rabbi.

Canon.

Illust.

THE Doctors of the Iewes were content at the first with their bare names, *Abraham*, *Isaac*, and *Iacob*.

About the birth of our Lord, or not long before, they tooke the Title *Rabbi*: and not content with that, some of them got speciall Titles; one was called *Hagnolam*, *lux mundi*, *The light of the world*. *Rabbi Iuda*, his Title was, *Rabbenu Hakkodesh*, *doctor noster Sanctus*, *our holy Master*: *Tzaddras* was called *Haggaon*, *illustris*, *Noble*: another was called *Abenezra*, *lapis auxilij*, *The stone of helpe*. Others were called *Pekachim*, *aperti*, *opened*: They reckoned the people but blind, *Rom.* 2. They were *Duces cæcorum*, *Leaders of the blind*.

They were called Wise-men, *Mat.* 11. 19. *Wisedome is iustified of her children*: Here he alludes to the Pharises, who were called Wise, and their Schollers were their *children*: howsoever, they and their children reiected true wisedome, yet the children of wisedome would iustifie her. Whē they were about to teach, they say; ὁ σοφοὶ δευτεροῦσι, that is, *This day the Wise-men will teach Traditions*.

Canon.

Confir.

Illust.

Drus. in prov.

When they tooke these glorious Titles upon them, they disdained the people.

Ioh. 9. 49 *These people who know not the Law.*

They called them *Gnam Haharetz populus terræ*, *People of the earth*: they made no more reckoning of them, than of beasts; and they made a Canon, *Ne discipulus sapientis ducat filiam terræ*, *Let not the Disciple of a wise-*

man,

man, marry a daughter of the earth: and, *It is all one to lye with such a one, as to lye with a beast.* They had a peculiar sort of apparell, which they used different from the cloathes of the common people, therefore they sayd; *Vestes populi terræ conculcatio Phariseorum, The cloathes of the people of the earth, are the footestoole of the Pharises.*

When the holy Ghost revealed not himselfe, any of the foure manner of wayes, *spoken of before; then they tooke these glorious Titles to them; so when darkenesse came in into the Primitive Church, then they tooke glorious Titles to them. They called one *Comestor, quòd devoraverit scripturam, Eater, because he did eate up the Scripture. Duns. Scotus*, they called him, *Lumen veritatis, The light of verety. Occam* his Title, was *Venerabilis inceptor, quòd novam formam Philosophandi inceperit, Reverend beginner, because he had begun a new forme of Philosophie: Thomas Aquinas, Angelicus Doctor, A teacher like an Angell*: and as they disdained the people, counting them beasts, so did the Popish Church: *If a beast toucb the Mountaine, it shall be killed*: (that is) sayes *Innocentius* the third, *If Laickes meddle with the Scripture, they shall be killed.*

* *In Prolog.*

Paragr. III.

Of the training up of their Schollers.

At the first they were called the Sonnes of the Prophets, *Numb.* 3. 1. *These are the Generations of Aaron and Moyses*. Why are they called generations of *Moyses*? Because *Moyses* taught them: afterward in the Christian Church, they were called Disciples. *Ps.* 33. *filius pro discipulo.*

When their Schollers were taught, in token of humility they sate at their Masters feete. *Canon.*

Acts 22. who was *brought up at the feete of* Gamaliel: so *Deut.* 33. *inserentur pedibus tuis*: (that is) *The Gentiles* *Illust.*

ſhall be made thy Schollers: So *Luk.*8. *And they ſate at the feete of Chriſt.*

It was for this, that their Schoole was called *Ieſhiba*, *Seſſio*, *A ſitting*: from *Iaſhab*, *ſedere*, *to ſit*: and they have a ſaying. [a] *Collocate filios veſtros inter genua ſapientum, & eorum verba bibite cum ſiti*: *Place your children betwixt the feete of the wiſe, and drinke in their words with thirſt.* And againe, *Pulverizate in pulvere pedum eorum*: *ſit in the duſt of their feete.*

When they were ſent out; they were ſaid to ſtand before the Lord, 2 *Reg.*6.1,2.

They ſpake honourably of thoſe who were their Teachers, after they were dead; *Syracides* 45. *memoria eius in benedictionibus, & pax Dei ſuper ipſum*; *Let his memory be for a bleſſing and the peace of God upon him.*

They aſcended by degrees in learning.

[b] All the time that the Scholler ſat at his Maſters feete, he was called *Talmid Chakam*, *diſcipulus ſapientis*, *The ſcholler of the wiſe*: and *Katon*, *minor*, *young*: and this time was called *Katon*, *minoritas*, *in tutorie*; then he was onely called *Ben Bethir*, *The ſonne of Bethir*. Secondly, hee was Graduate, his Maſter laying hands upon him, then hee was called *Bachur Chabhir*, γνώριμος, *ſocius*, *A Companion* to the Doctour, now he was called *Ioſua Ben Bethir*, *Ioſua the ſonne of Bethir*, his owne name is prepon'd; but he ſat ſtill upon the ground. Thirdly, impoſition of hands was given him againe, and ſo he was maſter of Art: then hee was *Samuch*, *licentiatus*, *Licentiate*; or *Promotus*, *promoved*, and his *Promotor* was called *Somech*, χειροθέτης *impoſer of his hands*: now he is called *Rabbi Ioſua Ben Bethir*, maſter *Ioſua* the ſonne of *Bethir*.

It is true, that Chriſt being but twelve yeares of age, ſat amongſt the Doctors for his rare gifts, *Luk.*2.46. but it was not permitted for others ſo to doe.

God inſtituted degrees of learning in the Levitical Law.

Illuſt.
[a] *Cod. Iur. berachoth, fol.*28.2.

Canon.
Illuſt.
[b] *Sca. El. tribar.*

And *Zortha Darbhanan, Acnjus diſcipulus, Rabbina tui proximus. He that is to be made Maſter.*

Law. From 20. to 25. they were κατηχούμενοι, *Catechised*: from 25. to 30. they were as it were Batchelors: at 30. they were Masters of Art as it were; at 50. overseers of others.

So in the Christian Church, they had their degrees in the schooles. First, they were λύται *solutores*, *Resolvers of doubts*: Secondly, they were πρόλυται, *Prosolutores*, *Resolvers of hard Questions*: Thirdly, ἀρχίλυται, *deciders of Controversies*.

There was great modesty in the Schoollers at those times. *Canon.*

They called onely themselves *Talmid chakam*, *discipuli sapientum*, *Disciples of the wise*, and their greatest title was *Talmid tore discipulus legis*, *a Scholler of the law*; [c] The Greeks followed their modesty. At the first, those who went to *Athens* to study the first yeare, they were called σοφοί, *wise*. The second yeare, βοῦ φιλόσοφοι, *lovers of wisedome*. The third yeare, they were called *Rhetores*, *Rhetoricians*. The fourth yeare, they were called ἴδιοτοι, *fooles*, the more they knew, the lesse they thought of themselves it is but the shadow of knowledge which puffs up the wise of this world. *Illust.* c *Plutarch.*

They went not out of the Schooles, to undergoe any publique calling, before they were enabled to teach. *Canon.*

They wondred to see *Saul* prophecie upon a suddaine, 1 *Sam.* 10. 11. *Confir.*

Psal. 84, 8. *De virtute in virtutem*, *from vertue to vertue*: *Illust.* *Targum* paraphrases it, *Mibbeth Midrasha*, *Lebeth Midrasha*, that is *a schola in scholam*, *from degree to degree*. *Paul* will not have νεόφυτος young plants to be teachers, and *Nazianzen* finds fault, *Cum ante lanuginem docent senes*, *when they teach old men before they have haire on their cheeks*. [d] It is noted of the whelpes of the Lyoneſſe, that those who have sharpest pawes, they so prick the matrix of the mother, and make haste to be borne, that they ne- *Illust.* d *Aelianus lib.* 10. *c.* 6.

vercome to their full ſtrength, but are weake all their dayes; whereas thoſe who have not ſo ſharpe pawes, ſtay till their ordinary time come, and gets full ſtrength. So theſe Schollers, who through conceite of knowledge, haſten to be out, pricking the matrix in which they are bred, come never to ſuch maturity as others doe, who ſtayes their ordinary courſe. When the yong Birds begin to flap with their wings, their feathers not being ſtrong enough, they are ſaid; πτερυγίζειν, *irritum facere conatum, To make their enterpriſe folly:* they will be ταχυπτέρα, that is, *To have their wings ready to flie before they be fledge:* and they will ſeeme to match the Eagle himſelfe: ſo leaving their dammes, they become a prey to the Kites. So it fareth with young Schollers, who leave their mother the Vniverſity too ſoone, they become a prey to Ieſuites and Heretiques, their wings being too weake.

SECTION VI.

Of their meere Politicke cuſtomes.

PARAGR. I.

Firſt of their civill times.

Canon. THE day at the firſt, was called a naturall day, beginning at the ſunne-ſetting, containing 24. houres. *In the which day I ſmote Egypt, Numb.* 8.17. Yet in *Exodus* it is expreſly ſaid, *That they were killed in the night, Exod.* 11.4.

Conſir. This day was called *Gnerebh boker, Veſpera mane* in *Daniel*, the Greekes called it ὀψιπρωϊονκαὶ νυχθήμερον: *morning and evening, night and day.*

Illuſt. The artificiall day was from the Sunne riſing to the Sunne ſetting.

Canon. *Why ſit ye here all the day long from morning till night? Exo.* 8.14. ſo in *Ieh.* 11.9. *Are there not twelve houres in the day?* that is, from the Sunne riſing to the Sunne ſetting.

Conſ. This was called by the Greekes πρωϊόθριον & ἡμερονύχιον:

Illuſt. *morning*

morning and evening, day and night.

The day naturall was devided into foure quadrants or parts; or *misnajoth, watches*. The first from the Sunne setting till midnight: the second from midnight, to the Sunne rising; the third from the Sunne rising till the midst of the day: when the Sunne is said to be in his strength: the fourth to the Sunne setting.

Canon. Illustr.

The artificiall day was divided into foure parts.

Canon. Illust.

The first from the twi-light till the third houre: the second to the sixt houre: the third to the ninth houre: and the fourth till night.

The Hebrews divided their night into three watches, and every watch had foure houres. The first from the beginning of the night till the fourth houre, this was called *caput Vigiliarum*, the beginning of the watch, *Lam.* 2. 19. the second *media Vigilia*, the middle watch. *Iudg.* 7. 19. the third, *Vigilia matutina*, the morning watch. *Exod.* 14. 14.

Canon. Confir.

The Romans divided the night into foure watches, and every watch had three houres. This division of the day (by the Iewes) lasted until the captivity, where they learned the division of the day into houres, *Mat.* 14. 24.

* *Nabopolasar*, understanding of *Ezechias* recovery, and how the Sunne went backe in his Diall so many degrees, began to devide the day into houres.

Scal. de emend. temp.

The houres in this Diall, are called un-equall houres; not in this respect, that some houres in one day are longer or shorter than others are: but comparing of one day with another, the houres are longer or shorter, according as the Sunne ascends and descends from the Equinoctiall to the Tropickes.

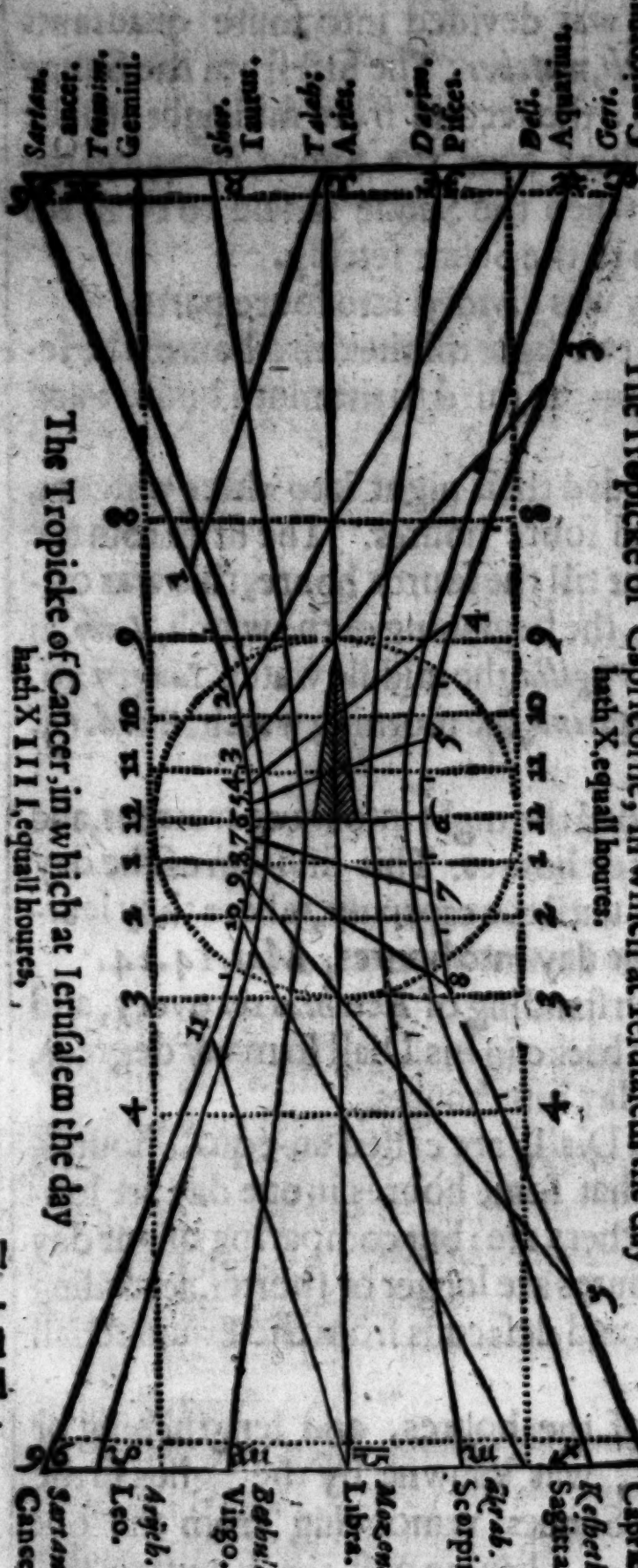
This in-equality of the houres, and lengthening or shortning of the day, was knowne by the signes in the Zodiacke, and the Sunnes remooving from the one Tropicke to the other, having past the Equinoctiall

The patterne of Ahaz Diall, shewing 12. inequall houres every day.

OCCIDENS.

The Hebrewes call these unequall houres, *Shagna gnekalah*; and the Greekes, ὥρικαι, *Temporariæ*: and the Latines *Hora Planetariæ*, Planetarie houres.

Ahaz Diall was not distinguished by sixtie Minutes, (which is an houre) as our Dials are, but by halfe houres, called *Commata*, or degrees, wherof there was 24. in one day.



The Equinoctiall houres by the Hebrewes, were called *Shagna Ieshara*, and by the Greekes ἰσημέριναι.

This Diall is in the elevation of the 32. $\frac{1}{12}$ degrees, *In solo axis mundi*, *In the polar ground*. For it can hardly be made upon one Horizontall, Meridionall, Verticall, or Equinoctiall ground.

line; this in-equality of houres, with us here in Scotland would be very great: for our longeſt day on the South part hath 18. Equinoctiall houres; and our ſhorteſt day but ſixe Equinoctiall houres; ſo that if the in-equall houres were ſet on our Dials; there would be great in-equality; for, in Summer the in-equall houres, would containe an houre and an halfe of Equinoctiall houres. & in Winter the unequall houres would be halfe Equinoctiall houres. But in Iudea when the day is longeſt, it hath foureteene equall houres, and when it was ſhorteſt ten houres: Hence it is that there is but ſmall odds in their in-equall houres.

Canon.

Confir. Iun. in Eſaiam.

Theſe degrees upon *Ahaz* Diall, were halfe houres.

The Prophet gives him his choice, whether *Hee will have the Sunne to go ten degrees backward, or ten degrees forward*, 2 *King.* 20. 9. This cannot be meant of full houres, for the Sunne doth not ſhine twenty full houres upon no Diall unleſſe the Diall were under the Pole. When the miracle was wrought, the Sunne was at the fift ful houre. The Sunne is brought backe ten degrees, that is, five whole houres, then it comes forward againe ten degrees; five full houres; then it goes forward two degrees to the ſixt houre, that makes ſixteene houres, then ſixe houres to the Sunne ſet: ſo that this day was twenty two houres prolonged.

This miracle ſeemes to be wrought in the declination of the Sunne, when it comes towards *Capricorne*, becauſe when it is paſt the Equinoxe towards *Cancer*, it ſhewes not twenty-foure full degrees upon that Tropicke; for it gives no ſhaddow on it till the third houre, and none after the ninth; therefore the King could not chuſe to have it goe back or forward tenne degrees upon it.

An houre is either a ſimple houre, or compound. *Canon.*

A compound, is the fourth part of a natural day, which *Illuſt.*

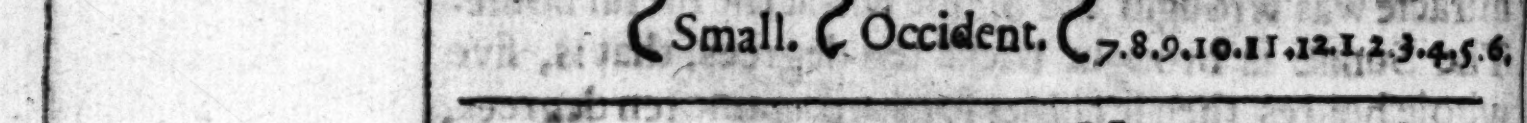
hath foure quadrants; every one of these quadrants hath three simple houres, and it takes the denomination from the last of the three houres.

The first quadrant, is from the Sunne rising to the third houre, and it is called the sixt houre.

The third quadrant, from the sixt to the ninth, and it is called the ninth houre.

The last quadrant, from the ninth to the Sunne set, and it is called the last houre.

So *Marke* and *Luke* are to be reconciled. *Marke* 15. 28. *And it was about the third houre when he was crucified.* *Luke.* 23. 44. *And it was about the sixt houre when he was crucified:* that is when the third houre was ended, and the sixt houre beginning and not finished. The distinction of the great houres from the lesse, may be seene here.



PARAGR. II.

Of their Moneths.

Canon.

Illust.
Scal. emend. l. 1.

THeir moneths consisted of full thirty dayes at the first.

Before the children of *Israel* came out of *Egypt*, they followed the Egyptians and Chaldeans, reckoning their moneths according to the course of the Sunne, and their moneths were full thirty dayes, as may be gathered out of *Gen.* 8. 4, 4, 6, 13, 14. The Flood began to waxe the seventh day of the second moneth, and it began to decrease upon the seventh day of the seventh month; now from the seventh day of the second month, till the seventh day of the seventh month, are reckoned by the Scrip-

Scripture, a hundred and fifty dayes, which being divided by thirty, giveth to every moneth thirty dayes, and maketh sixe moneths. So after they came out of *Egypt*, their months were also thirty dayes, *Num.* 11. 19 *Ye shall not eate one day, neither five dayes, neither tenne dayes, but even a whole month*: where we may see that he goeth by gradation, from one, five, tenne, and so to twenty, and thirty.

Illust.

To expresse that the moneth had thirty dayes, *Cleobolus* propounded this riddle, of a father that had twelve sonnes, and every sonne had thirty children.

f Theodorus Gaza.

f Εἷς ὁ πατὴρ, παῖδες δὲ δυώδεκα, τοῖς δὲ ἑκάστῳ,
Παῖδες δὲ τριήκοντα διάνδιχα εἶδος ἔχουσι:
Αἰμὺ λευκὰι ἔασιν ἰδεῖν, αἱ δ' αὖτε μέλαιναι,
Ἀθάνατοι δ' ὄντες ἀποφθινύθουσι τιθαίσαι.

That is.

One Father hath twelve sonnes; and every brother
His thirty children hath, not one like t'other,
They partly blacke, and partly white, are they:
Still deathlesse, and yet dying every day.

Paragr. III.

Of the reckoning of their Yeare.

Canon.

THey reckoned their yeare by the Sunne in their civill affaires.

g This yeare was divided in foure *tekuphes* or *quarters*. Firſt, *Nisan*. 2. *Elul*. 3. *Tizri*. 4. *Schebath*.

g *Scal. emend temp.*

h None of these properly was called *tekuph* except *tizri*, therefore it was called *exitus anni vel revolutio anni*, *the end or returning of the yeare*. As *Exod.* 21. *Ye shall keepe the feast of Tabernacles in the end of the yeare*. *Nisan* was called *conversio anni*. 1 *King.* 20. 26. *When Kings goe forth to battell in the beginning of the yeare*.

h *Buxt. de Synag. Iud.*

Firſt, from *Nisan*, they reckoned their feasts, and the reigne

raigne of their Kings: for if the King had beene Crowned but a day before *March*, the moneth of *Nisan* or *March*, was said to be the second yeare of his raigne: So his first yeare was not alwayes a compleate yeare. They reckoned from this time their civill contracts, bonds and obligations.

Secondly, from *Elul* (answering to our *August*) they reckoned the age of their young beasts, out of which they were to pay tythe to the Lord, none of their beasts were tythed before *Elul*.

Thirdly, from *Tizri* (answering to our *September*) they reckoned the seventh yeare of the resting of the land, and their Iubilies; and from this time they reckoned how long their trees were circumcised or uncircumcised; if a tree had beene planted in the moneth of *Iune*, or in the end of *August*, it was reckoned for a full yeare: and *Tizri* began the second yeare of it; so that the tree was reckoned circumcised, if it had growne two full yeares: if it had but one month more, it was three yeares, if it was not planted in *September*.

From *Scevat* (answering to our *Ianuary*) they reckoned all their trees which payed fruit: the trees which began to flourish then, of these onely they payed tythe, but those which were ripe before that moneth, they payed not tythe of them; as of the Citron and Date; but these which began to blossome then, or was sooneafter ripe, they payed tythe of them.

SECTION VII.

Of Civill Persons.

PARAGR. I.

Of the honour which they gave to their Kings.

Canon. THey had their Kings in great reverence, and did sundry things in token of homage and obedience unto them. First,

First, they anoynted their king, *Iudg.9.18. I honour God, and men*, said the Olive Tree: how honoured it God? in anoynting his Kings, who were his anoynted. *That they might anoynt* Abimelech *King, Iudg.9.6. Abimelech* was made their King, yet he was not anoynted: but Kings are described by this adjunct, because it was usuall in Iudea to anoynt their Kings. So *Esay* 45.1. *The Lord said to his anoynted Cyrus.* Yet we reade not that the Persians anoynted their Kings, but he is said to bee anoynted, because it was usuall in Iudea.

The same oyntment which anoynted the high Priest, anoynted the King (being both types of Iesus Christ) *Zach.4. These are the two Olive trees standing before the Lord of the whole earth. Targum* [k] expounds it of *Iosua* & *Zorobabel*, who were anoynted the one for the Priesthood, and the other for the Princely government with the selfe same oyle: contrary to the position of [l] *Bekanus*, that will have the King anoynted with an inferiour sort of oyle, and set up the high Priest above him.

Canon. Confir.

k *Targ. enkel.*

l *Becan.*

The difference in their anoynting was this, the King when he was anoynted, the horne of oyle was first powred upon his head: then hee was anoynted after the forme of a crowne betwixt his eye-browes: thirdly, the rest of the oyle was powred upon his head againe: but they onely powred it on the Priests head. The Prophets annoynted him, 1 *King.19.17.* And *Salomon* was anoynted by *Sadock* in the presence of *Nathan.*

The King was anoynted for himselfe and his posterity, and the first of the family onely, as *Saul, David*: except when there fell a great strife, as *Salomon* for *Adonjah*, *Ioas* for *Athalia*, *Ioachas* for his eldest brother *Ioakim.*

The Kings of Iuda were annoynted plentifully with an horne of oyle, to signifie the perpetuity of their kingdome: but *Saul* and *Iehu* were anoynted onely *lenticula*,

ticula, with a cruse of oyle, to signifie the short indurance of their kingdome.

There was *oleum unctionis, & oleum opobalsami, the oyle of anoynting, and the oyle of sweete balme*; the posterity of *David* were anoynted *oleo unctionis*, but others, *opobalsamo*.

Canon.
Confir.
Illust.

He who anoynted the King, gave him a kisse of homage. 1 *Sam.* 10. 1. *Then* Samuel *tooke a viall of oyle, and powred it upon his head and kissed him.* So, *Kisse the Sonne, Psal.* 2. In token of homage that he was anoynted King by God his Father, the Church was to give him the kisse of homage: The Idolaters, *Hosea* 13. 2. gave this kisse of homage to their idols which was due to Christ; and *Iob* 31. purges himselfe of this, that when he saw the Sunne he kissed not his hand: the idolaters becausse they could not reach to the Sunne to kisse it, they kissed their hand, and so worshipped the Sunne. So the Arabians when they see the new Moone they leape for joy, and kisse their hand to her.

* *Deosculationem pro veneratione ponunt Hebræi.*
The Hebrewes put kissing for worshipping.

Canon.

When the King was created they sent gifts to him. 1. *Sam.* 10. 27. *The children of Belial brought him no presents.*

So the Wise men of the East brought to Christ as a King, *gold, myrrhe, and frankincense.*

m *Petrus Cunæus de repub. Iudæorum.*

All sorts of persons did homage to him. [m] It was ordained that the high Priest himselfe should bow before him, as *Nathan* did before *David*, and stand before him; except onely when he sought counsell of the Lord for him; then the King was to stand before the high Priest; and none might sit in the court of the Temple but the King. 2. *Sam.* 7. 18. *David sat before the Lord. Then the King sat in the gate of Benjamin*, but the high Priest stood. And the Hebrewes say, [n] that the Priest both judged and was judged. 2. that he bore witnesse, and witnesse was borne against him. 3. that the Priest in the Temple stood barefooted, *A discalceabant eum pro uxore*, that is,

n *Talm. masecah.*

if

if he had married contrary to the Law, they pulled off his ſhooes from his feete, and he was called *diſcalceatus* in Iſrael, according to the Law, *Ruth.3.* But they lay of the King, that he neither bore witneſſe, nor witneſſe was borne againſt him. 2. he neither iudged in *Synedrio*, nor was judged. 3. when he was in the Temple he pulled not off his ſhooes, neither whom ſoever he marryed, might they pull off his ſhooe for that.

In all things the King was above the Prieſt, therefore *David* calles himſelfe, 1 *King.1.33. The Lord of Saddock the high Prieſt.*

David the King wore ſome ornaments belonging to the Prieſts, 1 *Sam.30. Applicavit amiculum el David, to David*, that is, he put it upon *David* (not that the Prieſt put it upon himſelfe, *Davidis cauſa, for Davids cauſe*, as *Iunius* tranſlates it) for his kingdome was *regnum Sacerdotale, a Prieſtly kingdome*, and he wore it becauſe he was a perpetuall type of Chriſt: he might be called a Prieſt as *Moſes, Pſal.90.6. Moyſes inter Sacerdotes, Moſes amongſt the Prieſts.*

They were ſubject and obedient unto him. *Pro. 24. 21. Feare God and honour the King, and have nothing to doe with Shonim, rebels*: Thoſe who varyed from the commands of God and the King were called *ſhonim*; hence come *baſhonim*, who taught that no King ſhould bee acknowledged npon the earth but onely God: ſuch were the degenerate Eſſæans, who thought it impiety to bee ſubject to any man. *Iudas Galilæus*, who periſhed in the conſpiracie, was the chiefe of theſe; they were called, *Virga rebellantium: the rodde of rebellion.*

Canon.

Confir.

Illuſt.

o *Eccleſiaſtica hiſtoria, Lib.8.c.11.*

They acknowledged their ſubjection to their Kings; by admitting his image or name upon their coynes,

Canon.

When the Church was in a family, they had the print of a lambe upon their coynes, *He bought it with ſo many lambes*: but *Stephen*, *Acts 7.* ſayes, *with ſo many*

I

Gen.33.19.

peeces

peeces of ſilver: that is, with ſo many peeces of ſilver which had the print of a lambe upon them.

Scal. in Varr. In the firſt ages they gave themſelves to paſtorage. Therefore 1. they called the ſignes of the heaven by their names, as *Taurus*, and *Aries*. 2. when they would ſignifie any excellent thing, they put the name βυς before it, as βυσοῦχος a great figge: *bucephalus*, βυκέφαλος 3. they put the figure of the beaſt upon their money, therefore it was called *pecunia a pecude*.

2 But when Kings reign'd over them, they carried their
p *Beza.* name or image in their coyne. P the ſickle had upon the one ſide *Aarons* rod and upon the other ſide the pot with *Manna*: and about it the inſcription upon the one ſide (*holy Ieruſalem*) and upon the other (*the ſickle of Iſrael*) and above *mem ſhim*, *rex Salomon*, King *Salomon* in token of their ſubiection to him.

3 When they were under the Perſian Kings, they had the image of the Princes upon their coyne; this money was called אדרכון, *Eſdra* 8.27, and 1 *Chron* 29, from *Darius Hyſtaſpis* who reign'd the: taking away *aleph* (which the Chaldæans prepoſe to names) it ſounds almoſt *Darius*.

4 In the dayes of the Romans, they had the image of *Ceſar* upon their coyne: *whoſe image hath it? Ceſars*, *Mat.* 22.21.

5 In the time of *Hadrian* the Emperour, *Bar Cosbe* gathered an army and laboured to reſtore the Common-weale to the Iewes againe, for that cauſe they called him *Ben cokiba*, *filium ſtellæ*, and he applyed to himſelfe the words of *Baalams* prophecy, *proceſsit ſtella ex Iacob*, *there ſhall ariſe a Starre out of Iacob*, *Num.* 24. 17. The rebels in token of their ſubiection to him called their coyne by his name *megnoth Cotſebijath*, *oboli Cosbiti*, *Cosbies farthens*; but when they ſaw themſelves deceived, they called him *Ben cotzca filium mendacij*. *the ſonne of a lye*.

The Chriſtians afterward put not upon their money, the image of their Kings; but ſometimes the Croſſe; co-

loured

loured over with redde Lead, to signifie the blood of Christ; and a crowne upon the toppe of it, to signifie his triumph.

Afterwards * they added the mysterie of the Trinitie. 1. a Cloud, and a voyce comming out of it. *Matth.* 3.17. *This is my wellbeloved, &c.* 2. a Lambe, and a Dove. 3. the mystery of Baptisme was expressed upon it.

Sometimes the Iewes in token of subjection to their Kings, begun their accounts and reckonings of their yeares from his reigne.

When *Alexander* the Great entred into Ierusalem, and saw the glory of the Temple, he blessed the God of Israel: and desired one thing of *Simeon*, or *Iaddus* then high Priests, that he would set up his image in the Temple; which he refused, telling him that it was contrary to the Law of God: but he offered two things to the King. 1. that they should begin their accounts and reckonings from that time, that hee entred into Ierusalem: this was called *mimjan setarat, numeratio contractuum, the number of contracts.* When *Alexander* was dead, *Seleucus* succeeding to him, they called it *æra Seleucidarum Alexandri.*[q] The second thing which hee offered to him was this, that all the Priests sons that yeare should be called *Alexanders*, which accordingly came to passe. [r] The Priests then besought *Alexander*, that he would remit the tribute of the 7. yeare to them, which he willingly granted to them.

In token of their subjection to their Kings, they payed custome and tribute to him, *Esdras* 4,14. it is called *tributum transeuntium, the tribute of passing by*, because it was given to the Kings, first when they passed by the townes which they conquered: and in the new Testament it was called, *argentum capitationis*, because they payed it, *viritim, head by head.* Hence among us come these duties called *kanes*, *kane* in the Irish tongue is called the head.

* *Scaliger. opusc.*

q *Rabbi. Inda Barcelonine.*

r *Maymonie.*

SECTION

SECTION VIII.
Of Civill places.

PARA. I.
Of their Iudicatories and Iudges.

Canon.

Illustr.

THere were three civill Iudicatories amongst the Iewes.

The first was the great *Synedrion, Iudgement seate*, and they were called συνεδρεῖς, *sitters in judgement*. Hence came *Sanedrim* amongst the Rabbins, and the judgement place *Synedrion*; so it was called *beth din, domus Iudicij, the house of Iudgement*: and the Senate it selfe was called *beth din, metonymice*.

PARAGR. I. *Diatriba* 1.
Of the number which sate in this first Iudicatorie.

Rotundatio numeri.

THere were 72. who sate in this judgement, sixe for every tribe; but for making round the number, they were called 70. So *Luke* 10.1. in the Syriacke it is 72. Disciples, yet they are called the 70. Disciples. So the 70. who translated the Bible: When there were ever 72. *propter rotundationem numeri.*

PARAG. I. *Diatriba* 2.
The persons who sate in this Iudicatorie.

Canon.

Illustr.

Druſen Talm.

IN this Iudicatorie, there sate Ecclesiasticke and Civill Iudges.

The first was *Nasbi* or *Rosch Hajeschiba, Caput curiæ, the head of the Court*: there was another next unto him, who was called (*Abb beth din*) *pater domus judicij, the father of the house of judgement*. He was next unto the Prince, and sate at his right hand; these two sate a little separate from the rest, and the rest in a semi-circle before them.

For

For the Eccleſiaſticall matters ſate, *Cohen haggadol, the high Prieſt: and* Sagan *the ſecond high Prieſt, Ier. 52. 2 King. 23.*

PARAG. I. *Diatriba* 3.

Of the manner of their election.

THere were ſome Ceremonies uſed in their Election

Canon

Illuſt.

At the firſt they were choſen by laying on of hands upon them, called *ſemucha*, by the Greekes χειροθεσία, impoſition. So *Moyſes* and *Ioſuah* layd hands upon the 70. Elders, and then the holy Spirit came upon them. Afterward, the ceremony of laying on of hands was appointed to be given by none but by *Rabbi Hillel*, who was one of the maſters of the great *Synedrion*. Laſtly, this impoſition of hands, went out of uſe amongſt them. And there was a verſe onely repeated, as *Maymonie* teſtifies, when they were admited, which was this; *Ecce manus tibi impoſita eſt, datur que poteſtas tibi exercendi etiam criminalia. Behold, hands are laid upon thee, and power is giuen to thee to exerciſe criminall things.*

PARAGR. I. *Diatriba* 4.

The properties required in them.

GOd required ſundry properties in them, who ſhould ſit in this Iudicatory.

Canon.

Five of them are ſet downe, *Exod.* 18. and the reſt, *Deut.* 1. 13.

Conſ.

[t] The Iewes adde, that there were two moe requiſite: 1. that they ſhould be skilfull in the 70. languages, that ſo they might ſpeake to any ſtranger, not by an Interpretor, but who had that gift? not *Moyſes* himſelfe. The ſecond, that they ſhould be skilfull in Magicke, that ſo they

[t] *Talm. ſhebiſhit* 45. 3.

they might be the more able to try the Magicians, but this were impious.

Canon. There was one speciall priviledge in this house, that God spake immediately by his owne voyce, thrice in this house. 1 *Sam.* 12.5. *Illust.* *Rabbi Salomon* testifies; *Quod filia vocis exibat & dixit (vajomer in numero singulari) Scil: Deus: dicebatque testis; Vos testificamini de eo quod est in aperto, ego de eo quod est in occulto. That an eccho went forth and said; to wit, God, and the witnesse said, You testifie of that which is open, but I testifie of that which is hid.* This he did, to let them see, that God sate amongst the midst of the Gods. *Psal.* 82.

They sate in Ieruſalem, *in atriò templi, in the entry of the Temple*, it was called *gazith*, a *pavemented place*.

PARAGR. I. *Diatriba* 5.

Of the matters which they iudged.

Canon. THis Iudicatory iudged matters of greateſt weight. *Confir.* *O Ieruſalem, Ieruſalem, which killeſt the Prophets:* So *a Prophet muſt not die out of Ieruſalem.* Mat 19.37.

Illust. 1. He alludes here to this great Iudicatory; for a falſe Prophet was onely iudged at Ieruſalem. By the great *Synedrion*, they iudged the Prophets, if they had beene falſe Prophets.

2 u *Talm. Ieruſ.* u They iudged in this Iudicatory, *Zeken mumara ſenem rebellem, a rebellious old man*: ſuch a one was *Anan, ſenex apoſtata, an old Apoſtate*, who ſtrengthened the Sadduces. Thoſe who having heard the concluſiõs of the *ſynedrion*, and would yet notwithſtanding continue obſtinate and draw away others, were condemned by this Iudicatory.

3 They iudged upon a tribe, if it made defection, and when to make warre, and when not.

Deut 22. 8. The way how the *ſynedrion* tryed the falſe Prophets, (ſay the Iewes) was this, If he had threatned a iudgement

to

to come, although it came not: yet he was not a false Prophet for that: *for God* (say they) *is gracious, as he was to the Ninivites, & Ezekias.* But if he promised a good thing and it came not to passe, then hee was a lyer, For every good thing which God promised he performeth: so *Ieremie* tried *Ananias*, to be a false prophet, because he promised a good thing to *Zedekiah*, and it came not to passe. Ier. 28. 23.

Paragr. II.

Of the second Iudicatory.

THe second Iudicatory consisted of 23. persons, and they iudged of common criminal causes: they were called *Dine naphshoth, Iudices animarum*: because they *iudged of life* also. *Canon.*

The most hold that Christ, *Matth.* 5. alludes to these three Iudicatories, which were amongst the Iewes: but this cannot stand with the text, for Christ was speaking immediately before of murther, and sayes, *He who killes a man is guilty of iudgement*. In their least Iudicatory, they iudged not of murther, and when they assigne the third to *Gehenna*, they punished none in *Gehenna*: therefore Christ of purpose changes the phrase, which is to be marked, ἔνοχος ἔστι τῇ κρισει, is worthy of iudgement: So τῷ συνεδρίῳ, *of the councell*: but afterward in the accusative, ἔνοχος ἔσται εἰς τὴν γέενναν; is worthy of hell fire; therefore it it more probable which *Canimius* writes, that there was a fire alwayes burning in *Gehenna* to consume the filth, and the carkases cast out there, and Christ alludes to that fire.

Paragr. II. *Diatriba* 1.

The place where they sate.

THey sate in the gates of the City. *Canon.*

Matth. 16. 18. *The gates of hell shall not prevaile a-* *Illustr.*

Amos 5.15.

gainſt you. The gates were the places, where both their ſtrength was, and their councell ſate: Chriſts meaning is then, that neither the craft of the Devil, nor his ſtrength ſhall prevaile againſt his Church.

PARAGR. III.

Of the third Iudicatory.

Canon.
Illuſt.
y See the Chaldie Paraphraſt upon *Geneſis*, Gen. 2.

THe third Iudicatory conſiſted of three at the leaſt. The Iewes ſay. y *Quod Deus Sanctus & domus Iudicij eius fecerunt hominem, that is, that God and iuſtice have made man. Duo qui iudicant eorum non eſt iudicium, When two iudge they have no iudgement. Per domum iudicij eius,* they meane the Trinity of perſons, alluding to this Iudicatory which conſiſted of three.

In every village where there were but 120. perſons, this Iudicatory ſate.

They Iudged of inferiour things, as of whipping, and of goods, and therfore they were called *Dine mammonoth iudices pecuniarum.*

PARAGRAPH IIII.

Of the time when they iudged.

Canon.

THey iudged in moſt fit times, from the morning till the ſixt houre.

Confir.

Ieremie 21. 12. *Iudge ye iudgement in the morning. Salomon* pronounces a *curſe upon the land whoſe King is a child, and whoſe Princes eate in the morning, Eccleſ.* 10. as if hee ſhould ſay, *when they ſhould be iudging the people.* It was great iniquity then to condemne our Lord in the night.

Canon.

When they pronounced ſentence of condemnation they faſted.

Illuſt.

When *Naboth* was to be ſtoned to death, they proclaimed a faſt; they ſay, to looſe or ſave an Iſraelite, is as much

much as to preserve or destroy the frame of the world.

In executing of criminall causes, they did it with great deliberation; in other causes they needed not such deliberation. *Canon.*

* Ther came foure causes before *Moyses*, in two of them he made haste, in two of them he made delay. The first was of those who were uncleane, that they might not eate the Passeover: the second was touching the daughters of *Zelophhad*; in these two causes hee made haste: but when the cause of the blasphemer came before him, *Levit.* 24. and of him who gathered the sticks upon the Sabboth, in these two he said (*non audivi*, *I heard it not*) to teach the Masters of the *Synedrion*, to expect what they were to heare of the Lord, before they gave sentence in weighty causes. *ust*

2 *Targ. Ionath. in Num.* 9.8.

When they iudged they sate.

Exod. 18. 14. *Why sit ye all the day long?* So 2 *Sam.* 7. 18. So *Psal.* 2. *He who sits in the heaven laughes them to scorne*, that is, *who iudges*. *Canon. Conf.*

The parties stood before the iudges, *Esay.* 50. 3. *Let us stand together*, that is, *pleade together*.

The accuser stood at the right hand of him, who was accused. *Canon.*

Psal. 109. *Set an adversary, who may stand at his right hand*, to wit, to accuse. *Zach.* 3. 1. *Satan stood at the right hand of Iosuah*, to wit, to accuse. *Confir.*

The deposition of the witnesses must be cleare and evident. *Canon.*

* They deponed after this sort, 1. they must testifie from their owne sight. 2. what day of the moneth such a thing was done. 3. what moneth of the yeare such a thing was done. 4. what seaventh yeare of the Iubilie. *Illust.*

2 *Talm. Lib. shopketim, id est, Iudicum.*

The party accused spake for himselfe, he had not an Advocate to speake for him. *Canon.*

Psal. 109. 7. *When he shall come to pleade, let him goe forth* *Conf.*

condemned. And let his ſupplications be turned into condemnation. Whatſoever he ſpake for himſelfe, or beſought the judges in his favour, it was all turned againſt him.

A comfort.

Our comfort at the laſt day, ſhall be this: that Sathan the accuſer ſhall not ſtand at the right hand to accuſe us: and that we ſhall have Ieſus the iuſt as our Advocate to ſpeake for us. 1 *Ioh.*2.1.2.

b *Meſes Gerundenſis.*

b There ſate two ſcribes, one at the right hand of the Iudges, who wrote the ſentence of abſolution: another at their left hand, who wrote the ſentence of condemnation.

Chriſt alludes to this forme, when hee ſayes; *Hee ſhall ſet the ſheepe at his right hand, and at the left hand, the goats.*

After examination, they gave out ſentence, the cheife Iudge ſaid, *Thou N. art Tzaddick, iuſt, but thou R. art Reſhang,* ὑπόδικοι, *guilty. Numb.*35.30. wicked to die, that is, guilty. So. *Pſal.*109.7. ſuch a one was called *Ben dina, filius iudicij*, the ſonne of Iudgement. Κρίνεσθαι *indicare, to iudge*: was of him who was iudged, and not of him who iudged, *activum, propaſſivo.* So, *Prov.*25.6. *Phil.*1.23.) *That thou may be pure when thou iudgeſt*, that is, when thou ſtands as it were to be *Iudged*, which the Apoſtle tranſlates thus; *that thou may overcome when thou iudgeſt.* Why? becauſe thoſe onely who were pure overcame in iudgement.

He who was abſolved, was ſaid to ſtand in the councell, but the condemned, was ſaid to fall. *Pſal.*1. *The wicked ſhall not ſtand in iudgement.* Targum, *they ſhall not be inſtituted.* The Latines following this phraſe, ſay, c *Stetimus in ſenatu*, that is, *we prevailed* in the Senate.

c *Cicero.*

Canon.

The Greekes uſed other formes in abſolution and condemnation.

Illuſt.

They gave to thoſe who were abſolued a white ſtone, ψῆφος σωζουσα, *ſervans calculus, the ſaving ſtone*, the other was called ψῆφος καταδικαζουσα, *the condemning* or *blacke ſtone.*

Iohn

Iohn Revel. 2. 12. alludes to this forme, *to him who overcommeth, I will give a white stone.* [d] The Athenians used to condemne to banishment, the guilty by an Oyster-shell, that was called ὀστρακισμὸς, and sometimes by an Olive leafe, and that was called πεταλισμὸς. Two things belongs to the Iudge, iustice, and judgement; when these two are ioyned together, *iustice* signifies the punishing of the wicked, and by *iudgment* the absoluing of the righteous, *Gen.* 18. *To doe iustice and iudgement.*

[d] Scal. prolog. in Euseb.

PARAGR. V.

Of their foure capitall punishments, which they call deathes.

THere were foure capital punishments usual amongst them, Stoning, Strangling, Burning, and Beheading.

Those who denied the foundation or the Articles of the faith, called *gnickare emuna, fundamentum fidei; cuphaz bagnickar, negans fundamentum*, denying the foundation, those were stoned to death: such were the idolater, and the blasphemer *Levit.* 24. 14.

The Pharises say, *Iohn* 8, 5. that *Moyses* commanded the adulterer and the adultresse to be stoned to death: but it is not expresly commanded in *Moyses* Law, that they should be stoned; but onely that they should die the death.

The manner of stoning them was, *Deut.* 17. 7. *The hands of the witnesse shall be first upon him.* They went up on an high place, and the malefactours hands being tyed, one of the witnesses strooke him behind upon the loynes. If he died not with that blow, they tooke a stone as great as men could lift and cast upon him. If he dyed not then, all Israel cast stones at him.

Where ever this phrase is found in the Scripture (say the Iewes) *his blood be upon him*, it is to be understood

of ſtoning, but where ever this phraſe is found (*let him die the death*) and the puniſhment not ſet downe in particular, it is to be underſtood of ſtrangling.

e *Targ. Ionath. in Levit.*

חנק

Their ſecond ſort of death, was ſtrangling, *Chanack*, *ſuffocare, to choake.* It was done by wreſting of a cloath about the malefactors necke, one pulling this way and another that way.

Thoſe who were ſtrangled for greater ignominy, hung upon the tree till night, and before the Sunne ſet, they were buried. *Deut.* 21. 22. this was called *Ets tahalijah*, *lignum ſuſpendij, the hanging tree.*

The Romanes afterward changed this ſtrangling into crucifying, and it was called *Zekaph*, *crucifigere, to crucifie*, and the croſſe was called *Zekiph*, *crux, a Croſſe*, and *Ets*, *arbor*, a tree, and ξύλον δίδυμον, *lignum geminum, a double tree.*

Vpon the croſſe, the malefactor was firſt hung up, and then killed, *Acts* 10. 39. but thoſe who were ſtrangled, were firſt killed, and then hung up.

f *Scal. Euſeb.*

This croſſe had foure things in it. 1. *Arrectarium, the mayne tree.* 2. ὑποπόδιον, *ſcabellum, the tree which their feete was nailed to.* 3. *Lignum tranſverſum, a croſſe tree*, whereunto their armes were faſtned with cordes, and their hands nailed. 4. *Vertex*, the title, the place above his head where the inſcription was put. It had not a fift part (as ſome doe thinke) called πῆγμα, whereupon they did ride (as it were) neither were they called *cruciſali to leap upon the croſſe*, or, *aſcendentes in crucem, to goe up to the croſſe*, becauſe they went up to this πῆγμα: but becauſe they aſcended upon ὑποπόδιον, the place where their feete ſtood. *Conſtantine* the Great, aboliſhed firſt this kinde of death, for honour of Chriſt who ſuffered on the croſſe.

Doctr.

Here the great providence of God is to be marked, although the Romans changed the forme of the death,

yet

yet they changed not the tree, because our Lord behooved to be made a curse for us, hanging upon a tree. Deut. 21. 23.

The consequents of sinne, are shame, paine, and the curse: Christ suffered all these upon the crosse; paine, for they racked and dis-joynted him, *Psal.* 22. 14. shame, he suffered (being naked) betwixt two theeves. 3. the curse, because he hung upon the tree. *Doctr.*

Because they were usually crucified upon the crosse, the Apostle, *Galat.* 6. 14. sayes, *the world is crucified to me*; that is, the glory of the world which deceived the false Apostles, is nailed (as it were) to the crosse, and dead in my judgement: that I account nothing of it.

He who was condemned to this kinde of death, carried the crosse upon his necke, to the place of execution, from the judgement Hall. It was laid upon Christ, and he not able to beare it, therefore they compelled *Simon* of Cyrene to helpe him. He who bore this tree also, was called *Furcifer, quia ferebat furcam*, because he carried a tree, onely for ignominy and not for death.

It was from this custome of carrying of the crosse tree to the place of execution, that the phrase in the Gospell is borrowed, *Take up your crosse and follow me*, Mat. 16. 24.

§ It was the custome of the Iewes, when they carryed one to execution, there went one before, speaking these words: *This man goes forth to be put to this kinde of death, for such and such a crime, done in such a place, in such a time, before such witnesses. If any man have any thing to say for his defence, let him come and speake now.* But the Romanes changed this forme, and put the cause of his condemnation in a superscription above his head, as in Christs crosse. § *Causab. cont. Bara.*

The superscription was in Hebrew, Greeke, and Latine: for it was the custome of the Romane Emperours when they subdued a people, to send their Edicts to them, in their owne language, and then in Latine. So

Pilate

Pilate being a Roman, puts up the inscription above Christ, in Hebrew, Greeke and Latine.

שרפ The third sort of punishment, was called *Sarapha*, burning, *Levit.*21.9.

Afterward they used another sort of burning, which they called *Combustio animæ, The burning of the soule. Levit* 19. *Igne comburetur. Let him be burnt with fire. Jonathan* the Chaldy paraphrast paraphases it thus; *Hee shall be burnt, powring in hotte Lead at his mouth.*

The ground of this punishment they made to be this, because it is said of *Nadab* and *Abihu*, *Combusti sunt in animabus suis, they were burnt in their soules.* They say there was no burning in their bodyes: here wee see upon what ridiculous ground they institute this punishment.

הרג Their fourth sort, was Beheading.

In all these sorts of punishments, when the malefactour was buried, if he had beene strangled, the cloath which strangled him, was buried with him: so the tree upon the which he was hanged, so the stone which stoned him, and the sword which beheaded him.

Afterward they added a fift sort of punishment, to wit, drowning, *Math.*18.6. *It were better that a Mil-stone were hung about his necke, and he were cast into the sea. Mola asinaria.* The Mil-stones which they used were of two sorts, the first was *Mola trusatilis, a light stone turned about with a mans hand*: the second was *Mola asinaria, a heavy stone turned about by an Asse.* This they hung about his necke who was to be drowned, to make him sinke the sooner.

*He causes the wheele to goe over the wicked, Prov.*20.26. Some hold, that *Salomon* alludes hereto a forme of punishment used among the Iewes; as the husbandman brake some sort of graine with the wheele, so they brake malefactors with the wheele: but *Salomons* meaning is;

As

As the wheele turnes over, iust in the same place: So, as the wicked hath done, shall be done to them.

PARAGR. V. *Diatriba* I.

Of the manner of putting malefactors to death.

THe place of execution was publique. *Canon.*

Bring him out, that all the people may see and stand in feare. *Conf.*

It was iniquity then to behead *Iohn* in the prison: amongst the Greekes, the place of execution was the prison, which in their language was called Δίκος, *the place of iustice.* *Illust.*

This place of execution, was called *Golgotha, the place of dead mens skulls*: because the dead sculles were rolled up there, which before was called mount *Gareb. The hill of sculles*, because the lepers and diseased, were put out there: afterwards for detestation it was made the place of execution.

The gate by which they were carryed to the place of execution, was called *porta vetus, vel porta iudicij, the old gate, or the gate of iudgement*, they went out of it, who were condemned: the Apostle, *Heb.* 13. hath relation to this, *Let us follow him without the gate.* *Arias Montanus.* In the description of Ierusalem.

They were miserable comforters to those whom they executed. *Canon.*

[k] At the first they used to give them wine, when they were in the place of execution; *Give wine to him who is of a sadde heart*: but afterwards they used to give him *Vineger mingled with gall*, to make his head giddie, that he might feele no paine; but Christ refused this. The Persian Kings kept by them sundry sorts of poyson, which they used, *either to hasten their death, or to mitigate their paine.* They had no proper officer, who executed the guiltie, for sometimes the Captaine of the guard did it, there- *Illust.*

[k] Ælianus, *l.* 4. *de animalibus c.* 41. *causub. cont. Baro.*

therefore he was called *mactator*, *Gen.* 37.39. Sometimes the Iudge, as *Samuel* killed *Hagag*, 1 *Sam.* 15.33. and sometimes one of the guard, as he sent *Spiculatorem* one of his pike-men to behead *Iohn*, *Mark.* 6.27. improperly translated a Hang-man.

PARAGR. VI. *Diatriba* 1.
Of their punishments not Capitall.

Canon THeir punishments not capitall, were three, imprisonment, whipping, and mutilation.

Illust. Three things are necessary for the health of mans bodie. 1. motion. 2 *quies* or rest. 3. integritie. Imprisonment, is contrary to motion; whipping, is contrary to rest; and mutilation, is contrary to integrity of body.

Canon. They had two sorts of prisoners, free prisoners, and more straitly kept in prison.

Illust. Their free prisoners they suffered to goe out all the day long fettered, to worke, but caused them to come to the prison at night; *And they shall be gathered as the captives to the prison*: the morrow they were brought againe to their worke. So the Romane prisoners were suffered to goe abroad all the day, therefore *Paul* sayes; *He sought me out diligently*, 2 *Tim.* 1.18. if he had beene kept still in the prison, he might haue found him out easily, but he was suffered to goe abroad all the day. The malefactour was bound by the left arme; and the Souldier by the right arme, who went with him. *Seneca*, *Eadem catena tam reum quàm militem tenet*, *One chaine holds both the guilty and the souldier*.

Esay. 24.22.

[m] These freest sort of prisoners, which we call *warders*, were warded within the City of Refuge: the Greekes called this prison ἀδέσμων φυλακήν, a prison without fetters: and the Latines called these prisoners *comperendinati*, *suspended*, because they were neither yet absolved, nor condemned, lying under some suspicion.

[m] *Drus. prat.*

Their

Thein ſecond ſort of priſoners, were thoſe who were kept in fetters. *Pſal.*105. Such were the iron fetters which *Ioſeph* was put in, *In ferrum venit anima ejus*, his ſoule was in irons, *id eſt, in nervum ferreum, an iron band.* So *Pſal.*107. *vinctus affliction & ferro*, bound with affliction and iron. And *Act.*16.14. the Greekes called this νεμελλα *the inner priſon.* When they would ſtarve one in the priſon; they ſay, *Perdamus ligno (pro cibo ejus) & tollamus eum e terra viventium*, Let us give him wood for bread, and put him out of the land of the living, *Ier.* 11.19. By the firſt part, they meant to ſtarve him, and to eate the wood of the ſtockes if he would; by the ſecond to kill him by the ſword; See the oppoſition, *verſ.* 22. The Chaldie Paraphraſt, *Mortifero veneno inficiamus cibum ejus*, Let us infect his meate with poyſon: this the Greeks called ἀποκαθαιρεσις *ſublatio, a killing.*

PARAGRAPHE VII. *Diatriba* 2.
Of their whipping.

Canon.

THe Lord preſcribes in the Law, the number of the ſtripes, which muſt be given to the malefactor.

Illuſt.

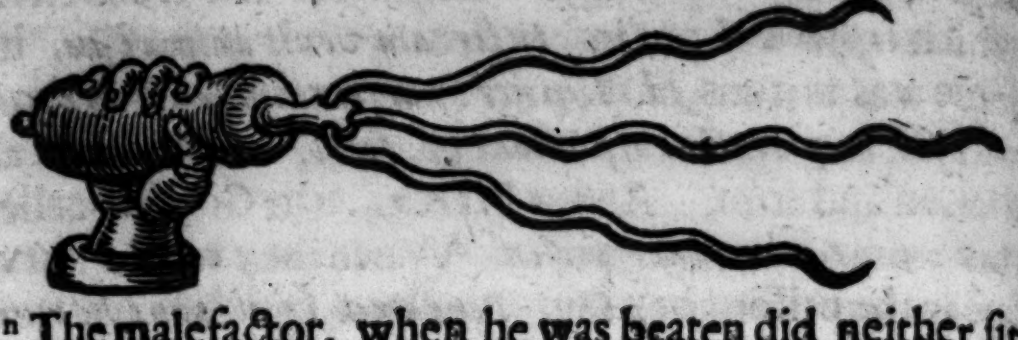
*Deut.*25.3. *Fortie ſtripes ſhalt thou give him, but no moe.*

They gave him uſually but thirty-nine ſtripes, not ful forty. 2 *Cor.*11.34. *I received thrice forty ſtripes lacking one of the Iewes.* The reaſon why they gave not full forty, was this; the whip wherewith they whipt them, had three thongs, and they gave him but thirteene ſtripes with it, which made thirty-nine, if they had given the foureteenth, they had exceeded the number preſcribed in the Law, which had beene forty-two ſtripes. If the Iudge had commanded to give twenty ſtripes, they were to give them but ſix blowes (which was three at a blow) if they had given them ſeaven, they had given twenty-one ſtripes, and ſo they ſhould have exceeded the Iudges ſentence.

Arbhagnim chaſid echad, Forty lacking one.

The

The forme of the Whippe.



n *Buxtorf. Gram. Chaldaica.*

n The malefactor, when he was beaten did neither ſit nor ſtand, but was bowed downe. *Deut.* 25. *The Iudge ſhall cauſe him to bow downe.*

2. His cloathes were pulled off.

He was bound to a ſtake fixed in the ground.

3. The Whippe had a handle of a palme long, thorow which was put a thong of Oxe leather double, which might be let up or downe, as we let up or downe a Stirrup, and it was fitted according to the bigneſſe of the malefactors body. If he were a big man, it was let out; if a leſſer body, it was made ſhort. Through this thong, went a thong of aſſe leather doubled, ſo one was doubled in two, and two in foure.

o *Talm. Macceth, c. 3. in Miſhnah.*

° He received with this whippe three blows at once; the thong of the Oxe leather whipped him to the belly and the breaſt, for it was longeſt; the two thongs of the Aſſe leather, whipped his backe and the hinder parts; and they ſay, *Non condemnant eum niſi plagis quæ conveni-entes ſunt ad triplicandum. They condemne him not but with whipps agreeable to the number of three.*

r *King.* 9. 12. *Ezech.* 2 6.

They had another forme of ſcourging by Scorpions, *They ſhall be beaten with Scorpions*: this was a ſharpe ſort of thornes, of the which they made a whippe, which ſtung as if they had beene Scorpions: and *Ioſuah* alludes to this forme of whipping, *They ſhall be thornes in your ſide*: for they whipt them about the ſides, and not alongſt the backe.

PARAGR.

PARAGR. VI. *Diatriba* 3.

Of the punishment of Mutilation.

THe Lord would have the same member cut off from the transgressour, which he cut off from his neighbour. *Canon.*

Eye for eye, and tooth for tooth, Exod. 21.24. *Confir.*

The Greekes from this borrowed their ἀντιπαθὲς, *contrary passion*, and the Latines their *legem talionis*, law of equality or proportion. *Illust.*

If he wounded a man (not cutting off any member of the body) and the man not able to worke, he payes foure things to him: first, his paine: secondly, his shame, thirdly, his healing: fourthly, his resting. 1

If he hurt him, and he rest not from his labours, he payes but three things; his paine, shame, and his cure, but not his resting. 2

If hee wound him in a place not seene, then he payes but for his paine and healing. 3.

If he strike him and wound him not, then he payes onely for his shame, 4

If he hurt his owne Hebrew servant, so that hee rest; he payes three things to him, his paine, his shame, and his healing, but not for his resting, because he wrought to his master. 5

If he hurt his owne heathen servant, he payes nothing for his shame, because he was his slave, he payes nothing for his rest, because the labour was his owne, he payes onely for his paine and healing. 6

He who hurt his neighbours wife, hee payed for her resting and healing to her husband: for her paine, to her selfe. For her shame if it be seene, as in the face, a third to her selfe, and two partes to her husband: if in a secret place, he payeth a third to her husband, and two to her selfe. 7

There

p *Calius.*

There is p *Talio æqualitatis, a like in quality*, and *Talio similitudinis, a like in similitude. Talio similitudinis*, is kept in *correctiva justitia*, in correcting justice; when one strikes his father, he is not to be striken that way againe, but to dye the death: *talio æqualitatis est in rebus, talio similitudinis, in actione & passione*, alike in equality, is in the matter, alike in similitude, is in action and passion.

Quest. When one smites out the eye of him that hath but one eye, whether should *talio similitudinis* be kept here, or *talio proportionis*? Whether should one of his eyes be puld out, or both his eyes? *Answ.* Answere. *Talio æqualitatis*, should not be kept here, but *talio similitudinis*, he should lose both his eyes, because he deprived his neighbour of his whole sight.

The Iewes expounded this law, not, *per talionem æqualitatis*, but *per talionem similitudinis*, and they said, how could one eye be pulled out for one eye? therefore they interpreted the Law, *He shall pay the price of an eye*. This their interpretation, *eye for eye*, is like that: It is lawfull for a private man in revenge to pull out his neighbours eye: as false interpreters of the Law humors their hearers, establishing private revenge, which belongeth onely to the Majestrate: so they would pleasure the rich by this interpretation, and benefite themselves: so they sought not them but theirs.

This mutilation was not cutting off of vitall parts, it was not cutting off of excrements, as haire, or nailes, neither of the deformities of the body, but of the integrall parts, as eye, tooth, &c.

q *Calius.* The q Romans and Greeks, used to marke malefactors with a hot yron; these were called στιγματικοι, and the Apostle alludes to this: *I carry in my body, stigmata Christi.* When they were marked in the forehead, r *Plinie* calles those, *inscriptos vultus*.

r *Plin. de nat. Histo.*

PARA-

PARAGR. VI. *Diatriba* 4.

Of the torments used by thy tyrants against the godly.

THere were two ſpeciall torments uſed againſt them. *Ier.*29.26. *Navis ſugentis, the ſhip of their ſucker:* This the Greekes called ναυτίθηναι, *to encloſe in a ſhippe.* In this torture, they put the man incloſed betwixt two boards ſtraitly. In the meane while to preſerve his life (while he ſhould confeſſe) they gave him by a Cane, ſome * liquor to preſerve his life: therefore it was called, *Navis ſugentis*, and anoynted his face, ſetting it to the Sunne, that the flies might torment him.

Tympaniſmus, was the * ſtretching out of the perſon tormented, as if he had beene the head of a drum, then they beate him with cudgels to death. When *Baltaſar* was killed by *Darius*, they beate him with cudgels this way to the death; and ſo the Chriſtians were thus tormented, *Heb.* 11. In the dayes of *Nero*, they put a pitched coat upon the Chriſtians, to make them burne the better, called *Tunica moleſta*, *a troubleſome coate*, and they burnt them in the night, to make them ſerve as torches to give light.

u The Chriſtians were called *Sarmentitij* and *Samaxij* in opprobry, becauſe they were bound to a tree, made in the forme of an axel-tree, and branches ſet round about them, to burne them to death.

Canon.
Conf.
Serra diſſecti, ſawen. Heb. 11. *Such a death the Hebrewes hold Eſay was put to: incloſing him in a tree, and ſawing it.* Heb. 11.
* *Mel temperatum lacte. Teſt. Plutar.*

* τυμπανίζειν.

Suet. in Claud.

u *Scal. in Euſeb. Calius.*

PARAGR. VII.

Of their civill Contracts and Bargaines.

THe Lord would have his people to deale iuſtly betwixt man and man.

*Levit.*6,1. *Si mentitus fuerit impoſitione manus, If he lye in clapping the hand.*

It was their uſe, when any thing was given them to

Canon
Confir.
Illuſt.

be kept, by clapping of the hand to promise restitution thereof: this *depositum*, was called *pickadon*, *promise*, and the Apostle alludes to it. 2 *Tim.* 1. 12. παραθηκὴ, *He is able to keepe that which I have committed to him.*

t *Talm. seder nesikin de damair.*

t He was to purge himselfe by an oath, whether he kept the thing freely, or sought it to keepe, or received wages for keeping, or who gave wages to keepe it.

Canon.

Illust.

In taking their infeftments, they had their owne proper ceremonies, *Psal.* 60-4. *Over Edom I will cast my shooe:* here is an allusion to the custome of the *Iewes*, when they tooke their possession, they put a shooe upon their foot, or u a glove upon their hand. This pulling off was called *Chalitza, detractio, a drawing*, and he was called *discalceatus in Israel*, bare-footed in Israel, But this custome wore out of use amongst them, and for this they tooke their seasing by a peece x of cloath, called *Sudar, unde emptio, sudar, a buying.*

u Chaldy Paraphrast upon *Ruth*, translates a shooe. a glove.

x *Elias Levit. in Sudar.*

Whether the buyer or seller pulled off their glove or shooe it is not certaine. *Targum Ionathan* expounds it of the buyer, that he pulled off his glove or shooe, *Ruth* 4. *Et detrahebat chirothecam dextræ suæ, & emebat ab ipso:* y *and shee drew off his right glove, and bought it from him.* Other of them referre it to the seller, *as I give to thee this glove or shooe, so I give this land to thee.*

y *Chald. Parapk.*

In their contracts and bargaines of morgaging their Landes, they used not Notars as we have; z but hee who was to buy the ground writ two instruments; the one he sealed with his owne finger; the other hee shew'd it uncloſed to the witnesses, that they might subscribe and beare witnesse, which they did upon the backe of the uncloſed instrument: these two instruments were almost alike in all things, save only that in the sealed instrument, they concealed something from the witnesses; the things concealed were these, the price of the land, and the time of the redemption: these they concealed (for none knew

z *Scalig in Etencho. Ier.* 32.7.8.9.10.

these

theſe but the buyer and ſeller, in caſe that the *Goel* or next of the kindred, knowing the time of the redemption and the price; and the morgager not able to redeeme it at the day; it was lawful for the next of the kindred to have redeemed it; theſe two being concealed, there was place for the poore man to redeeme his owne land after the day: therefore they ſet downe in the incloſed inſtrument onely the bare diſpoſition without the price, or time of the redemption. So amongſt the Romans when they ſealed their latter Will and teſtaments, they concealed the name of the heire, leaſt any wrong ſhould be done to him.

a *Calius.*

In other affaires they had their Scribes and Writers, *Pſal.* 45.2. *Ezech.* 9.2. *Eſter* 3.12. Theſe, *Iudges* 5.14. by a poeticall deſcription are deſcribed *trahentes ſtylo ſcribæ*, drawing the Pen of a Scribe.

PARAG. VIII.

How they meaſured their ground.

THey meaſured their ground by a line.

Canon.

Hence is the phraſe, *Deut.* 3.4. *Funiculus Argob*, *The line of Argob*, So, *Funiculus Domini*, *The line of the God of Iacob.* So, 2 *Cor.* 10, *I went not into another mans line.*

Theſe were called *Chable midda*, *funes menſorij*, *meaſuring lines.*

This meaſure of the line or cord, in hotte weather it ſhrunke in, and in wet weather it ſtretched out; therefore in meaſuring of the Temple, and all thoſe things which belonged to it, they meaſured all by a reede. So, *Iohn* ſees the Temple, *meaſured by a golden reede.*

Revel. 21.

The cannon of the Scriptures, is that golden reede which meaſureth all things belonging to the Temple, it is not that *Lesbia regula*, which will ſhrinke in and reach out.

PARAGR. XI.

How the Auncients reckoned their yeare.

THey reckoned their yeares upon their hands. *Canon. Confir.* *Wiſedome comes with length of daies in her right hand, Prov.3.6.*

Illuſt. [b] They reckoned upon their left hand, till they came to an hundred, and then upon the right hand, they reckoned their hundreths: his meaning is then, that wiſedome gives length of dayes, even to an hundred yeares, *Hieronymus.* [c] *Porro centeſimus numerus transfertur a ſiniſtra ad dextram, & in eiſdem digitis numeratur, ſed non in eadem manu: Truely the hundred number is transferred from the left hand to the right hand, and is numbred with theſe ſame fingers, but not in the ſame hand. Ambroſius,* [d] *Bonus ratiocinator velut ad centuplum manum porrigens, ſemper a ſiniſtra transfert aliquid ad dextrum, A good counter, ſtretching out his hand, as to an hundreth, transferres from the left hand, ſomething to the right hand.* So the Poet writes of *Neſtor,* ([e] *Sua dextera computat annos*) *he counts his yeares upon his right hand.*

b *Anton. Nebreſſ.*

c *Hieron. Iouinian.*

d *Ambroſ.*

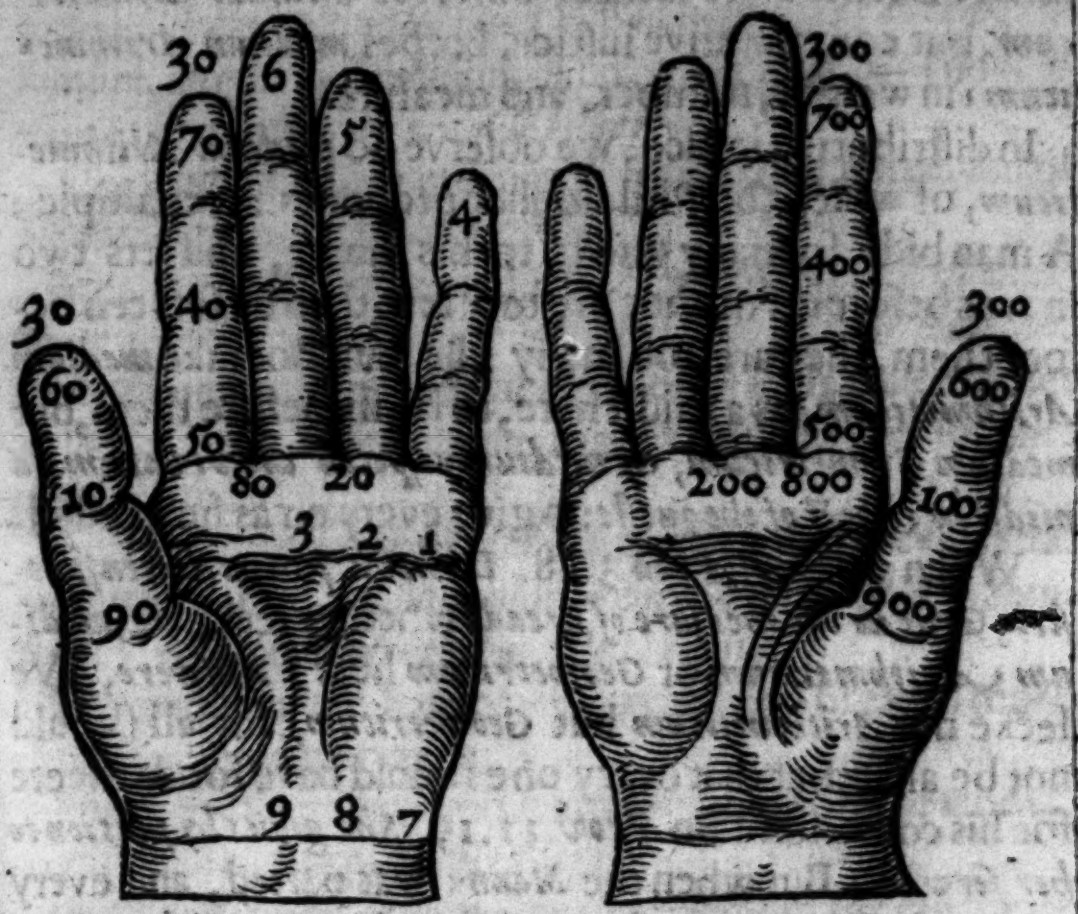
e *Iuuenal.*

Marke the forme of their reckoning upon their left hand, apply the toppe of the little finger, middle-finger, and ring finger, to the ſix numbers upon the palme of the hand, then by ſtretching out of the fingers againe they make other three, which make up all the ſimple number under ten.

In the compoſed numbers, apply the thumbe or the fore-finger, to any of the numbers ſet downe in the programme, yee ſhall rightly know the number: as ioyne the toppe of the thumbe with the top of the fore-finger, and theſe make thirty.

Vpon the right hand, put the top of the fore-finger to the midſt of the thumbe, and theſe make an hundred and ſo forth, as ye may learne by the programme of the two hands ſet downe here.

The



The thumbe they called it *holy*, becauſe the high Prieſts thumbe was conſecrated with blood.

[f] The little finger was called the *finger of incenſe*, becauſe the high Prieſt meaſured incenſe with it.

The ſecond finger, was called the * *infamous finger*, *Eſay* 58. *They point with the finger*, [g] The Grecians called this χυμηλίζειν, *id eſt*, *pertentare digito an gallinæ ova conceperint.*

[f] *Calius.*

* *Digitus infamis.*

[g] *Alexander ab Alex.*

PARAGRAPHE X.

Of their meaſures and weights for liquid and dry meaſures.

GOD appointed weights and meaſures, that there might be righteous dealing among his people; without which the Common-weale could not ſtand.

Canon.

Prov. 20. *Ye ſhall not have a weight and a weight.*

Conſ. Illuſt.

There is two ſorts of Iuſtice, diſtributive and commutative.

Arithmet 4 6.10. *Geom* 4.6.9.

tative. Distributive iustice, obserues *medium Geometricum*, but commutative iustice, keepes *medium Arithmeticum*: in weight, number, and measure.

In distributive iustice, we obserue no *medium Arithmeticum*, of which the Philosopher propones an example: A man bids so many guests to his house, and sets two loaves before them, they are too few; then he sets ten before them, they are too many: he must not take *medium Arithmeticum*, as a midst here, to set six before them, but *medium Geometricum*, or *medium respectu conuiuarum*, *a midst in respect of the guests*: to give every on as he needed.

Quest.

When we pray, *Prou.*30.8. *Da nobis panem dimensi nostri*, *Giue us our measure of Bread*, whether seeke we, *medium Arithmeticum* or *Geometricum* here? *Answere*, We seeke not *Arithmeticum* but *Geometricum*, for all should not be alike, but that every one should have foode meete for his condition: So *Prov.*31.15. *She gives by portion to her seruants*. But when the *Manna* was parted, and every one gat his *Omer*, *Exod.*16.16. then it was *Arithmeticum medium*. So, *Deut.*25.13.14. *He shall not have a stone and a stone*: this obserues *Arithmeticum medium*.

Canon.

Commutative iustice is the pillar which upholds all things.

Illust.

The generall grounds of this *commutative* iustice, are first, *Quod tibi fieri non vis alteri ne feceris*, *do not to another, which thou wouldst not have done to thy selfe*, *Mat.*7.12. secondly, *he who labours not, shall not eate*, 2 *Thess.*3: thirdly, *the workeman is worthy of his wages*, *Luke* 10.7.

The morall ground of Measures.

The particular grounds, are weights and measures, which are necessary in the Church. 2 *Chron.* 23. First for mans life, as in Physicke: for without measure and weight, the Physitian might kill where hee should save. 1 *Tim.*5. use a little wine for thy Stomacke: So in husbandrie. *Levit.*17. *According to the measure of the seede, the price of the ground shall be valued.* So the Scripture shewes

shewes us the strength of *Goliah*, by the weight of his armour: therefore *Wisedome* 11. *God hath made all things in number, weight and measure*, And, 1 *Cor.* 10. *God layes no more upon us, than we are able to beare.*

The ground of dry measures is the Barley corne, and of the wet measures the egge.

Canon. The naturall ground of measures.

Because the Barley corne, is the beginning of dry measures, therefore *an account* is called *shiur*, from *shiur*, *the barley corne*: six barley cornes makes an inch, foure inches make a palme, three palmes make a spanne, three spannes make a cubite.

Illust.

A cubite was either the cubite of the Sanctuary, or the common cubite, called *cubitus viri*, *the cubite of a man. Deut.* 3. or *cubitus decurtatus*, *a lesse cubite.*

Canon.

The cubite of the Sanctuary was an hand breadth more than the common cubite.

Illust.

The common cubite was from the point of the elbow, to the toppe of the middle finger.

Cubitus decurtatus, was from the point of the elbow, to the roote of the finger, *Iud.* 3. 21. *Ehuds* dagger was of this cubite.

Because the cubite was the usuall measure, therefore *Ier.* 51, 13. saith, *Cubitus avaritiæ tuæ venit*, *the cubite of thy avarice is come*, that is, in that same measure, that thou hast done to others, in that same measure, it shall be measured to thee againe.

The cubite was of their greatest measures.

Exech. 27. 11. *And Gammadim were upon thy walles*: that is, *tall men*, or, *men of cubites*, because it was one of their largest measures; or, men of cubites, because they measured many things by the cubite, So the Sabæans, (lying betwixt the Persian and red Sea,) *Esay*, 45. 15. are called *men of measures*, because they used much merchandize: or *Gammadim*, those of *Phœnicia* which lay out in the forme of a cubite.

The common weight, was called *Lapis Regius, the Kings ſtone*, 2 *Sam.* 14 25. their ſmaller weight, was the weight of the ſhekle: this was called *Siclus ponderalis, the ſhekle or weight*, as the other was called *Siclus nummarius*, the penny ſhekles. *Abſolons hayre weighed two hundred ſhekles*, which is foure pounds and two ounces. 2 *Sam*, 14. 24. *David* bought of *Araunah* a peece of ground *for fifty ſhekles*, but 1 *Chron.* 21. 25. he bought it for *ſixty ſhekles*, keeping the proportion of gold to ſilver, twelve to one: one of gold, and twelve of ſilver.

PARAGR. X. *Diatriba* 1.

Of their Shekle.

Canon. GOD to avoide all ſort of falſe dealing, tooke order for their money, that the Shekle and Gerah ſhould be ſo much.

Illuſt. The Shekle was their moſt uſuall money, therefore ſometimes the Shekle is ſet downe, and not the mettall, as *Exod.* 30. *They ſhall give halfe a ſhekle*, to wit of ſilver. Sometimes the mettall is ſet downe and not the Shekle. *Matth.* 26. *They gave him thirty peeces of ſilver*: that is, ſhekles of ſilver: thirdly, when the number and the mettall is ſet downe, and not the ſhekle: *Gen.* 20. 16. *Dedi mille argenteos fratri tuo, id eſt: ſiclos argenti, I have given* 1000. *peeces of ſilver to thy brother*, that is, *ſhekles of ſilver.*

Canon. He would not have them to falſifie their coyne to make their ſhekle great, *Amos* 8. 5. or to mixe it with droſſe, *Eſay* 1. he would have it *gnobber laſocher, tranſiens inter mercatores, Current money amongſt merchants.* It is called *nummus a* νόμω, *& eſt tanquam fideiuſſor*, when it is falſified it brings *generalem in-aequalitatem.*

Ezech 45. In the dayes of *Ezechiel*, the price of the money was augmented, the ſixt part, as *Mna ſacra*, at the firſt was 100. but in *Ezechiels* time 120. So the common *Mna*, at the

the first, was but 50. but in his time 60. So that in time of scarcity of money (as in this time of the captivity) the magistrate may augment the value of the money.

PARAGR. XI.
Of their Marriage.

BArrennesse, was a curse amongst the people of God. *Psal.* 78. 36. (*The Virgines were not praised.*) that is, they were not married, this is spoken to their shame. *Canon. Conf.*

When they were married, they were said to be praised, and the house of marriage was called by the Hebrewes, *domus hillel*, the house of praise, and when they had children, *their reproach was said to be taken from them, Luke* 1. *Illust.*

But *Iephte* vowed his daughter a Virgin. Answere, he vowed her not a Virgin, but sacrificed her, for the Text should be read, *And they went out yearely to lament her*: So the Chaldie paraphrast reades it, and most of the ancient Iewes: and it was long after this ere virginity was professed amongst them, of whom Christ speakes, *Some are Eunuches for the kingdome of God*, [i] such were the Essæans, and *Origen*. *Obiect.* [h] *Targ. Ionath.* [i] *Ioseph. de Bello. Iud.*

But *Iephte* is commended, *Heb.* 11. for his faith, how could he then have sacrificed his daughter? Answer, There are many of the Saints commended there, who committed other wayes great sinnes. *Object.*

The maides before they were married, used upon the day of expiation (cloathed in white cloathes) to goe forth and dance in the vine-yards, and they said. [k] *O yong men lift up your eyes, and see whom of us all ye will make choyce of, looke not to beauty, because it is deceitfull, nor to riches, because they take their wings and fly away, but praise her who feareth the Lord. Ieremy* in his Lamentations hath relation to this, *Lam.* 1. 4. *Their virgines mourne: neither dance they.* [k] *Talm tertia sedar Nashim.*

PARAGR.

PARAGR. XI. *Diatriba* 1.

The time betwixt the affiancing, and the mariage.

Canon. BEtwixt the affiancing and the mariage, they intervened a long time.

Confir. *Gen.*24. *Let her ſtay with us dayes or tenne.*

Illuſt. *Dayes*, put abſolutely, ſignifie a yeare, *Gen.*8. *At the end of dayes*, that is, of a *yeare*. So *Targum* paraphraſes the place, *Gen.*24.[l] *Aut decem menſes*: but *ten*, when it is referred to monthes, ſignifies dayes, *Levit.* 16.7. *In the ſeventh month the tenth*, that is, the tenth day: but referred to yeares, it hath relation to monthes: *Let her ſtay with us a yeare, or at the leaſt tenne moneths.* What ſenſe were this, *or at the leaſt tenne dayes?* The reaſon of this accompt was, becauſe they had not the moneths diſtinguiſhed by names, as after the captivity.

l *Targ. Ionath.*

Canon. The man gave the dowrie to the woman.

Confir. *David* being but poore, 1 *Sam* 18.24. *Gave ſo many skinnes of the Philiſtims.* So, *Sechem* askes, *Gen.* 34.12. *What dowrie they would aske of him.*

Illuſt. m The Bride brought onely to her husband, her cloathes, ornaments, and jewels. *Nedunÿa*, this was *dos mulieris*; *the womans dowrie.*

m *Elias Levita.*

Canon. They were not exorbitant in their dowries.

Conf. *Exod* 22.17. *Pecuniam pendito prout eſt dos virginum, Weigh thy ſilver according to the dowrie of the virgines*; and this they gathered to have beene *fifty ſhekles*, *Deut.*22 29. *Then he ſhall give who hath lyen with her fifty ſhekles.*

PARAG. XI. *Diatriba* 2.

The time of their mariage.

Canon THeir mariages were in the night.

Confir. *Mat.*25.1. *Luke* 12. *And at mid night the virgins came to waite for the Bridegroomes returne, with lampes in their hands.*

They

They uſed ſolemne words in their marriage.

Canon.
Illuſtr.
n *Talm. Babylon. Solennis forma conſecrandæ ſibi uxorem. Exemplar inſtrumenti dotalis Iudæorum ex Talm. Babylonico tranſcriptum, ex Cornelio Bertramo, in quo hæc verba.*

n *Eſto mihi in uxorem ſecundum legem Moyſis & Iſrael: & ego juxta verbum Dei colam te, honorabo te, alam & regam juxta morem qui colunt, honorant, & regunt uxores ſuas fideliter: do autem tibi dotem virginitatis tuæ ducentos denarios (id eſt 50. ſiclos) quinetiam alimentum tuum, & veſtitum atque ſufficientem neceſſitatem tuam, item cognitionem tui juxta conſuetudinem univerſæ terræ*, that is, *Be thou a wife to me, according to the Law of Moſes and Iſrael, and I ſhall worſhip and honour thee, according to the word of God: I ſhall feede and governe thee, according to the cuſtome of thoſe who worſhip, honour, and governe their wives faithfully: I give to thee for the dowrie of thy virginity* 200. *pence, (that is, 50. ſhekles) as alſo thy foode, cloathing, and thy ſufficient neceſſity: Alſo a knowing of thee according to the cuſtome of the whole earth.*

Here marke firſt how the Scripture hath relation to this forme of ſpeech, 1 *Pet.* 3. 7. *Honour your wives as the weaker veſſels.*

Secondly, he promiſes to his wife according to the Scriptures, *Num.* 30. *Victum, amictum; & debitum tempus, Meate, cloathing, and the time of knowing her:* which the Apoſtle calles, 1 *Cor.* 7. 3. *Due benevolence*, and here by modeſty of ſpeech, it is called, *via omnis terræ*, *Gen.* 19. *We have none to goe in to us after the way of all fleſh.*

The marriage was perfected by three things.

Canon.
Illuſt.
o *Talm. tertia ſedar Kiddushim de ſponſalibus.*

1.° *Bekeſebh, argento, with ſilver*, 2. *Vbiſhtar, ſcripto*; from *ſatar numerare*, which is *to write*, 3. *Bebia, hoc eſt coitu, in knowing her.* Hence is that ſaying of theirs: *Quid ſunt uxores, & quid concubinæ, uxores ſunt cum inſtrumento, dote, & ſponſalibus; concubinæ neque cum hac nec illa. What are wives, and what are concubines: the inſtrument, dowrie, and wedding, make a wife; but the concubines have none of theſe.*

The Bride in token of her ſubjection, covered her head with a veile.

Canon.

There-

Conf.

Illust.

[p Hieron.]

*Gen.*24.65. *Therefore she tooke a veile and covered her selfe.*

When she was a maide, she put a veile upon her face. *Hieron.*[p] *Illa sit tibi amabilis quæ procedens in publicum, vix uno oculo qui viæ necessarius patente egreditur*, that is, Let her bee amiable to thee, who going in publike, goes scarsely with one eye open, necessary to the way. This veile was taken off her face in the day of marriage, therefore it was called ἀναϰαλυπτήϱιον, *a veile*, by the Greekes, becauſe that day she went with her face uncovered, and the gifts which were sent to her, were called ἀναϰαλυπτήϱια. The veile which covered her face in her Virginity, was a token of her modesty; so the veile which covered her head when she was married, was a token of her subjection, *Num.*5.18. therefore when her husband was jealous of her, shee is commanded to stand bare-headed before the Prieſt, untill she be cleared of that suſpicion, as not being under the husbands subjection all that time.

Tertul. de Veland. Virg.

Canon.
Conf.

The speciall friends of the wedding were νυμφαγωγος, *the conveyer of the Bride*, and παϱανυμφὸς, *the conveyer of the Bridegroome.*

παϱανυμφὸς, was called the bridegroomes companion, *Socius ejus*, and by the Chaldies, *Shuſhebbinim, ſocij, companions.*

Illust.

When the Bride was brought to the Bridegroomes chamber, she was brought, *Per* νυμφαγωγον, and the Bridegroome was conveyed, *Per* παϱανυμφον, him the Latines called *Auſpex, inde bonum auſpicium*: the reſt who were at the marriage, were called the children of the wedding. *Mat.*9.13.

The witneſſes who conveyed them, kept the chamber that night, upon the morrow they received the tokens of her virginity and kept them. If afterwards her husband was jealous of her that she had not beene a maide when he married her; the witneſſes were to produce the sheete

*Deut.*22.15.

called

called *Suear*,[q] and the father was to ſhew it before the judges. The father himſelfe had not the keeping of the ſheete.

[q] *Talmud. in tertia ſedar Naſhim, id eſt mulierum.*

Their marriages laſted ſeaven dayes. *Canon.*

Iudg. 14.17. *Then Sampſons wife wept ſeven dayes, whilſt the feaſt laſted.* *Confir.*

As their marriages laſted ſeaven dayes: So they appointed ſeaven dayes for mourning at their burials: as they called marriage, *Gen.* 49.31. *Via omnis carnis, the way of all fleſh*: So, death is called, *Ioſ.* 23.14. *Via omnis carnis, I go the way of all fleſh*: and they appointed ſeaven dayes as well for the one, as for the other. *Illuſt.*

At their marriages, they propounded queſtions and riddles. *Canon.*

Iudg. 14. *I will put forth a riddle unto you, and if ye can declare it within ſeaven dayes of the feaſt.* *Conf:*

The Greekes from them learned their γρυφοὶ, *hard queſtions*, and their δειπνοσοφισταὶ: *queſtions at meate.* *Illuſt.*

When they were married, they prayed thus for them, *Ruth* 1.4. *Det Deus tibi requiem, God give thee reſt.* And the Heathen when they were married ſaid, *Eſt in portu, He is in the haven.*

The women after they were married, went ſeldome abroad.

Pſal. 68. *Habitatio domus dividet ſpalia*, that is, *the women, who dwelt at home divided the ſpoyle.* So *Tit.* 2.5. They were called οἰκουρὸς *domiporta.* *Conf.*

[t] The Greekes called them, οἰκορύστας *home-ſetters*, and οἰκουρὸς, *houſe bearers*, and the Latines *Caſariæ, dwellers in cottages*: the Heathens painted before the modeſt womens doores, *Venus ſitting upon a ſnaile, Quæ domiporta vocatur, called a houſe-bearer*, to teach the matrones to ſtay at home, & to carry their houſes about with them: So, the Virgines were called by the Hebrewes, *Gnelamoth abſcondita, hid*, and by the Greekes κατακλειστὰς: *ſhut* *Illuſt.*

[t] *Cauſab. cont. Baron.*

up

up, and the places of their aboade παρθενωνες, *Cellæ virginales, virgines celles.*

Contrary to these are whores, *Prov.7.* 12. now she is in this corner, and now in that: therefore the Chaldies call an whoore *egredientem*, *niphcath hara*, *going abroad*, and a whore the daughter of a whore, [f] *egredientem filiam egredientis*, *a goer forth, the daughter of a goer forth. Gen.*34. *Should he make our sister as a whore? Targ. an sicut exeuntem foras:*

[f] *Targ. Sephar. Gnalamoth.*

PARAGRAPHE XI. *Diatriba* 3.

Of their Divorce.

THe man gave the bill of divorce to the woman.

Canon.

In their corrupter times, the woman gave also the Bill of Divorce to the man.

Conf.

*Mar.*10.12. *And if the woman put away her husband.*

[t] In the time of *Herod* the great, his sister *Salome* gave to her husband *Cristobarus*, the first bill of divorce. Amongst the Romans, it was usuall for the women to give their men the bill of divorce.

[t] *Scal eger in Euseb. Illust.*

[u] By the Attick law, they had two distinct names: if the man put away his wife, it was called ἀποπέμπειν, *to send her away*: but if the woman went from her husband, it was called ἀπολείπειν, *to leave him*: the reason why the man was said ἀποπέμπειν, was, because he had the authoritie to cast her out, for the house was his: she was sayd onely ἀπολείπειν, *to leave him* and go her waies out of the house, & also was said απογραὲς δαι απολειψιν, *Quando mittebant repudium viro*, *when she sent the divorcement to the man*: and *actio divortij*, *the act of divorcement*, upon the mans part, was called δίκη αποστασιου, *the accusation of putting away.*

[u] *Aristoph. in Nebulis.*

The Bill of divorce, was called *Sepher keritoth*, *schedula dimissionis*, *the Bill of letting goe*, and it was written after this

this sort.* *Tu N. Esto expulsa a me, & sis libera, & domina tui ipsius, ad abeundum & nubendum omni viro cuivis; & nemo reiiciatur propter nomen meum; hic erit libellus repudij, & epistola dimissionis iuxta legem Mosis.* That is, *Thou N. goe thy way from me, and be free and Mistris of thy owne selfe, to goe to marry whom thou wilt, and let none be refused for my name; this shall be the bill of divorce, and the Epistle of putting away, according to the Law of Moses.*

* Talm. tertia sedar lib. 4. Gittim di divortij.

Christ objects to the Iewes, *Mat.* 5,31. how they used to give to their wives the bill of divorce, having relation to their traditions in the *Talmud* (for although the *Talmud* was not all gathered together till long after Christs death, yet it was taught in their Schooles long before; in *Sura Neharda*, and *Pembeditha*, and they had severall Treatiles of it.

Our Saviour Christ saith, *He who puts away his wife, and marries another, commits adulterie*, and if she marry another, she commits adulterie. *Deut.* 24,4. *Hittameah*; is such a composition, that implyeth both, *The defiling of her selfe and her husband*, who put her away.

What are we to thinke of this law of divorce? Answ. Christ saith it was permitted to the Iewes for the hardnesse of their hearts. *Solon* being asked, whether hee had given the Athenians the best lawes or not? answered, the best that they could suffer. The wise Law-giver in policie, accommodates his lawes to the constitution of the people, as the, Shooe-maker makes the shooe for the crooked foot. The wise men amongst the Iewes, approved never this divorce. *Ben Sirah* being asked by one, who had a great shrew to his wife, if hee might divorce with her for that; answered, *Os quod cecidit in sorte tua rode, illude, Be content with her and seeke not another.*

Quest.

It was usuall for the men among the Iewes to have many wives at once, but not for the woman to have many husbands at once.

Canon.

Object.

1 *Tim.*5.9. *If shee had beene the wife of one husband*;(the Apostle meanes not heere, if a widdow marry againe) then it may seeme that she hath had more husbands at once?

Answ.

There are two sorts of digamie: direct digamie, when one hath two at once, this was never permitted to the woman: indirect digamie, when one being put away, they marry another; and in this sense, the woman may be said to have moe husbands: by the Law of God shee might not divorce from her first husband; but it was permitted amongst the Iewes, and commanded amongst the Gentiles. *Iure humano, according to the law of men*, she was the wife of the second husband: but *Iure divino, according to the Law of God*, of the first husband.

The polygamy of the Fathers seemes not to have bin a mid-sinne, betwixt fornication and adultery, *Hos.*4.10. *They shall commit adultery, and shall not increase.* This seemes to be spoken of polygamists and not of adulterers: for it was no punishment for adulterers to want children; but the polygamist of purpose, married many wives, that they might multiply children. 2. This word *to commit adultery*, is taken sometimes largely, as in the seaventh commandement: as well for fornication as for adultery; so here it may be taken for polygamy also, although it be not properly adultery: So incest is called fornication, 1 *Cor.* 5. *When a man lyes with his mother in law*: the lesser for the greater: so here, the greater includes the lesse.

Man doth something which agrees to him, *Ex natura generis*, as hee is a living creature to beget. 2. he doth something which agrees to him, *Ex natura speciei*, as to beget a reasonable creature, this hee doth as a man. 3. hee doth something as a faithfull man: marrying his wife he represents Christ, & she represents the Church. Although polygamy crosse not the two first ends, yet it directly crosses the third end, for as Christ hath but one

wife

wife (his Church,) so should the faithfull man have but one wife.

PARAGR. VII.

Of their Feasts.

THe Iewes were more excessive in their feasts, than the Heathen.

Canon.
Iewes.

See the Marginall note of the English Bible.

For all their tables are full of filthy vomitting, Esay 28.8. *no place is cleane.* So, *Hosea* 7. 5.

Conf.
Illust.
Persians.

The Persians were very moderate in their feasts: they dranke in their first service onely water out of the river *Choaspis*; and in their next service wine. *Esth*, 1.10. *when Ashverus was in his wine he sent for Vashti*: that is, when he was in his second service, and not when he was drunke as it is commonly taken: for they had there οἰνοπλοι *inspectores vini, to looke upon the wine. Esth.* 1.8. who marked the guests at the feasts, & suffered none to force others to drinke: these were called also ὀφθαλμοι, *the eyes of the feast.*

Babylonians.
y *Fuller Misc. Scalig. in Euseb.*

The Babylonians in their feasts exceeded more: in their drunken feast y *Shaka, Ier.* 25.26. all beastlinesse was committed; the servants were Lords of misrule, all the time of this feast: at this feasts, *Baltasar* was killed.

Canon.

The Iewes in their feasts, powred oyntment upon their guests and kissed them.

Confir.
Luke 7.38.
Ezec 23.41.

Let not oyntment be wanting to thy head, Eccles. 9.8. *David* describing a flatterer, points at these two; the kisses of a flatterer, *Et oleum peccatorum, and the oyle of sinners.*

Canon.

They used in their feasts, to give their flatterers a pastie baked with hony, *Subsannationum vstulatæ placentæ, the baked pasties of scoffings*: So, *Psal.* 35.5. *with the false scoffers at cakes*, or banquets.

Illust.

Gnug, is called a *pastie*, and *Gnugoth*, *flatterers*, because in their feasts they threw a *pastie* to these *parasites*: hence *Math.* 4. the Devill in the Syriacke is saide, *akal kartha*,

comedere accusationes, *to eate accusations*, it should not be translated *Divulgare accusationes*, *to proclaime accusations*. The Greekes called these φιλοπλόκους, *lovers of pasties and parasites*: They had two sorts of them, the first *communis parasitus*, *the grosse parasite*, & συμποπαραστους, who did things with *a great shew of honestie*: The Latines called them, *Amici mensales*, *board friends*.

Canon. At their feasts they burnt Incense for their guests to smell.

Confir. *And satte'st upon a costly bed, and a table prepared before it, wherupon thou hast set mine incense & mine oyle. Ezec.* 24. 41.

Illust. The Church alludes to this forme; *My spikenard sendeth forth the smell thereof. Cant.* 1. 12.

The times of their feasts were, first at the weyning of their children, as *Isaac*, and *Ismael*. 2. at the making of their covenants, as *David*, and *Abner*, 2 *Sam.* 3. thirdly, to shew their glory, as *Salomon*, 1 *Kin.* 3. So, *Assuerus*, *Est*, 1. 2. fourthly, upon their birth dayes, as *Pharaoh*, *Gen.* 40. 20. and *Herod*, *Marke* 6. 5. fiftly in the day of the coronation of their Kings, *Hos.* 7. 5. *This is the day of our King.*

Canon. They dranke their Wine in a trientall cup, containing halfe an Englisb pint.

Conf. *I will take the cup of salvation, and call upon the name of the Lord, Psal.* 116. 13.

Illust. [z] Therefore they say he who drinkes all the cup at one draught, *Gulosus est*, *he is a glutton*: hee who drinkes it at two, *Vivit secundum viam terræ*, that is, *as a civill man* but he who drinkes it at three. *Est elato spiritu*, *he is proud.*

The Wine which they drunke (when it excelled) was described by two properties: first, *Cant.* 6. 9. *Loquitur in labijs dormientium*, *it speakes in the lippes of the sleepers.* 2. *Prov.* 23. *Ibat per rectitudines*, *that is*, *agreeable for man*. So, *Cant.* 6 *Vinum ambulans in rectitudinibus*, *id est*, *conveniens homini*; *Wine going upright*, *that is*, *agreeable to man.*

z Buxtorf ex Beza Rabbino fol. 252. Gram. Chald.

a This

[a] This Wine which they drunke when it was not mixed it was called *Chamra chaija*, ἄκρατος, *vinum vivum*, *quicke wine*, *Prov*, 9. 5. when it was mixed, it was called *Chamre marta*, *vinum dilutum*, *setled wine*: when it was mixed with spices, it was *Mishab*, *mistum*, *mixt*, *Isay* 5.22.

They used to coole their wine with snow out of Libanus.

As the cold of snow in the time of harvest, *Prov.* 25.13.

They had their taster, who tasted their Wine, the Greekes called him προγῦστης, *the taster*; and ἀρχιτρικλίνος, *the chiefe of the feast*: in the Arabicke, he is called *Caput discumbitus*, *principall for the sitting*: & the Latines called them, *Modiperatores*, *who set downe lawes for their drinking*: the Hebrewes say, [*] *Vinum est domini*, *sed bonitas est pincernæ*, *the wine is the masters*, *but the goodnesse the drawers*.

Their common suppers were of hearbes.

Better is a Supper of hearbes, *Prov.* 17.15.

This *Plautus* called *Cœnam terrestrem*, *an earthly supper*.

They were not great eaters of flesh: therefore he was counted a glutton amongst them, who eate, *tarthemar carnis*, *a pound of flesh*, *Deut.* 21.18. and dranke *logum vini a quart of wine*; the Latines called this common fare, *mensa necessaria*, *a necessary board*: [c] The Fathers before the flood, lived upon hearbes, but after, they will have garlicke, leeke, fish, cucumbers: nature is content with little, but grace with lesse.

They had but two meales in the day, their dinner and their supper: their dinner was short, but their snpper continued longer time, and then they made their greatest cheere.

Hence it is called *a supper* & *a great supper* in the Scripture, *Luk.* 14.16. The Greekes exceeded more: first, they had their ἀκράτισμα, or *breake-fast*. 2. their ἄριστον, or *dinner*, 3. they had their ἐσπέρισμα or *beaver*. 4. δεῖπνον, *their supper* 5. δεῖπνον ἀπολύτικον, *their dimissorie supper*.

[a] Arvonn. Lexicon. Hebraic.

Canon.

Conf.

[*] Talm. lib. Chag.

Canon.
Confir.
Illust.

[b] vide Munsters Lexicon Chaldaicum.

[c] Varr. de re Russ.

Canon.

PARAGRAPHE XII. *Diatriba* 1.

Of the forme of their Tables, and sitting.

Canon. THeir Tables were round, like the forme of an halfe Moone.

Confir. *Cant.* 1.12. *In discubitu suo circulari, at his round table.* So, *Thy children shall be like Olive plants round about thy Table, Psal.* 128.3.

Canon. They sate in beds round about the table, three in a bed, and sometimes foure.

Conf. *Thou sateſt gloriously upon a bed, and the Table was covered before it. Ezec.* 23.41.

Illust. They had three sorts of beds. 1. their sleeping beds 2. Their dining beds, in which after meate, they used to rest themselves, 2 *Sam* 4.5. *Et ipse cubabat cubitum meridiei, who slept on a bed at noone,* the Greeks called them ἐμβρίμια *resting beds,* παρὰ τὸ βρίζειν, *somnum leuem capere, to take a soft sleepe:* βρίζειν μετὰ τὴν βοραν ἰζειν, *post cibum sumptum recidere,* this we call a *nappe*: so netimes they call this rest ενδιαζειν, *a prandio interquiescere, to rest after dinner,* therefore *prandium, a dinner,* was called ενδιον, *tempus meridianum, the noone time.* 3. Their sicke beds, called [a] γραββατα, ἀπὸ τῦ κρεμᾶν βασεῖς, becauſe their feete hung downe when they were carried in those beds.

[d] *Calius.* [d] Their Chambers were called τρικλίνια, becauſe there were *three beds* in one house, sometimes τετρακλίνια, becauſe *foure beds* were in the house, sometimes ἑπτακλίνια, *seaven beds,* sometimes εἰκοσικλίνια, *twenty beds.*

Their beds were likewise called τειλίνια, becauſe they used to sit *three in a bed,* and sometimes foure, as *Horat*:

[e] *Horat. lib. Epist.* [e] *Sape tribus lectis videas cœnare quaternos.*

That is,

Foure on three beds you oft shall feasted see.

Canon. They washed their feete before they entred into their beds, least they should defile them.

The

The woman ſtood behind him, and began to waſh his feete.

The Hebrewes have a ſaying, *Præparate in veſtibulo, ut poſſis ingredi triclinium, prepare thy ſelfe in the entry, that thou mayeſt goe into the bed*: and the Greckes had their ποδονιπτηρες, *their feeee waſhers*. All the time that they ſate in the beds at dinner or ſupper, they ſate bare-footed, and he who roſe from the table, called for his ſhooes [f] *Et ſoleas poſcit, he asked his ſandals.*

[f] *Horat. lib. Epiſt.*

After they had waſhed their feete, they uſed to anoynt them, *Luk.* 7. 36. this was phyſicall for the ſtopping of the pores which were open then,

When they did ſit at meate, he who was beſt beloved, leaned in the boſome of the maſter of the feaſt.

Iohn the beloved Diſciple, who leaned in the boſome of Chriſt.

From this cuſtome, is that ſpeech borrowed, to be in *Abrahams boſome*, to ſignifie the familiarity and ſociety which the Saints of God, ſhall have with the Father of the faithfull in heaven: as alſo to ſignifie the unity of eſſence, betwixt the Father and the Sonne. The Apoſtle ſaith, *He came out of the boſome of the Father.*

This kinde of ſitting, is called by the Chaldy Paraphraſt, *Haſhibboth ſhemol, diſcubitus ſiniſter*, becauſe they *leaned upon their left elbow*: then their right arme was under their beloveds necke, when they did not eate: but when they leaned upon their right elbow, it was called *diſcubitus dexter, the leaning on the right elbow*: then their left arme was under their beloveds necke.

At the firſt, they ſate ſtraite up at meate as we do, *Gen.* 27. 19. but in *Salomons* daies, and *Amos* time, they lay in beds: [g] *Homer* deſcribes the Greekes ſitting, and not leaning at their banquets.

[g] *Homer Iliad.*

Marke the difference betwixt theſe three: *Portari in ſinu, recumbere ſinu, cubare in ſinu: To be borne in the boſome, to leane in the boſome, to lye in the boſome. Portari in ſinu* is of Infants. *Numb.* 11. 12. *Can I carry all theſe as Infants*

Confir.
Luke 7.38.
Illuſt.

Canon.
Conf.
Iohn. 13.
Illuſt.

Luke 16.22

Cant. 2.

fants in my boſome? Cubare in ſinu, eſt uxoris, Mich. 7.5. From her that lyes in thy boſome. Recumbere in ſinu eſt dilecti, Iohn 13. The beloved Diſciple, who leaned in the boſome of Chriſt.

Canon. When they ſate at meate, their feete lay out behind them.

Conſ. *When Chriſt was at Table, Mary ſtood at his feete: Luk. 7.* becauſe his feete lay out when he ſate at Table.

PARAGR. XIII.

Of their Apparell.

Canon. THe faſhion of their apparell changed as neceſſity urged.

Illuſt. When they were in Egypt their cloathes were long, reaching to their feete: therefore when they went out of Egypt, they were bidden, *Gird up your loynes, Exod. 12.*

When they travailed in the wilderneſſe, their cloathes reached to their mid-legge: therefore the Prieſts when they went up upon the Alter, they are bid put linnen breeches upon them, leaſt their nakednes ſhould be ſeene becauſe then their cloathes were ſhort, fit for their travelling in the wilderneſſe. The Greekes called this ſhort coate fit for travelling ὁδοπορικὸς *viatoria veſtis, cloathes meete for going.*

When they came to Canaan, their cloathes reached to their feete againe. *Revel, 1. 13. I ſaw him with* ποδήρεις, *cloathes reaching to his feete:* Such were the Perſians ſtatelieſt garments, *Eſther. 6. 10. Feſtina cape* κρήσπεδον, *take thy mantle, id eſt,* κρεμάμενον εἰς τὸ πέδον, *dependens ad pedes, Thy mantle hanging downe to thy feete.*

God inſtituted apparell for neceſſity, to cover nakednes. 2. for commodity, ſhort or long to further them in their iourney. 3. to diſtinguiſh ſexes, *A man muſt not put upon him womans apparell. Deut. 22. 5.* 4 to diſtinguiſh callings,

lings, as the noble from the baſer: but the divel hath found out a fift ſort, to be an inticement to filthineſſe and uncleanneſſe, *Prov.*7,10. *And ſhe came forth in a whores apparell.* There is ſome ſort of apparell, which becomes not any honeſt woman, therfore the Heathen had, h γυναικόσμους *mulierum inſpectores, qui mulierum cultui præerant*, the beholders of women, that were over-ſeers of womens arrayments

h Sigenius, lib. 4.

Their cloathes had a wide boſome.

Canon.

It ſhall be rendred into thy boſome abundantly, Eſay 65.7.

Conf.

They had divers ſortes of apparell.

Canon.

He who hath two coats, let him part with him that hath none. Luke 3.11.

Conf.

i At the firſt, man had but one coate, but afterward they uſed two: their upper coate, and their inward: their upper coate the Hebrewes called *Megnil, ſuperior, the upper coate*, Greekes ἱμάτιον, *a cloake*; and the Latines, *toga, vel pallium, a gowne or a cloake*, the inward they called χιτῶν or *tunica a coate*, *Math.*27.35. Chriſt had theſe two ſorts of coates, his inward coate was woven; upon which the ſouldiers caſt the lots; and his upper coate was made of foure parts, which the ſouldiers parted.

i *Cauſab. cont. Baron.*

Illuſt.

The colours of their cloathes were diverſe.

Canon.

The cloathes of the nobler ſort were white. *Eccleſ.*9.17. *Let thy cloathes be white. Iam.*2.2. k Therfore Churchmen were forbidden to weare white, as fit onely for the nobles: for this cauſe it was, that the nobles were called *Chorinæ candidi, white*, 1 *King.*21.8. and the Greekes from them ἀγαθὸς noble, and the Dutch *Here, Lord*; theſe cloathes they uſed to ſcoure often: hence, ſo often ye ſhall reade, mention made of the Fuller in the Scripture: *Whiter than the Fuller could make, Marke* 9.3.

Illuſt.

k Hieron. ad Lovinianum.

Marke the ſparingneſſe of the ancient Nobility, who uſed to ſhow the ſelfe ſame cloathes often, and to weare them: but now every day they muſt change a ſute. *Luke* 16.19. ἐνδιδύσκομαι, *frequentativum*, whereby is ſignified

Note.

the pride of the rich glutton, who was daily richly apparelled, *Luk.* 16.

Canon. Sometimes they wore ſcarlet: and ſometimes purple.

Lam. 4. The Kings children were cloathed in coates of divers colours. 2 *Sam.* 13. 18.

Conf. The Babylonians exceeded in pride; they wore gar-

Illuſt. ments of divers coloures, who were not the Kings children. *Ioſuah* 7. 21. *Addereth Siner, a Babiloniſh garment*, the 70. tranſlates it *a garment of divers colours*. So, *they of Tyre Ezech.* 28. 12. *commonly wore Crownes*, which belongs only to Kings,

Canon. The baſer ſort of cloathes were ſoyled blacke.

Confir. *Non ſtabit cum obſcuris, He ſhall not ſtand with the baſe.*

Prov. 22. The Prophets wore a hayry Gowne.

Canon. For this, *Elias* is called *a hayry man* 2 *King.* 1. and *Iohn*

Conf. the *Baptiſt* following him, *was cloathed in Camels hayre.*

Math. 3 4. The falſe Prophets, when they would deceive the people, put upon them a hairry gowne. *Zach.* 13. And Chriſt bids, beware of thoſe; *who come cloathed in ſheepe skinnes; but inwardly they are ravening Wolves, Math.* 7. 15.

Canon. They had broad girdles, in which they carryed their

1 *Alex. ab Alex.* money, called *Zona*. Hence[1] *Perdere Zonam*, amongſt the Latines, is *to looſe credit*, as *Solvere Zonam*, was *to looſe their chaſtity*, *Quia nuptiarum die ſolvebatur Zona: becauſe the day of marriage, their girdles was looſed.*

PARAGRAPHE XIIII:

Of their Warres.

Canon. THey had Gods commandement or approbation for their warres.

Illuſt. They had two ſorts of warres, *Milchamoth mitzba, bella præcepti, Warres by command*, God out of his owne mouth, commanded to make warre againſt them, *Exod.* 24. Their other warres were *Milchamoth charaſoth, bella ſpontanea volunt ary*

voluntary warres, they had an approbation of God to these warres, when they had just causes as for defence, for correction, for recovery; not for cruelnie, or desire of revenge. Last, when they used moderation in their victories. The Israelites were too cruell against the Beniamites, *Excessit medicina modum*, the Physicke exceeded measure.

Before they were to besiege any citie, they were to offer them conditions of peace. *Canon.*

This was to be understood, as well of the seaven Nations, as of other people: *Iosu.* 11. none of the Nations tooke peace with Israel, but the Chivæans, and the Gibeonites: the rest were all slaine, because the Lord hardened their hearts, else they had received the conditions of peace. *Illust.*

What was the reason then, why the Gibeonites by crāft sought peace, faining themselves to bee people come from a farre countrey? *Maymonides* answers, that [m] the Gibeonites at first refused the conditions of peace with the rest; therefore the Israelites concluded, according to Gods direction to roote them out: they understanding that this sentence was given out against them, sought by craft now to enter in league with the people of God. *Quest.* m *Maymon.*

The seaven nations, if they refused peace; men, wife, and children were to be destroyed, but other nations who refused, the males onely were to be killed. When they went to warre, they had *Meshiah milchamah*, *vnctum belli*, who stirred up the souldiers to courage, *Deut.* 20. Deut. 7

The souldiers were armed, when they went to warre. *Canon. Illust.*

They had a broad girdle, wherewith they girded their upper and neather armour, and it was a great safeguard to the souldiers: therefore *Iob* 39. 3. he saith, *Gird up thy loynes like a man*: speaking to *Iob* as a souldier: the Apostle alludes to this, calling it *the girdle of vertue*. Amongst 2 Sam. 20, Ephe. 6, 14,

the

the Macedonians, they who had not killed an enemy, were not girded with a ſouldiers girdle, but in diſgrace with an halter, and they were called *diſcincti*.

Their arrowes were dipped in the poyſon of Serpents, which burnt the fleſh of thoſe in whom the were ſhot: the Apoſtle alludes to this, *Ephe.6.16. The fierie darts of the wicked*: becauſe they burnt thoſe whom hee ſhoots them at, as fire. Their arrowes were of reedes, *Pſal.68. frange turbam arundineam*. So the Latines, *perque ilia venit arundo: The dart came thorow my entrals.*

They had a ſhort ſword or cutleſſe, called *Segur, acinacis, Pſal.35.3. Bring forth the ſpeare. Veſegar, the ſword*: it ſhould not be tranſlated, *and ſtop up the way.*

When they fought, they fought ſometimes on horſe-backe, the Greekes called him *Monippos, Pro.6. Povertie comes like an armed man, vir elipei.* So they called their horſe-men, μονίππους, who were ſent armed with a target and a ſpeare ſwifter than a footman: theſe the Latines called *Veredarius.*

Sometimes they fought in Chariots. 1 *King.*20.14. *Quis nectet currus ad bellum, who ſhall order the battell.* So, *Ierem.*46.4. *Exod.*14.6. Theſe chariots were called by the Greekes δυόφοροι, becauſe it *held two*; the wagoner *auriga*; and he who fought, called παραβατὴς.

PARAGR. XIIII. *Diatriba* 1.

Of the forme of their encamping in the Warres.

Canon: Illuſt.

THey had two ſorts of Incamping.

They had one of their civill warres, another when they pitched about the Arke.

When they pitched their civill campe, their campe was round: *Eſay* 23. *Sedet Rex in pilata acie, the King ſits in his round campe.* So, *Iob* 1. 24. And they ſet their baggage round about the campe, to ſave them from the incurſion

incurſion of the enemie, and the King ſate in the midſt, 1 *Sam.* 17.20. becauſe the campe was round, therefore it was called *Pilata acies.*

When they pitched about the Arke, their campe was foure ſquare: three tribes before, three tribes behinde, three upon the South, and three upon the North.

Iohn in the *Revel* 21. 12. makes an alluſion to ſundry things in the Tabernacle, and the tents about it: firſt it was called the Lords campe, ſo is Ieruſalem. 2. it was foure ſquare, ſo is the Citty of God. 3. there are three tribes upon every quarter, *Num.* 2. ſo Ieruſalem hath three gates upon the Eaſt, Weſt, South, and North. 4. As betwixt the ſanctuarie and the tribes, there came foure companies, *Moyſes* and *Aaron*, and the Prieſts upon the Eaſt, the Cohathites upon the South, the Gerſhonites upon the Weſt, and the Merarites upon the North, to watch the holy place: ſo betwixt Gods throne, and the 24. elders compaſſing it, there were foure living creatures full of eyes. *Revel.* 4.6.10. Laſt, as no uncleane thing might come within the campe, *Num.* 12. 3. nor within the Temple, therefore the gates of it are called *the gates of juſtice, Pſal.* 118. 19. So no uncleane thing may enter within the campe of God, *Revel.* 21.

God was a ſpeciall protector of them in their marching.

Eſay 51.11. *I will goe before you, and gather you in.* This is a ſpeech borrowed from Gods ſaving of them, when they marched. When they marched, the cloud went before them, and *Dan called the gathering Hoſt*, came behind, to ſave the weake, and the taile of the Hoſt: God is that good ſhepheard, who will looſe none of his ſheepe.

Stirre up thy ſtrength before Benjamin, Ephraim, and Manaſſes: when the Arke marched, *Benjamin* was behind the Arke with theſe two tribes; the Arke was called Pſal. 80.

led the ſtrength of God, 2 *Chron.*6.41. hee meanes then, that God would ſhew his ſtrength when the Arke remooved.

So long as *Moſes* lived, the cloud went before in the wilderneſſe, and two of the tribes went before the Arke; but when *Moſes* was dead, the cloud vaniſhed, and *Ioſuah* got the conducting of the people, and the Arke went before them into Canaan.

Doctr. When *Moyſes* and the cloud of the ceremonies evaniſhed, then Ieſus takes the leading, who is our Arke, and brings his people to Canaan.

Canon. They uſed ſtratagems in their warre.

Confir. *Gedeon uſed pitchers with lampes in them*, Iudg.7.16.

Illuſt. 2 *Cor.*4,7. The Apoſtle ſeemes to allude to this place, where he ſaith, *We have this treaſure (or light) in earthen veſſels.*

PARAGR. XIIII. *Diatriba* 2.

Of their Colours or Enſignes.

Canon. THey carryed in their Colours, ſome ſignificative ſigne.

Illuſt. [u] *Iudah* carryed a Lyon in his Standard, *Ephraim* an Oxe, *Dan* a Serpent, *Nepthalim* an Hind, & they ſay, *Reuben* carried the picture of a Man, becauſe he found out the Mandrakes (which *Columella* calles *ſemi-hominem*) which are not unlike to a man. Theſe were to repreſent *Iacobs* bleſſings to his children.

[u] *Druſius in Pentat.*

So the Angels, *Ezech.*1. appeare with the face of a Man, of a Lyon, of an Eagle, and of an Oxe: they appeare in the likeneſſe of a man, becauſe of all viſible creatures, he is the moſt underſtanding: in the likeneſſe of a Lyon, becauſe of all viſible creatures, hee is moſt couragious; in the likeneſſe of an Eagle, becauſe hee is moſt ſwift; in the likeneſſe of an Oxe, *propter obſequium*, for

for obedience, becauſe he is moſt obedient.

An Angell then, is a moſt underſtanding, ſtrong, ſwift, and obedient creature, pitching about the Saints to defend them.

In the Hoſt of Iſrael, one carries the likeneſſe of a man, another of a lyon, another of an oxe, another of a ſerpent, another of an aſſe, another of a wolfe: here are ſome excellent creatures, as the man, and the Lyon; but ſome are bad, as the Serpent, Aſſe, Wolfe. The Angels carrie in their colours onely, the moſt excellent creatures: but, *Dan.* 7.6.7. when he deſcribes the colours of the perſecutors of the Church, the beaſts there are more fierce and cruell; one like a Beare having three ribbes in his mouth betweene his teeth: another like a Leopard; which had foure heads: another fearefull and terrible, which had great yron teeth, unlike unto the Beaſts before.

Doctr.

The viſible Church is a midd'ſt betwixt the triumphant, and the wicked world perſecuting the Church, they are neyther the beſt nor the worſt, but a middle ſort betwixt the two.

Canon.

The Aſſyrians gave in their colours a Dove.

Confir.

Ierem. 50.16. *Fly from the face of the Dove*; that is, from the Aſſyrians.

Illuſt.

[o] The Syrians fained, that *Semiramis*, the daughter of *Belochus*, was hatcht of an egge, and nouriſhed by the Doves; therefore ſhee prooving a worthy Princeſſe, [p] they gave the Dove in their colours, and they called the Dove *Semiramis*: her proper name was firſt *Atoſſa*, then ſhe was called *Semiramis*.

o *Stalig. in Euſeb.*

p *See Ovid. Metamorph.* 4.

Canon.

When the Scriptures make mention of theſe Poeticall fictions, it allowes not the fable, but ſpeakes of it as of a thing received among the Heathen.

Illuſt.

The Poets faine, when *Neptunes* ſonne was cutting vine-branches, that *Venus* came and tooke his Axe from him;

him, and hanging it up upon one of the branches of the vine-tree, it fell from the vine-branch, and killed *Neptunes* ſonne; upon this, there fell out a great ſtrife, betwixt *Venus* & *Neptune*. They went to Athens to *Mars*, there to be judged: *Mars* ſitting upon a Rocke judged them.

Therefore it was called, ἀρειωπαγὸς, from Ἄρεως, *Mars*, and πάγος, a Rocke, *Act.* 17.19. When the Apoſtle makes mention of this ſtreete, he juſtifies not this fable, but ſpeakes of the name received in uſe. So *Dorceta* changed into a fiſh, the *Syrians* worſhipped her as a God, and the *Philiſtims* their *Dagon*, 1 *Sam.* 5.2, here the Scripture approves not the fable. So concerning the *Pythoniſſe*, *Act.* 16.16. the Scripture approves not the fable, that *Apollo* killed the Serpent, and therefore was called *Pythius*. So *Act.* 28.11. *Caſtor* and *Pollux*; *Orion*, *Iob* 9.9. and *Tartarus*, 2 *Pet.* 2.4.

g *Scalig. in Euſeb.*

Doctrine.

מכ"כי

Teſſara Iuda de familia haſmonæorum.

The Romans had in their Banners, an Eagle, a Wolfe, a Minotaure, a Horſe, and a Boare; but *Caius Marius* rejected them all, but the Eagle; and *Conſtantine* the Great, cauſed to put in his colours the ſigne of the Croſſe, or rather the two firſt letters of Chriſts name, χ and ρ.

The Iſraelites truſting too much to the Arke, the Trojans to their *Palladium*, the Aſiatickes to their *Peſſinuntium*, The Romans to their *Ancilia*, and the Chriſtians to the *Croſſe*, were often over-throwne.

The Iewes carried this *Motto* or *Diton* in their Armes, *Mi camocha Iehova been Elohim, quis ſicut tu inter Deos, who is like thee amongſt the Gods? Exod.* 15.11. and they writ it, *per notoricon*, or abbreviation, the firſt letter of every word onely, which they called *mackbe*, and afterward *macabe*.

PARAG. XV.

Of their Burialls.

IN their Burials they used sundry ceremonies of *Comelinesse.*

1. [r] They shut the eyes and the mouth of the dead. 2. they stopt the nostrils, and all the passages, out of the which there came any excrements. 3. they embalmed the bodies of the nobler sort. 4. they winded them in some cloath of linnen, but expressely forbad to wind them in silke. 5. they covered their face with a Napkin.

Canon.

Illust.

[r] *Maymonides Treatato de Luctu cap. 4.*

1 Cor. 15. The bodie is sowne a naturall bodie: therefore they stopped the passages of breath, & the nostrils, then they remembred that saying of *Esay*, *Cease from man, whose breath is in his nostrils, Esa. 2. 22.*

Doctr.

2. *It is sowne a weake bodie*: therefore the uncircumcised, (who bury their armour with them in the grave, *Ezek. 32. 27.* as though they would carry their strength to the grave with them) did foolishly, for there is no more strength in the bodie.

3. *It is sowne a corruptible bodie*: therefore they stop all the passages out of the which corruption comes.

Against this corruption, they used *embalming*, to strengthen themselves in hope of the resurrection; The Hebrewes call this *Chanat*, and the Greekes ἐνταφιάζειν: it differeth from the putting of the corps in the grave; for it was a preparative to it, and great men who wanted it, were said to be unburied. This was called the buriall of an Asse, to be put into the ground without any honour, *Ier 22. 19.* So *Iehoiakim* was buried.

Marke the difference betwixt *condere* and *condire*, the Greekes called *condire*, παρηχένειν, properly of *great men.*

[f] The Heathen had their *Novendinalia*, when the corpes lay above the ground the space of nine dayes. 2. Where the bodie was imbalmed, it was called *funus*. 3. where

[f] *Conjectan. Scaligeri in Varr.*

3. when it was burnt, it was called *Vstrina*. 4. when it was buried, it was called *humatum*. 5. the place where it was buried was called *Sepulchrum*, or *tymbus*.

Gen. 50. The Egyptians spent forty dayes in enbalming *Ioseph*, and thirtie dayes in mourning, which being joyned together make up seaventie dayes: [t] private persons, they lamented them but 7 dayes, *Syracides* 22.23. but publike persons they lamented them thirty dayes. *Deut.* 34.8 they lamented *Moyses* thirty dayes.

[t] *Iosephus de bello Iudaico lib.* 3.15.

Doctr. They burnt sweet odors at the buriall of great men. *Ier.* 34.5.

The clearer the Doctrine of the Resurrection is, the fewer of these ceremonies should be used in buriall; they onely washed the body of *Tabitha*, and laide it in an upper Chamber, *Act.* 9.36.38. and the Apostle seemes to allude to this sort of washing, when hee sayes, *What shall they doe then, who are baptized for the dead.* 1 *Cor.* 15

4. The body is sowne a shamefull body, therefore they ordaine that it shall be covered with linnen onely, that the poorer sort may reach to it; and not in silke: Christ was buried in linnen onely.

Doctrine. They covered the face with a Napkin, *Ion.* 11.44, as ye may see in *Christ* and *Lazarus*, *Luke* 24.12.

Man after his fall, his body was covered, but because there remained some sparkles of the image of *God* in his face, the face is uncovered: but after death they cover the face also; to let us see then, that all the glory is gone. *Cyrus* ordained, that after death no man should be suffered to see his naked body.

Sometimes in great plagues they burnt the flesh, and buried the bones, *Amos* 6. 10. See, 2 *Sam.* the last.

PARAGR.

PARAGR. XV. *Diatriba* 1.

The place of their Burialls,

THey buried them without the Citties. *Canon.*

The widdow of *Naim* her ſonne, was carried out of the Citty to be buried, *Luke* 7. 12. So the *Levites* buried without in all their fieldes, and the poſſeſſed remained alwayes amongſt the tombes, *Luke* 8. *Confir.*

The faithfull were buried by themſelves.

Hence came this phraſe, *to be gathered to their Fathers.* *Gen.* 25. 8. Therefore *Kiriath-arbang*, *Gen.* 23, 2. was called the Citty of foure, becauſe foure were buried there, *Abraham*, *Iſaac*, *Iacob*, and *Ioſeph*. *Canon. Conf.*

Pſal. 26. 9 *Gather me not with the wicked*; as the bodies of the faithfull were laid together, ſo are their ſoules gathered together, this is called *ligatura viventium*, *the bond of the living*: *The ſoule of my Lord ſhall be knit in the bundle of life.* 1 *Sam.* 25. *But the ſoule of my Lords enemies ſhall be in a ſling*: the firſt is called *Apotheca viventium*, the cheſt of the living: the other is a ſling in the which the ſoules of the wicked never take reſt, but are toſſed about continually, whereas the ſoules of the faithfull reſt under the throne of God. *Illuſt.*

u This was the chiefe reaſon why the rich men in Rome refuſed *legem agrariam*, *the parting of Lands*, becauſe they thought it a godleſſe thing, that the Monuments of their forefathers ſhould be ſold to others: And thoſe who ſold their lands amongſt them, reſerved alwayes this priviledge, that they might have place to be buried with their fathers; and although they ſold their inheritances, yet they ſold never their place of buriall. The Greekes called thoſe who were not buried with their fathers, ἀποταφόι, *out-buried.* u *Appian.* *Pompon.*

They wrote upon their buriall, this *Diton*: *Sit anima eius in faſciculo vitæ, cum cæteris iuſtis, Amen, Amen, Selah.*

Let his life be in the bundle of life, with the reſt of the iuſt, So be it, ſo be it, I wiſh.

Canon. Their ſtrangers they buried apart by themſelves, in the common field.

Confir. *Act.* 1.18. *This man purchaſed a field with the reward of iniquity.*

Illuſt. They might not make a league offenſive and defenſive with the Heathen: ſecondly, they might not marry with them: thirdly, they might not bury with them, as hoping for a better Reſurrection: they waited for *techaïa, the riſing to life*, the wicked onely for *tekuma, a ſimple riſing*; they for ἀναβιῶσιν, *a life againe*, the wicked onely for ἀνάσασιν. *an up ſtanding*. The Syriacke calls the reſurrection *nuchamah, dies conſolationis; the day of conſolation*

After they buried the corpes, they ſpake ſomething of the juſtice of God, and of mans ſinne which merites death, and they prayed God in juſtice to remember mercy: then they gave a cup of conſolation to the ſad hearted.

They uſed in their Burials to have mourning women, *Amos*, 5.16. *Peritos lamenti Siticines, skilfull in mourning, Qui apud Sitos, (ideſt, ſepulchro conditos) canere ſolebant, that uſed to ſing beſide the tombes*: [x] they were called *Præficæ*, alſo.

x *Varro de Ling. Latin.*

They uſed in the buriall of children, to play upon ſmal Whiſtles, but in the Buriall of elders of age, to ſound Trumpets.

[y] *Tibia cui teneros ſuetum deducere manes,*
Lege Phrygum mœſta.

That is;

Whoſe uſe it was with muſicke to conway,
The tender ſoules, the Phrygian morneſull way.

y *Perſeus.*

[z] *Iubet,*

[x] *Iubet, inquit, religio, ut maioribus mortuis tuba, minoribus tibia caneretur*: that is, *Religion commands, our elders being dead, that we should blow a Trumpet, but when the yonger are dead, onely a Whistle.*

Hence, *Mash*, 9.23. When *Iairus* his little daughter was dead, Christ thrust out the Minstrels which played at her death.

x *Anton. Nebress. de Voc. N[illegible] Test.*

PARAGR. XV. *Diatriba* 3.

How they called the place of Buriall.

THey called their Buriall, for the indurance of it, *Domus seculi sui*, *Ecclesiastes* 12.5. 1.

The body is *Domus pernoctationis*, *a lodging house*: the grave is, *Domus seculi*, *the house of age*, because we rest long in it: the heaven is, *Domus æternitatis*, *the house of eternity*. Therefore the Egyptians built their graves very stately, and sumptuously: they called them *Domus æternas*, *eternall houses*: their houses they built them but slightly, and were called *diversoria*, *Innes*.

Psal. 146.4. They call the grave *mans owne earth*. 2.

He hath little right to any thing which hee hath here, because he is but a stranger. *Iudas went to his owne place*, *Act.* 1.25, Hel is a proper place of the wicked, as the Heaven is the proper place of the children of God.

Thirdly, they call it, *Beth Chaïm*, *Domus viventium*, *the house of the living*, because they are given to the Lord there, and their bodies are resting in their chambers, *Esa* 26.20. Therefore the Germanes call the Church-yard *Godsacker*, because the bodies are sowne there, 1 *Cor.* 15. to be raised againe. 3.

Thus farre have we spoken concerning the five principall externall meanes to come by the sense of the Scripture.

THE SECOND BOOKE.

CHAP. I.

Of the ſenſe of the Scriptures.

HAving now attained the meanes to come by the Senſe of the *Scripture*: Wee come to the Senſe of the Scripture it ſelfe, which is either *ſimple* or *compound*.

Compound, is not taken here to make two Senſes out of one ſcripture (for that were contradictory:) but onely it ſhewes the diverſe wayes how the ſeverall parts of a Scripture have beene fulfilled, either literally or figuratively.

Some hold, that in a ſimple ſpeech there cannot be two ſenſes: but theſe diſtinguiſh onely betwixt the ſignification of the words, and the ſignification of the matter.

A Simple ſenſe, is the ſenſe, which agrees to one onely, and hath but one part (to wit, the literall ſenſe) to make up one ſenſe. *Canon.*

1. *Thou wilt not leave my ſoule in grave; n either ſuffer thy holy one to ſee corruption, Pſal.*16.10, this Scripture hath but one ſimple ſenſe, for it agrees only to Chriſt, and no waies to *David, Act* 2.27.

2. *I will eſtabliſh his Throne for ever: Heb.* 1.8. this can no wayes be applyed to *David* or *Salomon*, therefore it is a ſimple ſenſe.

3 *Sacrifices and Oblations thou wouldeſt not have, Heb.*10.5, this no wayes can agree to *David*: *Pſal.*40.6.7, for he was bound to ſacrifice; therefore onely to Chriſt.

Canon. A compound ſenſe, is that whereof there are two parts, literall and figurative, to make up one ſenſe, which is fulfilled two manner of wayes, *Hiſtoricè* and *Prophetícè* in the type, and literally in the thing ſignified.

1 *I called my Sonne out of Ægypt Hoſ.*11.1. *Math.* 2.15; this Scripture is true both of the Iewes and Chriſt, and it was fulfilled literally in them both.

2. *Here am I and the Children whom thou haſt given me, Eſay* 8.18, in the *Hebrewes, Chap.*2.13. it is applyed to Chriſt and his Children; but firſt to *Eſay* and his Schollers.

3. *A bone of it ſhall not be broken, Exod.*12.46. it was literally fulfilled in the Paſchall Lambe, and alſo in Chriſt, *Iohn* 19.36.

Canon. Sometimes the compound ſenſe is typically fulfilled in the Type, and literally in the thing ſignified.

I. *They caſt lots upon my garments: Pſal.*22.18. *Mat.*17.35. it was litterally fulfilled in Chriſt, but typically in *David*, (that is) they parted his honour and dignity, as if they were caſting lots upon them.

2 *They gave me gall in my drinke Pſal* 69.22. *Math.*27.34. it was literally fulfilled in Chriſt, but figuratively in *David*: (that is) they vexed him, as if they had put gall in his drinke.

Canon. Sometimes it is literally fulfilled in the Type, and figuratively in the thing ſignified,

Thou

Thou wilt bruiſe them with a Scepter of Iron, *Pſal.*2.9. it was figuratively fulfilled by Chriſt, and literally by *David*, 2.*Sam.*12.31. who bruſed the Ammonites with flailes of Iron.

Sometimes it is figuratively fulfilled in both. *Canon.*

He who eates bread with me, liſts his heele againſt me: this is meant of *Achitophel* and *Iudas*.

A ſenſe againe, is either Hiſtoricall or Allegoricall. *Canon.*

An Hiſtoricall ſenſe, is that ſenſe which the word affords, either proper or figurative.

It is a dangerous thing, when the words are properly to be taken, for to take them figuratively, or contra. *Canon.*

Behold Elias ſhall firſt come, *Mal.*4.5. The Iewes expound the words properly of *Elias Tisbites*, *Mat.*17.12. when the Prophet meant them figuratively of *Iohn*, who came with the gifts of *Elias*. 1 Iewes.

Beware of the Leaven of the Phariſees: *Mat.*16.6. The Diſciples tooke it properly, when Chriſt meant figuratively of their Doctrine. 2 Diſciples.

Vnleſſe a man be borne againe, hee cannot enter into the Kingdome of God: that which Chriſt meant figuratively of Regeneration, *Nicodemus* takes it literally. 3. Naturall.

Vnleſſe a man be baptized with fire and the holy Ghoſt, he cannot enter into the Kingdome of God; *Mat.*3.11. that which *Iohn* meanes figuratively, the *Abyſſeni* take literally; when they Baptize their children, they powre water upon them, and marke them with an hot Iron, as we doe our Lambs. 4 *Abyſſeni.*

Some have gelded themſelves for the Kingdome of God: *Mat.*19 12. which words *Origen* taking literally, gelded himſelfe: whereas hee expounded almoſt all the reſt of the Scripture figuratively. 5 *Origen.*

This is my body: The Papiſts take the words literally, when they ſhould be figuratively taken. *Canon.* Papiſts.

The literall ſenſe is then to be left, when it is contrary

to modeſty, piety, or good manners.

1. *Contrary to modeſty.* *Eſay* is bidden *goe naked*: *Eſay* 20.2. theſe words we cannot expound them literally, becauſe it were contrary to modeſty for him to goe naked: then he went *naked*, that is, hee wanted his Prophticall garment: So *Saule* 1 *Sam.* 19. was naked, (that is) he wanted his Military coate: ſo the young man fled naked, *Mar.* 15, (that is) wanting his upper garment, *Eſay* was but naked in this ſenſe.

Contrary to Piety. *To cut off the right hand and pull out the right eye*: *Math.* 5.29. 30. theſe words cannot be expounded literally, becauſe it is forbidden in the ſixt Commandement.

If thine enemy thirſt, give him drinke, *Prov.* 25.21.22; theſe words are literally to be expounded; becauſe this duty is commanded in the ſixt Commandement: but *heape coales upon his head*, *Rom.* 12. 20. *Prov.* 25.21, we cannot expound theſe words literally; for that were contrary to the ſixt Commandement.

3. *Contrary to good manners.* When the Prophet *Exechiel* was commanded *to eate his Bread bakt with mans dung*, *Ezech.* 4.12: this literally was not fulfilled, becauſe it was contrary to good manners, but onely in viſion.

So when the Prophet *Hoſea*, 1. 2. is bidden marry a whore, this was onely in viſion, and not literally; for it had beene contrary to piety, and his calling.

Canon. An Allegoricall ſenſe is that ſenſe which the words meane not at the firſt: but that which the Author intends either in words or matter.

It differs from a Parable, an Hiſtory, an example, an Apologue, a Proverbe, and a Riddle.

1. Parable. In an Allegory wee conſider both the literall ſenſe and the myſticall, but in a Parable there is but one ſenſe ſignifying ſome other thing.

God hath ſo tempered the Scriptures, that hee hath not

not onely expreſſed his will in words, but alſo in matter, in types, and figures.

There is an Allegory in words, and an Allegorie in matter; in words, Metaphors; in matter, Types; in Figures, the Antecedent ſignifies the thing conſequent; & the literall ſenſe is fulfilled before the myſticall ſenſe.

2. Hiſtory.

It differs from an *Hiſtory*, for an Hiſtory is the commemoration of a thing already done, and in it we conſider onely, *Quid in facto dicitur, what is to be done.*

3. Example.

It differs from an *Example*, for an Example is a part of a Hiſtory, ſetting out one thing by ſimilitude of another, taken onely from reaſonable Creatures, 1 *Cor.* 10. *Theſe are examples to us.*

4. Apologue.

It differs from an *Apologue*: becauſe in it, examples are fained: in which we aſcribe the actions of men, to bruite beaſts, or things without life: as, the Trees of the field went out to chooſe a King, *Iudg.* 9. The Cedar of *Lebanon* married with the Thiſtle of *Lebanon*, 2 *King.* 14. and ſomething is drawne out of this, which wee make uſe of, and it is called ὑπομνηστικον. In this wee conſider not, *Quid in facto dicitur, ſed quid in ſenſu, what is ſaid to be done, but what in ſenſe.*

5. Proverbe.

It differs from a *Proverbe*: for a Proverbe is a ſhort ſaying much in uſe, ſomewhat obſcure, for the moſt part expreſſing by Metaphoricall words ſomething unto us, & alluding to ſomething, not diſtinctly expreſſed.

6. Riddle.

It differs from a *Riddle* which is an obſcure Allegory, as, *Out of the eater comes meate, Iudg.* 14. 12.

Queſt.

Whether is the hiſtoricall ſenſe, or the ſpirituall ſenſe more noble?

Anſw.

The ſpirituall ſenſe is more noble, as in this, *Thou ſhalt not muzzle the mouth of the Oxe which treadeth out the Corne, Deut.* 25. 4. The Apoſtle gives a more noble ſenſe: *Thou ſhalt not muzzle the mouth of the Miniſter who labours in the Goſpel*, 1 *Cor.* 9. 9. When *Ionathan* ſhot

two

two arrowes, and sayd to his Boy, *Bring these two arrowes*, 1 *Sam.* 20. he meant two things, *Propius & remotius*; *propius* was the taking up of the arrowes, *remotius* was the flight or abiding of *David*; *propius* was the baser sense, but *Davids* flight was the nobles sense.

Canon. The mysticall sense of the Scriptures, is Allegoricall, Tropologicall, or Anagogicall.

These are not properly divers senses, but divers applications of one sense to our instruction, faith, and manners.

Canon, Allegoricall. The Allegoricall application is, when the things in the old Testament, shadowe out some things in the estate of the new Testament; as, *Gal.* 4. 22. *Abrahams two sonnes, the one by a handmaide, the other by a free-woman, which* (Paul *saith*) *signifie the two Covenants, the Law and the Gospell.*

Canon. Tropologicall. The Tropologicall, is, when the thing delivered, signifies some other thing to expresse manners; as, *Thou shalt not muZZel the mouth of the Oxe*, (that is) *thou shalt not defraud the Preacher of his maintenance.*

Canon. Anagogicall. The Anagogicall application, is, when things literally expressed, doe signifie something in heavens blisse. *Psal.* 95. 8. *God swore in his wrath, that they should not enter into his rest*: but *Heb.* 4. the Apostle concludes from this, *That unbeleevers shall not enter into the eternall rest.*

Ipse conteret caput Serpentis, that is, 1. *the seede* (Christ) *shall tread downe the head of the Serpent*, *Gen.* 3. this is the literall sense. 2. [a] *The Church shall tread downe the head of the Serpent*; that is, the Anagogicke sense; *Chrysostome* and *Ambrose* follow this. 3. [b] *Reason shall tread downe Appetite*: that is, the Allegoricall sense; *Augustine* and *Lyra* follow this. 4. *The Virgin* Mary *shall tread downe the head of the Serpent*: this is the blasphemous sense, *Bernard* and sundry of the Papists follow this. Beware to fall from the literall sense to the Allegoricall, and the Anagogicall sense,

a *Chrysost. Homilia* 17.

b *Vt notat Lyranus de Bernardo.*

ſenſe, leaſt thou fall at laſt to the blaſphemous ſenſe.

Every Scripture cannot have their divers applications: [c] *Non ex legentis voluntate, ſed ex ſcribentis authoritate intelligenda eſt Scriptura*, The Scripture is not to be underſtood, according to the will of the Reader; but according to the authority of the Writer, and they ſhould not be ſought out, but when the Spirit of God hath applyed them.

Canon.
Confir.
c *Hieron. cont. Appion.*

Philo Iudæus was a great affecter of theſe Allegories; as *Paradiſe* he expounded to be the *Soule*, *Man* to be the *Minde*, the *Woman* to be the *Senſe*, the *Serpent* to be *Delight*, the *Tree* of knowledge of good and evill, to bee *Wiſedome*, the *reſt of the Trees* to bee the *vertues of the minde.*

Illuſt.
Philo Iud.

The Fathers have beene too great followers of this Allegoricall expoſition, making the Scriptures like *materiam primam*, (as we call it in the Schooles) capable of all formes, or like unto that παντσπερμιαν, which *Anaxagoras* dreamed of, making *quidlibet ex quolibet.*

The Iewes divide the interpretation of the Scriptures three manner of wayes.

Canon.

Gnal derech happoreſh, per viam lectionis, by reading, they call this the Grammaticall or literall ſenſe; thoſe who followed this were called *Carraim, lectores, Lectionarij*, ἀναγνωσται, *Readers*; ſo they were called, *Bnai hakkeſukim, domini verſuum, the maſters of verſes*: this interpretation they compared to a Candle, by the light of which a man may finde a ſhining pearle, but the myſticall ſenſe, they called it, *the ſhining Pearle.*

Illuſt.

Mat. 5. You have heard of old, [d] Chriſt alludes here to their formes of teaching: Firſt, they had ἀκροασιν, *auditionem*, when they heard the Law read and literally expounded unto them: Secondly, they had *Agadta, extentionem*, the Interpretation of the thing they heard: when they gave the myſticall ſenſe, Allegoricall or Anagogicall

d *Ant. Neb. in Vocab. noV. Teſt.*

call. Christ would say, in none of these expositions have they taught you the right meaning of the Commandements.

Gnal derech hamidresh: per viam interpretationis, By interpretation, this was not according to the literall sense; but according to the hid and Allegoricall: and because the Pythagoricke and Platonicke Philosophy was mysticall and symbolicall, they beganne to follow this kind of teaching. The Pharisies (teaching traditions) followed this Allegoricall kind of teaching, and they were called *tannaim*, and their traditions δευτερώσεις. The Sadducees followed the literall sense throughout *Moses* Law.

Secondary lawes or traditions of men.

3. *Hillen* who taught traditions, he was called *Profanus*, *Sammai* his opposite, was called *Dissipator*, for the rent which he made in the Church.

The third way of Interpretation, was *Gnal derech Hacabala, per viam cabalæ, by obscure writing*: and they were called *Mecabbalim*, who received the traditions from their Fathers, and delivered them by tongue to their posterity; this sense was like the Anagogicall sense.

CHAP. II.

Of the manner how to observe Doctrine out of the Scriptures.

Canon. IN a speech wee consider first the veritie or falshood of it: secondly, the propriety of it: thirdly, the spiritualitie of it.

Illust. The veritie and falshood are tryed by affirmation and negation, which are the two Cardines or Poles (as the Iewes * speake) upon the which all things are turned.

* Talm. lib. Iom.

Of the gathering of Doctrine from affirmations in a Text.

Canon. WHen the Scripture affirmes a thing earnestly, they use a double affirmation.

1 Kings

1 *Kings* 10.21. So they ſay, *Amen, Amen*; *Matthew* hath ἀληθῶς, *verely*, *Math.* 5.26. and the other Evangeliſt ναί, *indeede*, *Mark* 9.1. *Luk* 9.27. this they did that they might be beleeved the more, they were ſo ſparing of heir Oath. *Confir.*

An affirmation muſt be diſtinguiſhed from an Hypotheticall or conditionall Propoſition. *Canon.*

A conditionall Propoſition doth not ſimply affirme; therefore concluſions gathered from it, as it were, affirmative, hold not: as in this; *If he finde ſome uncleannes in her, let him write her a bill of divorcement, and put it in her hand, and ſend her out of his houſe*, *Deut.* 24.1. The Iewes gathered from this, that it was lawfull for them to put away their wives, as if the Lord had commanded it, when the ſpeech is onely Hypotheticall. *Canon.*

If he tarry till I come, what is that to you? Ioh 21.22. The Diſciples gathered from this, that *Iohn* ſhould not dye till Chriſt came againe.

If Daniel, Noah, and Iob were among them, *Ezech.* 14.14. The Papiſts gather hence, that the Saints departed intercede for the Saints living. *Canon.*

An hypotheticall Propoſition preſuppoſes not any veritie of the ſimple propoſition; but conſiders onely the connexion, therefore thoſe who reaſon, *If the Miracles which were wrought in thee, had beene done in Tyre and Sydon, they had repented long agoe*, *Math.* 11.21.22. that there was ſome inclination in *Tyre* and *Sidon* to repentance, are miſtaken.

If theſe hold their peace, the ſtones would ſpeake, *Luke.* 19. 37. It will not follow hence, that there is any inclination in the ſtones to ſpeake. *Canon.*

An hypotheticall Propoſition, the truth or falſhood of it, depends upon a ſimple enunciation in which it is reſolved: therefore thoſe who hold that there is an *hypotheticall Propoſition contingent*, which may bee either true or falſe, are deceived. If

If a ſpeech be affirmative, the exception is negative; if the ſpeech be negative, the exception is affirmative.

David was a man according to Gods heart: but in the matter of Vriah, 1 *King*. 15.5. Here the ſpeech is affirmative, therefore the exception muſt be negative, *in the matter of Vriah, he was not a man according to the heart of God.*

Chriſt was like to us in all things, except ſinne, *Heb*. 4.15. therefore *in ſinne he was not like to us.*

I would ye were like to me in all things, except theſe bands, *Act*. 26.29. therefore, *in theſe bands I would yee were not like unto me.*

Of the gathering of Doctrine from Negations in a Text.

Canon. THe Negatives in Scriptures denie not, ſometimes, ſimply, but onely the compariſon.

Gen. 32.28. *Ye ſhall not be called Iacob, but Iſrael*; that is, *Ye ſhall be rather called Iſrael than Iacob.*

Matth. 9:13. *I will have mercy, and not ſacrifice*; that is, *I will have rather mercy than ſacrifice.*

Prov. 8.10. *Buy wiſedome, and not gold*, that is, *rather wiſedome than gold.*

Luk. 14.12.13. *When you make a Feaſt, bid not your Brethren, but the poore*, that is, *rather the poore than your Brethren.*

1 *Cor*. 1.17. *He ſent me not to baptize, but to preach*; that is, *rather to preach than to baptize.*

Doctrine. This teacheth us, that the chiefe part of a Paſtors dutie is Preaching.

Canon. Their Negatives denie not, ſometimes, *ſimpliciter*, but onely *modum.*

Ioh. 16.24. *Hitherto ye have asked nothing in my name*; that is, *ye have not directly asked in my name*: they asked *implicitè*, and indirectly, when they looked to the Arke, and when they ſought for his ſervant *Davids* ſake; but they asked not by the name of Ieſus Chriſt *explicitè*.

Thoſe

Those who conclude hence, that the Iewes under the Law knew not Christ, are deceived. *Doctr.*

A man shall not teach his neighbour, but he shall be taught of God: Here it denies not simply, but onely the manner (for the Ministry is not taken away here) that is, *They shall not teach their neighbour so obscurely, by Ceremonies, Types, and Figures, Heb.* 8.11. Ioel 2.28.

Their Proverbiall speeches deny a thing commonly; but not alwayes. *Canon.*

Who Planteth a Vineyard, and eates not of the fruit of it? and yet God threatens in his Law, that *they shall plant a Vineyard, and not eat of the fruit of it, Deut.* 28.39. 1 Cor. 9.7.

The Disciple is not above the master, Matth. 10.24. that is, usually he excells not; yet *David. Psa.* 119 excelled all his teachers. If these Proverbs hold usually, it is sufficient.

Sometime they set down the affirmatiõ of a thing, with the denyall of the contrary, to shew their earnestnesse. *Canon.*

Esa. 37. *Set thy house in order, for thou must die and not live*; that is, *certainly dye.* 1.

Deut. 33.6. *Let Reuben live & not dye*, that is, *certainly live.* 2.

Prov. 30.11. *He who curseth his Father and his Mother, and blesseth them not*; that is, *certainly curseth.* 3.

Be not faithlesse but faithfull; that is, *certainly faithfull.* Iohn 20.27.

1 *Sam.* 1.11. *If thou remember me, and forget me not*; that is, *if thou certainly remember me.* 4. 5.

This teacheth us, how earnest *Anna* hath beene in her Prayer, & how earnest the Lords Prophets have beene with his servants. *Doctr.*

Some of their Negatives denie onely, according to the conceit and opinion of the hearers. *Canon.*

Mat. 22.33. *God is not the God of the dead, but of the living*; (that is) *of such dead, whom the Saddnces thought dead, who should never rise againe.*

It is not my Doctrine, but his who sent me: (that is) *It it not mine as ye take me to be a meere man.* 2.

Ier.

Ier.7.1 commanded you nothing touching ſacrifice, (that is) *Cum opinione cultus, vt vos putatis, with opinion of worſhip, as you thinke.* They thought the very ſacrificing pleaſed God.

Canon. Sometimes the negative is onely underſtood in ſuch a cauſe.

Pſal.7.There is no iniquity in my hands (that is) *touching Saul.*

Gen.31.Speake neither good nor bad to him (that is) *touching his returne to thee.*

Canon. When the note of denyall is put with the Verbe, it denies wholly.

1 *Non eſt qui facit bonum vſquè ad vnum, id eſt, nullus. Pſal.14.3.There is not one that doth good* (that is) *none.*

2 *Non juſtificabitur in conſpectu tuo omnis vivens, id eſt, nullus. Pſal.143.2. All men ſhall not be juſtified before thee* (that is) *none.* So *Dan.11.37.*

4 *Non eſt impoſſibile apud Deum omne verbum, id eſt, nullum: Luk.1.37. Every word is not impoſſible,* (that is) *no word.*

Niſi abbreviarentur dies illi, non ſervaretur omnis caro, id eſt, nulla: Matth.24.22. All fleſh ſhould not be ſaved, (that is) *no fleſh.* Therefore *Bellarmine* (who holds that there is no difference whether the note of deniall be ſet before the Verbe or after) erres: Reading, *Ei qui operatur, merces imputatur, non ſecundum gratiam, ſed ſecundum debitum,* to make the better for his purpoſe, in eſtabliſhing ſome merit in man, before righteouſneſſe be imputed to him by grace. *Rom.4.4.* the true reading, is, *Merces non imputatur.*

Canon. When the Negative is joyned with the Particle, then, it denies not univerſally.

Non omnis qui dicit Domine Domine, intrabit regnum cœlorum: Math.7.21. id eſt, aliquis intrabit, aliquis non: Not every one that ſayes unto me, Lord, Lord, ſhall enter into the

the Kingdome of heaven, (that is) *ſome ſhall enter, and ſome ſhall not enter.*

The Negative denies (ſometimes) but in compariſon. Canon.

Epheſ.6. we wreſtle not againſt fleſh and blood, (that is) in compariſon, *Not ſo much againſt fleſh and blood.* Confir.

Non ſic] *non negat modum, ſed negat ſimpliciter*: this Negation (*not ſo*) denies not the manner, but it denies ſimplie. Canon.

2 *Sam.2. Ye ſhould not have taken away the prey ſo*: (that is) *Ye ſhould no wayes have parted the prey.* 1

Pſal.147. He did not ſo to any Nation: (that is) *He did it not at all to any Nation.* So *Matth.9.33.* and 18.14. οὕτως, *rem ipſam notat, non modum.* 2

When the note of deniall is ſet betwixt the finite and the infinite Verbe, then it certainly denies. *Gen.3. comedendo, non comedetis.* So where it is placed before the finite and infinite, *Gen.3. Non comedendo comedetis.* So *Pſalm.49. Non redimendo redimet fratrem ſuum.* Therefore thoſe who gathen, *When the negative is placed before the finite and infinite, then it denies but doubtfully*, ſeeme to be miſtaken. Canon.

Of a double Negative there will follow a double affirmative, and of a double Affirmative, a double Negative, but not an Affirmative, and a negative. Canon.

Melchiſedek had neither beginning nor end of his dayes, Heb.7.3. therefore *other Prieſts have both a beginning and an end of their dayes*: but it will not follow Affirmatively, and Negatively: *Other Prieſts have a beginning of their dayes, but not an end.* 1.

The unjuſt Iudge feareth neither God nor man: the Affirmative, *The juſt Iudge feares both God and Man*; but it will not follow affirmatively and negatively, *The juſt Iudge feares God, but not man.* 2

Some ſinnes are neither remitted in this life, nor in the life to come, Matth.12.32. the affirmative, *Some ſins are remitted* 3.

mitted both in this life, and in the life to come: but it will not follow affirmatively and negatively, *ſome ſinnes are not pardoned in this life, which are pardoned in the life to come*, as the Papiſts conclude, in Purgatory.

To confirme this, we may uſe *Bellarmines* owne compariſon: § *Philip King of Spaine, pardons ſome ſinnes both in Spaine and Bruxels; other ſinnes he pardons neither in Spaine nor Bruxels; but it will not follow this way, ſome ſinnes he pardons not in Spaine, which he pardons in Bruxels.*

§ *Bellar. de Purgatorio.*

If a negative be true, the affirmative muſt be falſe, & *contra*, by the rule of contradiction.

Canon.

Thou wilt not leave my ſoule in grave, or hell, neither ſuffer thy holy One to ſee corruption, Pſal. 16. This negative is falſe of *David*, for *Peter* ſayes of him, *Act.* 2. That *he ſaw corruption; and that his buriall was there to this day*: then the affirmative muſt be true of Chriſt, that *he ſaw no corruption, neither was his ſoule left in the grave, or hell.* Here by the rule of contradiction, is proved that Chriſt went not downe to hell, (contrary to the Papiſts) for *Sheol* ſignifies that ſame of Chriſt, that it ſignifies of *David*, to wit, the grave.

Canon.

If a ſpeech be negative, the exception is affirmative.

No man takes this honour upon him, but he that is called as Aaron was, Heb. 5.4. therefore, *he that is called as Aaron was, takes this honour upon him.*

CHAP. III.

Of the gathering of Doctrine from the proprietie or manner of ſpeech in the Scripture.

Canon.

THe proprietie and phraſe of the ſpeech in Scripture, is a profitable helpe for to gather Doctrine by.

Illuſt.

1. When a ſpeech is ſpoaken μεταφορικῶς, borrowing a word

word from one thing to another. 2. When it ſpeakes ἐμφατικῶς, by way of excellency. 3. When it ſpeakes ἐλλιπτικῶς, ſuppreſſing ſome thing. 4. When it ſpeakes ἐυσχημονῶς, when in modeſt tearmes it utters uncomely things. 5. σχλευασμῶς, *iocularſiter dictum*, when by an holy taunt or mocke, it vilifies a thing. 6. When it ſpeakes a thing *per* ἐυφημισμὸν, by a comly ſort of ſpeech. 7. When it utters a thing *per* μετασχημάτισμον, by repreſentation of a thing. 8. When it ſpeakes παθητικῶς, in paſſion. 9. When it ſpeakes ὑπερβολικῶς, exceſſively. 10. *Per* ἐυτελισμὸν, abjectly of a thing.

Canon.

The Scripture ſpeakes of God, *humanitus*, borrowing from man ſundry things.

Illuſt.

1. Hands, feet, eyes, are attribute to God, *per* ἀνθρωπομορφίαν. 2. Paſſions, as joy, anger, repentance, *per* ἀνθρωποπαθείαν. 3. It brings him in, ſitting in judgement after the manner of men, *per* ἐνθρονίαν; as, *I ſaw the Lord ſitting upon the throne, and the Angels about him.* So *Pſal.* 68. *To him who rideth upon the moſt high heavens.*

μεταφορικῶς. 1. 1 Ring 22. 19.

Doctrine.

This teacheth us that we cannot take up God, but according to our weake capacitie, and by things that we are beſt acquainted with: for if the Scriptures (becauſe we cannot conceive what our owne ſoule is) expreſſe the ſoule by the members of the body, *Every knee in heaven ſhall bow to the Lord*, Phil. 2. 10. So the rich Glutton deſired *Lazarus to dip the tip of his finger, and coole his tongue*, Luk. 16. 24. Farre leſſe can we conceive of God, unleſſe the Lord ſpeake to us by things which we are moſt acquainted with.

Obiect.

If it be ſaid, that, this way we may take up a wrong conception of God: *I Anſwer*,

Anſ.

g There is a threefold conception of God.

g *Alſted metaph.*

1. *Adæquatus conceptus*, when God conceives himſelfe fully, as he is; neither Man nor Angell can this way take him up. 2. *Analogicus conceptus*, although we

cannot conceive him fully, as he is; yet when by way of Analogie, we are led by these outward things, that he is a Spirit, who sees all, by his eyes; that he is a Spirit, who hath all power, by his hands. 3. *Falsus conceptus*, when the Papists conceive him falsely, painting him like an old man.

Iudg. 11. 26. Gal. 4. 26.

The Villages about great Cities are called the daughters of the Cities: so Ierusalem which is from above, is the mother of us all: this is a Metaphoricall speech.

Doctrine.

As no Village about Ierusalem, might have claimed this title, to have bin called the Mother of the Townes about; so no particular Church can bee called simply the Mother of other Churches. The Iewish Church cals the Gentiles their Sister; *we have a little Sister, what shall we doe for her? Cant.* 8. 8. This Prerogative belongs onely to Ierusalem, which is from above.

Canon.

The nature of a Metaphor, is to proceed from sensible things to spirituall, and not contrarily.

Therefore *sheol*, or *haides*, doth not properly, first signifie the estate of the damned; and then of a Metaphor, the grave, as the Papists hold; but contrarily, first the grave, and then the state of the damned.

Canon. II. ἐυσταθὲς. *Conf.*

The Scripture when it speakes of God, it speakes by way of excellency of him.

High Mountaines, it cals them *Gods Mountaines*, *Psal.* 80. 11. so tall Cedars, it cals them *Gods Ceders*, so 1 *Sam.* 9. 11. *faciam cum ipso bonitatem Dei, id est, maximam*: so *Moyses was faire to God*, that is, *very faire*: so *Ninivie was great to God*, *Ionah* 3. 3. that is, *very great*: so *strong to God*, 1 *Sam.* 28. 2. that is, *very strong*: so to expresse a great thing, they compound it with the name of God, *Iah*; to increase the signification of it, *Ier.* 2. 31. *Cant.* 2. 8. and sometimes with *El*, 2 *Sam.* 23. 20. So, to shew the vanity of things, they call them after the name of Idols. *Iob.* 4. 13

Illust.

We come to the knowledge of God three manner of ways.

wayes. 1.[h] *Per viam negationis*, *God is not this nor this*; Ergo, *He is this*: we proceede here, as the carver of an Image doth, when he heweth off from the ſtone, this and this, to make it this. 2. *Per viam cauſationis*, as when we take him up by the effects. 3. *Per viam eminentiæ*; what excellent things we ſee in the creatures, that leades us to take up what excellency is in God.

h *Alſted. Metaph.*

Doctr. This teacheth us when wee ſee any excellent thing in the creatures, let us not reſt there; but elevate our minds to the infinite beautie and greatneſſe that is in God.

Canon. III. ἐλλιπτικῶς

Sometime the Scripture teacheth us by ſilence altogether, and ſometimes by defective ſpeeches not expreſſing the full ſentence.

The holy Ghoſt, when he paſſeth by the parents of *Melchiſedech*, *Heb.* 4. *Gen.* 14. betokeneth great myſteries.

Although God had appointed ſixe Tribes to bleſſe, and ſixe to curſe, *Deut.* 26. 27. yet they expreſſe not the bleſſing.

Doctrine. This was to teach them that they ſhould looke to him who ſhould come after to bleſſe, and that the curſe was by the Law, and not the bleſſing.

Canon. For reverence of God, the Scripture omits ſometimes the name of God.

At the right hand of the power, *Mark.* 14. 62. but *Luk.* 22. 63. *At the right hand of the power of God.*

Doctr. This ſhould teach us to ſanctifie the name of God.

Queſt. Why doe the Iewes never reade the name of God, *Iehovah*, but *Adonai*, or *Elohim* for it?

Anſ. The reaſon why the 70. tranſlated it Κύριος, *Lord*, and not *Iehovah*; ſeemes to be thus: becauſe it could not be expreſſed well in the Greeke tongue, for the Greeke tongue wants the aſpiration ה and ו expreſſes not י, as *David*, Δαυὶδ, *Valerius*, Οὐαλέριος: this made the name *Iehovah* firſt to be called ἀνεκφώνητον: but it was never the Lords mind, that it ſhould never bee expreſſed: but it

i *Druſ. queſt.* When the name *Iehovah* is expreſſed, they call it *Shem Hamporeſh.*

came in through superstition, that they put *Adonai* or *Elohim* for it: and they say that *Adonai cum cametz semper sanctum*, because it borroweth it from *Iehovah*; but *Adoni Dominus meus*, and *Adonai Domini mei, cum Patach*, are *semper prophana*; and they hold that noue might pronounce this name *Iehovah*, but the Priest when he was blessing the people in the Temple, and that the Egyptian was stoned to death, because he expressed the name *Iehovah*: *Levit.* 24. And since the destruction of the Temple, none can tell how to pronounce it, sometimes reading it *Iave*, and sometimes *Iahave*. They hold that the peonunciation of this name had power to worke miracles, and that it was by this name that Christ wrought his miracles.

Tetragrammaton est Elohim, & legitur pro Iehovah, quando habet nudum Sheva sub Aleph. Nam littera gutturalis nunquam habet sub se nudum Sheva. Pet. Galat. de Verit.

Canon. In their imprecations they expressed not the cause.

God so doe to me and more. Iob 1. the Divell expresseth it not; and the Lord himselfe, *If they shall enter into my rest.*

Doctr. This teacheth us, that it is a fearefull thing to fall into the hands of the living God.

Obiect The people in the Captivitie seemes to have expressed the oath: for they say, *If we forget thee O Ierusalem, then let our tongue cleave to the roofe of our mouth. Psal.* 137.

Answ. This [k] Imprecation was not expressed, when they were scoffingly urged by the Babylonians to sing; but afterward when the *Psalme* was penned in remembrance of this mockery: as if they should say; The *Babylonians* desired of us songs of mirth when wee were in sadnesse, but wee had rather that our right hand had dryed up, and our tongue had cleaved to the roofe of our mouth, than we had pleased them in singing.

[k] *Buxtorf. Gramm.*

Obiect. *If I have done this, then let the enemy pursue my life, Psal.* 7. 4. It seemes here that *David* expressed the curse.

Answ. Here *David* expresses not the curse, but defends his innocency, desiring to be freed from his enemies: As if he

he ſhould ſay; If I had done theſe things, then they had had juſt cauſe to purſue me; but ſeeing I am not guiltie of any ſuch thing, but rather I may ſay, I have deſerved well at their hands, therefore I deſire the Lord that He would free me from them.

Canon.

For modeſtie ſometimes they ſuppreſſe a thing. *When thou goeſt to the field, take a Padle with thee, Deu.* 23. 13. The ſcripture ſuppreſſes what to doe in the field, for modeſty, to wit, *to eaſe nature.*

Doctr.

This teacheth us that we ſhould be loth to ſpeake of filthie things, either naturall or ſinfull. The Schoolemen when they ſpeake of the ſinne of *Sodome*, they call it *mutum peccatum*, a *dumbe ſinne*, not giving it the owne name.

Canon IIII. εὐσχημοσύνη.

When the Scripture expreſſes filthie actions, either naturall or ſinfull, it expreſſes them in comely tearmes.

Iud. 3.24. *Ehud was covering his feet*: that is, *eaſing nature*: for they had long coates which covered their feete when they eaſed nature. *Targum. Ipſe fecit neceſſitatem ſuam*: *He was doing his needs.*

Hoſea 8. *A veſſell in the which there is no delight*: thus they call a *chamber-pot*, or a *ſtoole of eaſe*, for modeſtie.

So 2 *Sam.* 19.24. *Mephiboſheth had not made his feete*: that is; *He had not waſhed them.* So him who had the running of the reines, or *gonorrhœa*, for modeſtie of ſpeech, they ſaid of him, σωματικόν τι πάσχειν, *that he ſuffered ſome bodily thing.*

As they were modeſt in their ſpeech, ſo in their practiſe and doings.

2 *Sam.* 25.22. *He ſhall not leave one to piſſe againſt the wall*: that is, *He ſhall not leave a young boy*: for ſuch was the modeſtie of the men when they came to age, that they went aſide where they might not bee ſeene; but the little children which were not aſhamed ſtood up againſt the

wall. It is not meant of a dogge here. *Targum* tranſlates it, *filium intelligentem*, *a child of underſtanding*.

Canon.

When they ſpeake of adulterie and ſinfull unclean-neſſe, they expreſſe it alſo in modeſt tearmes.

* *Arare in re obſcœna.*

If ye had not plowed with my Heiſer, *Iudg.* 14. 18. That is, If ye had not lyen with *Dalila*. So the Latines, *fundum alienum* arat*; *He tills another mans ground*. So by *grinding*, *Iob.* 31. 10. *Let my wife grinde to another*. So *Gen.* 19. 31. *And we have none to goe in to us after the way of all fleſh*; *via omnis carnis*, they call it modeſtly, *lying with a woman*.

Targum. Ruth 2 for modeſtie calleth *membrum virile fœdus circumciſionis. Vide.* 7. *præcepta Noach*, *&c. decem membra radicalia.*

Stollen waters are ſweete, *Prov.* 9. 17. that is, *adulterie*. They call adulterie and filthie luſt, *water*; as *Moab*, of *his fathers water*. And the Latines, *Abſtine ab aqua aliena*; *Abſtaine from another mans conduit*: and it is called *aqua furtiva*, *ſtollen water*.

And it is to be marked, that ſuch is the puritie of this holy tongue, that there is no proper name in it, by the which the ſexe is diſtinguiſhed, as in other languages: * as the mans yard is onely called his *nakedneſſe*, his *fleſh*, his *feete*, *the haire of his feete*, that is, *of his privie parts*: ſo the womans is called her *fountaine*, *Levit.* 15. 19. *Mark.* 5. 29. and her *thigh*, *Num.* 5. 27. and her *ciſterne*, *Eſay* 51. and her *skirts*, *Nahum.* 4.

* *Pes pro pudendis.* Eſay 7. 20. Deut. 28.

Doctr.

This teacheth us as we put honour upon our ſhamefull parts, 1 *Corinthians Chap.* 12. ſo the Spirit of God would have us to put comely tearmes upon uncomely things.

Canon.

In ſpeaking of idolatrie and ſpirituall whoredome, the Scripture expreſſes it in plaine tearmes.

Ezech. 16. *Thou haſt ſpred thy legs under every greene tree.*

Ezech. 23. *Fluxus equorum*, *fluxus tuus*: *Thy iſſue was the iſſue of an horſe.*

Ezech. 23. *Thou coveteſt the iſſue of an Aſſe.*

This

This teacheth us, that idolatry is such a subtile thing, that we cannot take it up, as we doe bodily whoredome, therefore the Lord expresses it in plaine termes, that we may abhorre it the more.

Doctr.

When God would vilifie sinne and sinners, he speakes basely of them, with an holy kinde of taunt.

Canon. V.

σχλευασμὸς.

*Num.*23. *God shall destroy the Sonnes of Sheth* : that is, the *Moabites*, who stood behinde *Balaams* backe, (as yee would say) *the sonnes of the buttockes* : and the Hebrewes say, they were so called, because they were onely begotten by the flesh; they were not *the children of the promise*, as the *Israelites*: or, *the sonnes of the buttockes*, that is, *loathsome excrements*, the Lord abhorred them as the very excrements.

Haskumi.

They of *Eckron* called their God *Baalzebhah*, *the God of Sacrifice*; but God in disdaine called him, * *Baalzebub*, *the God of flies*: and Christ in the New Testament, *Math.* 9.34. * *Baalzebul*, *the God of dung*.

* They would not call their owne God so basely.

* *Zebul* in the Syriack is called *Stercus*.

They of *Moab* called their God, *Baalrognez*, *the God of thunder*; but, *Num.*25.8. the Lord in scorne called him, *Baalpeor*, *the God of opening*, or of a * *cracke*: they called their God βροντὴν, m *the God of thunder*; but the Lord called him *Baal.* πρηστῆρα.

* *Crepitus*.

m Scaliger in Elencho.

This teacheth us, in how great contempt wee should speake of idolatry.

Doctrine.

The Mount Olivet was called, 2 *King.*23.14, המשחה *the hill of spoile*: but because Idolatry was set up there, the Lord by an holy taunt playes upon the name of it, and calls it המשחית *the hill of corruption*, So they played upon the name of *Epiphanes*, and called him *Epimanes*, *mad-man*, So they played upon the name of *Sardanapalus*, when he became effeminate, and they called him Σαρδαν φάλον.

hammishkeib.

hammischeth

This teaches us that it is lawfull sometimes to give a quip or taunt to beastly sins or Idolaters.

Doctrine.

* φάλον, *est id quo viri sumus, virile.*

Sometimes

Canon. Εὐφημισμὸς.

Sometimes the Scripture expreſſes things by their contraries, eſpecially in ſwearing.

1 *King.* 21. 13. *Naboth had bleſſed God*: that is, curſed God.

Iob, 2, 9. *Bleſſe God and die*; that is, *curſe God*, So *Ptolomæus Philopater*, who killed his father. This kinde of ſpeech differs from *Ironia*, for the contrary is knowne in their ſpeeches by the ſenſe; but in *Ironia* the contrary is knowne by the geſture.

Doctr. VI. *per μεταςχηματισμὸν.* *Canon.* I

This teacheth us that we ſhould abhorre curſing.

Sometimes the Scripture ſpeakes in the perſon of another, when it is meant of him that ſpeakes.

I know a man who was taken up to the third heaven, 2 *Cor.* 12, 2. *Paul* will not ſay of himſelfe, that hee was taken up to the third heaven.

2

1 *Sam.* 2, 27, *There came a man of God to Eli*. *Samuel* will not ſay of him-ſelfe, that he *the man of God*, *came to Eli*: and yet it is holden generally, that it was *Samuel* who came to *Eli*.

3. *Ioh.* 13. 23. *The Diſciple who leaned on the boſome of Chriſt.* *Iohn* will not ſay, that he himſelfe leaned on the boſome of Chriſt for modeſty.

Doctrine. This teacheth us that of *Salomon*, *Prov*, 27. 2. *Let another mans mouth praiſe thee, and not thine owne.* When *Matthew* ſpeakes of the entertainement which hee gave to Chriſt in his owne houſe, *Math*, 9. 10. marke how ſparingly he ſpeakes of it. *That he came home and eate bread in Levies houſe*: but when *Luke* ſpeakes of it, he ſayes, *And Levi made a great feaſt to Chriſt*, *Luke* 5. 27. 28. 29.

Obiect. But *Moyſes* writes of himſelfe, that *hee was the meekeſt man in the world? Num.* 12. 3.

Anſw. *Moyſes* durſt not hold backe that commendation, more than he durſt in other places not ſet downe his owne blemiſhes; to let them ſee, that it was not his owne particular that moved him here, but the glory of God.

Secondly,

Secondly, the Scripture taxes another man in the perſon of him that ſpeaketh.

Canon.

1 *Cor.*4.6 *Paul* in his owne perſon, and in the perſon of *Apollos*, findes fault with the ſchiſmaticall and falſe Teachers in *Corinth.*

This teacheth us that there is great wiſedome required in reproving.

Doctrine.

The Scriptures ſpeakes ſomething in paſſion.

Canon.
VII.
Παθητικὸς.

ואת תדבר עלאנו *Tu autem loquitor ad nos, Speake thou to us: Deut.*5.27. Theſe are the words of the people ſpeaking in perturbation.

Veatt tedabber alenu.

And if ואת *thou deale thus with me, kill me I pray thee, Num.*11.15.

Theſe are the words which *Moyſes* ſpeakes to God in the fœminine gender, being troubled in minde.

This teacheth us, that a man in perturbation is not fit to ſerve God.

Doctrine.

The Scripture ſometimes teacheth us by hyperbolike and exceeding ſpeeches, either in exceſſe, or in defect.

Canon.
VIII.
ὑπερβολικὸς.

In exceſſe: *If all that Chriſt had done were written, the world would not containe it, Ioh.*21. So. *The men of Beniamin could hit at an haire, Iudg.*20.16.

In defect: *I am a worme and not a man, Pſal.*22.

This teacheth us, that there is a naturall infidelity in man, to misbeleeve, which makes the Lord to uſe ſuch exceſſive ſpeeches.

Doctrine.

They ſpeake leſſe and underſtand more.

Canon.
IX.
κατὰ μείωσιν.

*The father of the fooliſh reioyceth not: Prov.*17.21. that is, he is very ſad.

1

*It is not good to accept perſons in iudgement; Prov.*24.23. that is, it is very evill.

2

*He will not hold him guiltleſſe who takes his name in vaine: Exod.*20.7. that is, he will certainly puniſh him.

3.

*It ſhall not be remitted in this life, nor in the life to come: Math.*12.32. that is, it ſhall be certainely puniſhed.

4

This

Doctrine.

This teacheth us, that we ſhould bridle our affections, and moderately utter our paſſions.

Canon. X.

Sometimes the Scripture teacheth us διαφορητικῶς, by diſtinction.

It puts a difference betwixt the revelation of God to thoſe who were not Prophets, and thoſe who were the Prophets of God. When it ſpeakes of the firſt ſort, it ſayes, *And the Lord came to Laban*: *And the Lord came to Abimelech*: *And the Lord came to Balaam*. But when it ſpeakes of the ſecond ſort, it ſayes, *The word of the Lord came to them*: *Thus ſaith the Lord*: *The hand of the Lord was upon them*.

Doctrine.

Hence the Iewes gather, that *Balaam* had loſt the gift of Prophecy now, and was onely a Divinor: (So the Scripture cals him, *Ioſ.*13. *And they killed Balaam, the ſon of Peor, the divinor*) and they apply this Proverbe to him; *Camelus, cornua quærens, aures amiſit*, *The Camel ſeeking hornes, loſt her eares*: that is, *Balaam* ſeeking preferment, loſt the gift of Prophecy.

Canon. XI.

Sometimes the Scripture ſpeakes as the people conceives of a thing, κατὰ δόξαν ἡμῶν.

*Gen.*3. The Scripture cals the *Angels*, *Cherubims*; becauſe the people were moſt acquainted with Cherubims in the Tabernacle.

1 *King.*10.18. *And Salomon made a throne of teeth.* The Scripture cals the hornes of the Elephant, teeth; becauſe they ſeeme ſo to the people, growing out of his mouth, like the tuskes of a Bore; but they are, *Cornua reſupinata*, as* *Varro* cals them, and grow not ſtraight up as the hornes of other beaſts: they ſerve the Elephant for the ſame uſe that hornes doe to other beaſts. And as the Hart caſts his hornes every third yeare; ſo doe they their hornes every tenth yeare, and hide them in the ground: therefore *Ezec.*23. they are called *Filij egreſſuum*, becauſe men tread upon them when they are hidden in the ground;

* *Quot multis dentes verè ſunt cornua reſupinata.*

ground; this is the most excellent Ivory.

Marke 1. 32. *And the Sunne was dipping*: because to those who dwell about the Sea-side, the Sunne seemes to dip in the Sea when it goes downe; therefore the holy Ghost useth this phrase.

This should teach Preachers to submit themselves to the capacity of their hearers, and to speake to them as they can conceive. There is a Proverbe in the Talmud, *That it is easier for an Elephant to goe through a needles eye*: which Christ repeates thus, *It is easier for a Camel to goe through a needles eye*: Why? because the people of God in Iudea, were more acquainted with Camels than Elephants.

Doctr.

Sometimes the Scripture teacheth us, περιφρασιν.

Canon. XII.

Psal. 139. 15. *How wonderfully hast thou fashioned me below in the neather parts of the earth?* that is, *How am I conceived?* So *Ephes.* 4. Christ is sayd to *come downe into the lower parts of the earth*: that is, into the wombe of the Virgin *Mary*.

This teacheth us the great humiliation of the Lord, and his exinanition, how he came downe from the place of glory, into darke places, darke as the bowels of the earth.

Doctrine.

The Scripture sometimes teacheth us, *per* ἐιρονειαν, προσωποποιιαν, and ἐιδωλοποιιαν.

Canon. XIII.

Per ἐιρονειαν, when the Scriptures bring in the Lord sitting upon a throne, as a King: 1 *King* 22. *I saw the Lord sitting upon a throne.*

This teacheth us our great infirmity, that wee cannot conceive the Lord, but by things that wee are acquainted with.

Doctr.

Per προσωποποιιαν, when the Lord is brought in, speaking to things without life: *Hic tum personæ tum res finguntur*: as in the former, *Non personæ sed mores. O earth, earth, earth, heare the Word of the Lord.*

XIIII.

This teacheth us our great stupidity, that the senseless creatures will sooner heare than man.

Doctr.

Per

XV.

Doctrine.

Canon.
Ieſhur in (own) eſt diminuti.

Doctrine.

* *Nebuſhtan.*

Doctr.

Per ἰδιωλεγοιαν, when the Scriptures bring in the dead ſpeaking, as *Lazarus*, and the rich Glutton.

This teacheth us our great infidelity, that we will not beleeve the Scripture of God, but would have ſome come from the dead to teach us.

Sometimes the Scriptures by a diminutive word, expreſſe great love and affection.

Let me die the death of the little righteous ones, *Num.*23.

This teacheth us how deare to the Lord is the death of the Saints. In their death he embraceth them as we doe little babes in our armes, *Deut.*34.5. *Moyſes* died *Lepi Iehova*, *ados Iehova*, *At the mouth of the Lord.* The Chaldee Paraphraſt paraphraſeth it, *Ad oſculum oris Iehova: At a kiſſe of the mouth of God.* So that death to the righteous, is a kiſſe of the mouth of God.

Sometimes it ſpeakes diſdainefully of a thing: *And Ezekiah brake that* * *little peece of Braſſe*; 2 *King.* 18.4. which was that huge brazen Serpent that was ſet up in the wilderneſſe.

This teacheth us how baſely we ſhould thinke of Idols; as to call an *agnus dei*, a little peece of waxe; an Idoll, a little peece of wood.

CHAP. IIII.

Of the morall Inſtructions gathered from the Morall Law.

Canon.

GOD taught his people their duties, by Preceps and examples.

Conf.

By Precepts which are contained in his Law.

Illuſt.

The morall Law hath ſundry properties which no other Law hath.

First, it is a royall Law, *Iam.*2.8, becauſe al were bound to walke in it. Some Ceremonies of the Ceremonial Law of the Iewes, *Exod.* 12.15. obliged all the Iewes at ſome times; as none might eate leaven at the paſſeover: ſome of

of the Ceremonies obliged some of the Iewes at al times, as no Nazarite to drinke wine: *Num.* 6.3. some of the Ceremonies obliged all the Iewes at al times; as no Iew in no place might eate swines flesh, *Levit.* 11.7. but they never obliged the Gentiles.

The Iudiciall Law onely obliged the Iewes in Iudea; *Deut.* 10, 9. No Levite might have a possession in Israel: yet *Act.* 4.36. a Levite of Cyprus sold his possession, and laid it down at the feet of the Apostles; this Levite dwelling in Cyprus, might have a possession, although not in *Iudea.*

The Iudiciall Law belonged onely to the people in Iudea, therefore [n] *Carolostadius*, who urged the Iudiciall Law to be observed in all Countries, did as those who would have one shooe to serve all sorts of feete: So the Iewes were to blame, who urged the observation of the Ceremoniall Law to the Gentiles. *Doctr.*

[n] *Carolst.*

II.

It is a spirituall Law, it reaches to the internall sinnes, as well as to the externall. *Matth.* 5.28.

It condemnes not onely *passiones*, but, *propassiones*: That is, *subitos animi motus, sed non diuturnos; suddaine motions in the minde, but not continuing.* As the Sunne shining lets us see the little atomes or moats, which are the least things that we can discerne: so the bright Law of God lets us see the smallest things to be sinne even before they come to consent. If a man had smitten out his neighbours tooth, or his eye, the Iudiciall Law required no more of him but this, that his tooth should be smitten out againe; but it took not order with the internall hatred of the heart.

This puts a difference betweene this and all other Lawes. The Civilian sayes, *Cogitationis poenam in nostro foro nemo luat*; *Let no man be punished in our Iury for a cogitation.* A man may be a good Citizen, who is not a good man in the Civill common-wealth: but not so

Doctr.

in

in Gods Church, because Gods Law requires internall obedience. The quickest of the Pharisies could not conceive that it was sinne before it came to consent, and they tooke it onely for the restraint of the outward man, *Matthew* 5. And *Iosephus* seemes to be a Pharisee in this point, [o] finding fault with the sentence of *Polybius*, who said, that [p] *Antiochus* perished miserably, because hee thought to have robb'd the Temple of *Diana*: *Iosephus* denies this, and sayes, it deserved such a punishment, not because hee would have done it, but if he had done it.

o *Ioseph.*
p *Polyb.*

2. This Morall Law is spirituall: it condemnes sinnes in act: 1. from the least to the greatest: 2. the antecedents: and 3. the consequents of sinne, *Mat.* 5. *Rom.* 7.

1. From the least to the greatest, *Ye shall not revenge*, *Lev.* 19. 18. All sort of revenge is here condemned: First, the Pharisies revenge, *tooth for tooth, and eye for eye*, *Mat.* 5: Secondly, *Cains* revenge *seven for one*, *Gen.* 4. Thirdly, *Lamechs* revenge, *seventy for one*, *Gen.* 4. Fourthly, *Sampsons* revenge, *three thousand for one*, *Iudg.* 16, 28, *Now let me be revenged for one of mine eyes, and he killed three thousand.*

2. The antecedents and consequents of sinne.

2: The occasions or antecedents of sinne, *Iacob*, *Gen.* 35, 4, must bury the eare rings, least they make an Idoll of them: so the men of *Ephesus*, when they repented of their sorceries, they burnt their Bookes.

The consequents of sinne: *Ye shall not revenge, neither remember*, *Levit.* 19. 18. Here the Lord condemnes the dreggs and consequents of sinne, as well as the sinne it selfe. As he will not have them to revenge, so he will not have them to remember. The Hebrewes illustrate this by this example: *Reuben* sent to borrow of *Simeon* a hatchet; *Simeon* refuses him: the next day *Simeon* sends to borrow of *Reuben* a sickle; if hee refuse it, it is *vltio*; but if hee say, loe here it is, I will not doe to him, as hee did

Talmi Babylon.

did to me, when he refuſed me his hatchet the laſt day, it is *retentio*, although it be not *vltio. Ier.* 3.5. *Servare* is put for * *ſervare iram.*

* μνησικακία, the contrary is ἀμνησία.

There is nothing that we keepe ſo well in minde, as iniuries.

Doctrine.

The Morall Law is perpetuall: * the Ceremoniall Law was kept but onely till the time of correction, and laſted but onely the time of the infancie of the Iewes: but the Morall Law is perpetuall,

2.

* *Abrogare legem; derogare: & obregaro.*

If the Morall Law be perpetuall, how is it that God hath given a diſpenſation to ſome to breake theſe commands?

Queſt.

This is to mitigate the extremitie of the Law.

Scotus markes well, that the Law ſtanding in force, it implyes a contradiction to diſpenſe with it: but by diſpenſation, he underſtands onely the revocation of it for ſuch a time, to ſuch a perſon.

Anſw.

The [g] Law of Nature (ſaith he) is taken two manner of wayes; ſtrictly, and largely: Strictly, which by neceſſarie and evident conſequences are concluded: Largely, which inferres not a neceſſarie and evident conſequence as the firſt.

[g] *Scotus.*

Of the firſt he gives an Example, *The whole is more than the part*, therefore a houſe is more than any part of it: this conſequence followes in the ſtricteſt ſignification: ſo *good is to be embraced*, therefore *evill is to be ſhunned.*

Of the ſecond he gives this Example, *We ought to live peaceably with others in the Common-wealth.* Of this principle, it will not follow neceſſarily, therefore *poſſeſſions are to be devided, or not to be devided*: for both may ſtand, if the Common-wealth were well conſtitute, and people agreed together. Communitie of goods would not breake the peace of the Common-wealth; but becauſe people are much given to ſelfe-love therefore diviſion of goods is a good meane, to make the people live peaceably together.

So (ſaith hee) this concluſion, followes neceſſarily in the ſtricteſt ſignification, *God is to be worſhipped*, therefore, *we cannot worſhip an Idoll*. But this followes not in the ſtricteſt ſignification, neither hath it *intrinſecam connexionem*; *God is to be loved, therefore man is to be loved*: there is onely a conformity betwixt theſe two,

Queſt. Is it not ſinne to kill thy neighbour?

Scotus anſwers, this ſinne comes by revelation of a new Law by God himſelfe: ſo the precepts of the ſecond Table are ſo neere unto the firſt principles, that they are called the Law of Nature in the largeſt ſenſe; and Reaſon teacheth all men to keepe the ſame, as neereſt unto the firſt Principles.

The Precepts of the firſt Table cannot be diſpenſed with, without a ſtaine of his owne holyneſſe, for they are the Principles of nature in the ſtricteſt ſenſe. God cannot diſpenſe that a man ſhould hate him, *ſine intrinſeca repugnantia*; ſo, that one ſhould worſhip an Idol.

The Precepts of the ſecond Table, flow not from him neceſſarily, as his iuſtice and holineſſe; but freely he wills or not wills the ſame, without any ſtaine of his holineſſe. *God is to be beloved*, therefore, *A man may not marry his Brothers wife*, this concluſion will not follow neceſſarily in the ſtricteſt ſignification.

Queſt. But did not God diſpenſe with the Iſraelites, when he bad them borrow the Egyptians Iewels? *Scotus* anſwers, that there was not a diſpenſation here from the eight Commandement; but only a revocation to them for that time, and in ſuch a caſe, they being oppreſſed ſo long, and their wages kept from them, the Lord takes theſe Iewels and gives them for their wages.

Obiect. But it is ſaid of the Ceremonies, that they ſhall endure for ever?

1. There

Anſw.

1. There is *Propriè æternum*, as God. 2. *Æternum ex hypotheſi*; as *Adams* body had endured for ever if had not fallen. 3. *Valore æternum*, as Chriſts ſacrifice. 4. *Typicè æternum*, as that which was a Type of eternall thing, *Exod.* 12. *I ſhall give you Canaan for a poſſeſſion for ever*: becauſe it was a Type of the eternall inheritance. 5. *Catachreſticè æternum*, that which endured long, was ſaide to be eternall, as *Gen.* 17. Circumciſion is ſaid to be a covenant for ever, that is, for a long time, till the comming of Chriſt. The continuance of the Ceremonies, is of this laſt ſort.

After the death of Chriſt, firſt, the Church uſed Ceremonies, *non propter ſe, ſed propter aliud, not for themſelves, but for another end*: as when *Paul* ſhaved his head in *Cenchrea*, *Act.* 18. 18. He did not ſhave his head as the Law of the Nazarites required; for he ſhould have gone then to *Ieruſalem*, and there to have ſhaven his head, and to have caſt the hayre of his head under the Altar, and burnt it there: *Numb.* 6. 18. but he did it onely here for bearing with the weake Iewes, which he could not have done, if the Law had beene in vigour. Secondly, They kept theſe Ceremonies after the death of Chriſt, at *Ieruſalem*, but not at *Antioch*: *Paul* findes fault with *Peter* for Iudaizing there. Thirdly, They kept them onely among the Iewes till the deſtruction of the Temple, which was the Wardrobe of the Ceremonies. Fourthly, They went never againe to the brazen Altar to ſacrifice after the death of Chriſt; but uſed onely ſome of theſe meaner Ceremonies, not for themſelves, but for another end.

Doctrine.

The Ceremonies were appointed for the Iewes untill the time of correction, and their infancy: therefore thoſe who would apply them now to the Church, when ſhee is come to maturity of age, diſtinguiſh not the times aright: *Auguſtine* hath a very fit ſimilitude

t Epiſt. 5. ad Marcellinum.

to this purpoſe; hee t telles nf a diſeaſed Youth, who came to that notable Phyſitian *Vindecianus*, who gave him a medicine fit for his age and cured him: but long after, the man fell into the ſame diſeaſe againe, and he applyes the ſame receipt which he had uſed before in his youth, which had almoſt killed him: hee coming to the Phyſitian, ſaid unto him, that he marvelled why hee would give him ſuch Phyſicke which would hurt him? The Phyſition demands of him when hee gave him that Receipt? he anſwers, when he was a youth, and withall ſhewed him that then it cured him, which was now likely to kill him: the Phyſitian replyed, that the Phyſicke was not good, becauſe it was not taken at his command, and that which was wholeſome to him being a youth, was now deadly to him being of age: So the Ceremonies of the Law were profitable for the Iewes being children, (taken at the commandement of God) but now they are deadly, when we are become men in Chriſt.

4.

The 70. ver-ſe. *Indigenti*

The Morall Law is equitable, it gives every man his owne, it requires a further dutie alſo that the uſe of our goods ſhould helpe the poore in their neceſſitie: *Prov.* 3. 27. *With-hold not thy goods from the* * *owner*: the poore are called *Bagnale tobh, Lords of thy goods.* There is a double right: *Ius proprietatis, & ius charitatis, the right of proprietie, and the right of charitie*; *ius charitatis*, that belongs to the poore, *ius proprietatis*, belongs to the owner. *Iure charitatis*, ſo much as may refreſh the poore in his neceſſitie, belongs to him, although the proprietie be not his.

The Lord appointed in his Law, *Deut.* 23. 24. that a man when he came into a Vineyard, might eate as many of the Grapes as he pleaſed, this is *ius charitatis*; but he might carry none away with him, this is *ius proprietatis*. So, the Diſciples travelling through the fields upon

on the Sabboth, pull the eares of Corne when they were hungry, this was *ius charitatis*; but they put not in their sickle to cut downe the Corne, and carry it away, because they had not *ius proprietatis*, of the owner.

Doctrine. This condemnes those vile niggards, like *Nabal*, who know no right, but *ius proprietatis*; so it condemnes the Anabaptists, who take away *ius proprietatis*, and turne all into *ius charitatis*.

5 All the Lawes must be rectified by it; it obliges all people, in all places, at all times; it binds the inward man as well as the outward; it yeelds not to the infancie of the Church, as the Ceremoniall; neither to be broken for necessitie; neither yeelds it to the hardnesse of the peoples hearts, as the Iudiciall.

Canon. God taught his people by temporary Precepts, by personall Precepts, by Precepts of tryall, and Precepts of conviction: the Morrall Law is all Precepts of obedience.

1. Temporary Precepts, were such Precepts as lasted but for a short time.

When Christ sent his Disciples in their first expedition, he forbids them to take with them a staffe, or weapon of defence, *Luke.9.*

Doctr. Anabaptists gather hence, that it is not lawfull for a Christian to use any defensive weapon; but they conclude here from a temporary Precept as if it were morall.

Canon. A Personall Precept binds onely the person to whom it is directed; Christ sayes to the young man, *Sell all, and follow me. Mat.19.21.*

Doctr. The Papists gather hence, that such as would be perfit, should take upon them the estate of Povertie, and renounce all: but they conclude here from a personall Precept, as though it were morall.

Canon. Precepts of tryall, are those Precepts which God

gave to ſome, onely to try them; but not which hee would have them to performe.

When God bade *Abrahm* offer his ſonne *Iſaack* in a burnt offering, *Gen.*22.1. it was but a precept of tryall, as the event ſheweth; for God would not have him to performe it.

When Chriſt bad his Diſciples give the people meate to eate, *Luk.*9. it was but a Precept of tryall, for hee knew well enough that they had no meate to give them.

When *Salomon* called for a ſword, to cut the Child in two, 1 *King.*3.24. it was but a precept of tryall.

Doctr. If a Magiſtrate from this ſhould conclude, that it were lawfull for him ſo to doe; then hee ſhould take a Precept of tryall for a precept morall, and of obedience.

Canon. IIII. Precepts of conviction are thoſe Precepts, which the Lord gives to wicked men, to make them the more inexcuſable.

God ſayes to *Pharaoh*, *Let the people goe*: *Exod.*8.1. hee knew well enough that *Pharaoh* would not let the people goe: why bad he him then let him goe? to make *Pharaoh* the more inexcuſable.

Doctrine. Thoſe who gather from this, that there were two contrary wills in God, to let them goe, and not let them goe, are miſtaken; for the one was a Precept of conviction.

Queſt. When God ſpeakes to an unregenerate man, and bids him repent; whether is it a Precept of obedience, a Precept of tryall, or the precept of conviction.

Anſw. If the man be appointed to ſalvation, to him it is a Precept of obedience; for at the ſelfe-ſame time when God bids him repent, he gives him grace to repent.

When *Lazarus* was lying dead in the grave, Chriſt bids

bids him come out, at the ſelfe-ſame time hee breathes life into him, it was a Precept of obedience to him.

So, when God bids a wicked man repent, and gives him grace to repent, it is a Precept of obedience to him; but to the wicked man who is appointed for deſtruction, it is a precept of tryall and conviction to him.

Chap. V.

How the Scriptures teach us by Examples.

AN Argument from Examples doth then neceſſarily conclude, when wee prove one particular by another, by way of ſimilitude, which is common *Toti generi*, to the whole kind, under which both are comprehended. *Canon.*

To ſtrengthen the godly in hope of their deliverance out of affliction, 2 *Pet.*2.9. *Peter* ſets downe firſt *genus*, (*God will deliver his owne, and preſerve the wicked to deſtruction*) this he proves, why? becauſe it agrees not onely to the wicked Angels, and to the Sodomites, but to all the wicked.

By outward things, good or bad, we cannot know the favour of God: *Eccleſ.*9.2. that is *genus*, (*All things befall alike to the juſt, and the ſinner: to the cleane, and to the uncleane: to him who ſacrificeth, and him who ſacrificeth not: to him who ſweareth, and he who feareth the Oath.*

The Hebrewes give example of theſe. 1. [*To the juſt, and to the ſinner*: *Exod.*9. 2 *King.*20. as to the Egyptians & *Hezechias*, for both of them had the Plague. 1 *King* 16. So *David* gathered the materialls to build the Temple, and *Nebuchadnezar* burnt the Temple; 1 *Chro.*29. yet both of them reigned forty yeares. [*Talm. lib. Muſar.*

2. *To the cleane and to the polluted*: as to the Spyes and to *Moſes*; *Num.*14. for *Moſes* ſtood for the defence

of the good Land, and the Spyes raiſed an evill report upon the Land, yet both of them dyed in the Wilderneſſe.

3. *To him who ſacrificeth, and him who ſacrificeth not*: as *Ioſias* reſtored the worſhip of God, and *Achab* polluted the worſhip of God; 2 *King*.23. 2 *King*.25. yet both of them dyed in the battell.

4. *To him who ſweareth, and him who feareth the Oath*: *Sampſon* was religious in his Oath, *Iudg* 16.21. *Zedechiah* broke his Oath, 1 *King*.25.4 yet both of their eyes were pulled out of their heads: here the *genus* agrees to all.

Canon. If the matter be proved by many Examples, and the *genus* agree not to all; then the concluſion is not good.

No Church-man ſhould marry; why? becauſe *Paul*, *Athanaſius*, *Ieronse*, and *Ambroſe* were not married: this *genus* agrees not to all Church men; for wee can ſhew moe who have beene married, as *Peter*, *Philip* the Evangeliſt, *Spiridion* Biſhop of *Cyprus*, *Gregory Nazianzen*, *Polycrates* Biſhop of *Epheſus*, who teſtifies that he was the eight, lineally ſucceeding at *Epheſus*, one after another.

Canon. The Examples of Gods mercy and his juſtice hold ever.

Abraham was juſtified by faith, *Rom*.4. Therefore all the faithfull are juſtified by faith. So in the examples of his juſtice, *Luke* 17.32. *Remember Lots wife*. 1. *Cor*.10. *Theſe are Examples for us*.

And the Hebrewes have a ſaying; *Quod accidit patribus, eſt ſignum filijs*; *The thing that fell out to the Fathers, is a ſigne to the Sonnes*.

Canon. If the Examples bee of the moſt notable men, then they have the greater force to inferre the concluſion.

If Noah, Daniel, and Iob, would intercede for this people; yet would I not heare them, *Ezech*. 14. why makes he choyce of theſe three? The Hebrewes anſwer, [t] that he makes choyce

[t] *Talmud. lib. Tehillim.*

choyce of them, becauſe every one of them ſaw three Worlds. *Noah* ſaw the firſt World, the deſtroyed World, and the renewed World. *Iob* ſaw himſelfe flouriſhing, himſelfe in a miſerable eſtate, and all taken from him, and himſelfe reſtored unto a flouriſhing eſtate againe. So *Daniel* ſaw the firſt Temple, the deſtroyed Temple, and (as they hold) the ſecond Temple.

We are to follow Chriſt onely in his morall and Theologicall vertues. *Canon.*

Be yee followers of me as I am of Chriſt. 1 Cor. 11. 1.

Chriſts workes are either, *Miraculoſa, Admiranda, vel Exemplaria*: Marvellous, Wonderfull, or Exemplary. *Miraculoſa*, as his faſting forty dayes, *Matth* 4. hee is not to be followed in this: *Admiranda*; as when of rich hee became poore for us: therefore men ſhould renounce all, and profeſſe voluntary Poverty; he is not to bee followed in this. Hee waſhed his Diſciples feete; wee are not bound to follow him in this, becauſe it was *admirandum* in him. But wee ſhould follow him onely in *exemplaribus*, as his meekeneſſe, humility, and ſuch. *Conf Illuſt.*

In following Examples, we muſt marke foure things. 1. How they did it. 2. When they did it. 3. Where they did it. 4. Why they did it. *Canon.*

How they did it. The Apoſtles healing the ſicke, layd oyntment upon them; therefore the Prieſts now may give *Extreame unction*, it followes not; for they conſider not what ſort of oyle this was that they laid upon the ſicke, and how they cured them: it was miraculous oyle, *ad ſanationem*, for healing, *Iam.* 5. 14. The Fathers uſed it afterward, *ad imitationem*, for imitation; the Papiſts, *ad viaticum*, for a iourney. The firſt was *ſanctum*, the ſecond is *non neceſſarium*, the third was *profanum*. 1.

Elias by extraordinary Calling, called for fire from Heaven,

Heaven, and burnt the Captaines, therefore the Diſciples may call for fire from heaven to burnt the Samaritans, *Luk.* 9. 55. it followes not, becauſe they had not that ſame ſpirit.

The Apoſtles in chooſing *Matthias* caſt Lots, *Act.* 1.26 therefore a Miniſter now is to be choſen by Lot, it followeth not: why? becauſe the Apoſtles were immediately called of God, and a Lot being immediately directed by God, he was immediately choſen by him. But a Miniſter is mediately called by the Church, *Act.* 14. 23. therefore the rules of the Apoſtle are to be followed in chooſing of him. *Zeno*, [u] the Emperour tempted God in this cauſe, laying a paper upon the Altar, that God might write in the paper the name of him whom he would have Biſhop of *Conſtantinople*: *Flavitias* corrupting the Sexton of the Church, cauſed write in his owne name, and ſo he was made Biſhop of *Conſtantinople*: *Eccleſiaſtica munera non debent ſorte conferri*, *Church affaires ought not to be guided by Lot.*

[u] *Nicephor. Eccleſ. Hiſt.*

3. *Ehud killed Gneglon*: *Iudg.* 3.20. therefore a Fryer may kill a Prince; this concluſion is execrable: they therefore diſtinguiſh not the diverſe ſorts of Revenge; which is, 1. either divine, as when *Phineas* killed *Cosbi*, this was *publica extraordinaria*, *publique extraordinary*. 2. *Ordinaria publica*, *ordinarily publique*, by the Magiſtrate. 3. *Privata coacta*, *cum quis vim vi repellit*, *Privately compelled*, *when one repells violence by violence*: this is called *inculpata tutela*, *an inculpable defence*. 4, *Temeraria & illicita*, *raſh and unlawfull*.

4 The woman of *Tekoah* ſaid to *David*, *Remember the Law of the Lord*: *One of her ſonnes had killid the other in the field*: 2 *Sam*, 14. (that was *inculpata tutela*) *in defence of himſelfe*; and ſo ſhee wills *David* to remember the Law of the Lord. 2 *Sam.* 14. 12. In this caſe a man in his owne defence, is a Magiſtrate.

The

The Magistrate shall pull forth tooth for tooth, it was not well concluded by the Pharisees, *Mat.* 5. that it was lawfull for every private man so to doe, they confound here *ordinatam publicam*, and *illicitam*. 5.

When they did it.

David in time of necessity eate the Shew-bread, 1 *Sam.* 21. 6. which otherwise he could not have done; neither would the Priests have given it unto him, but in his necessity, II. 1

The Apostles (*Act.* 24. 18) kept the Ceremonies after the death of Christ, for an *interim*, and a time, untill the union should be made up betwixt the Iewes and the Gentiles; but it was not lawfull afterward for the Iewes to keepe them. 2.

So long as the Temple of Ierusalem stood, they were bound to pray with their faces towardes it; 1 *Kin.* 8. 48. but it will not follow now, that the Iewes should turne their faces towards the place of the Temple now when they pray. 3.

Samuel built an Altar at *Ramah*, and offered upon it, 1 *Sam.* 7. It was lawfull for them all the time betwixt the destruction of the Tabernacle in *Shilo*, and the building of the Temple, to sacrifice there: but from that time that the Temple was built, it was unlawfull altogether; therefore the Kings of Iuda are blamed when they destroyed not the high places. *Prudentius* called the Arke at this time *Circum vaga*, before it was established at *Ierusalem*. 4.

Where they did it.

The Apostles kept the Ceremonies after the death of Christ at *Ierusalem*, but not at *Antioch*: and so of any other place where the Prophets and Apostles resorted. III.

Why they did it. IIII.

Christ wrought no miracles in *Nazareth*, *Luk.* 4. 26. because

cause he had no Calling to worke any there; as *Elias* wrought no miracles in *Israel* but to the widdow of *Sarepta*: *Luk.*4.26. so *Elizeus* to the Shunamite, because he had onely a Calling to worke there.

Canon. The sinnes of the Saints are not to be followed.

Illust. Rockes are set downe in a Mappe, that the Saylors may shunne them, and not runne their Shippes against them.

Lots wife (sayes *Augustine*) was turned into a Pillar of Salt, *Vt condiret te suo exemplo, that shee might season thee not to doe the like.*

Canon. If the fact be approved *in tanto, sed non in toto, in so farre but not in the whole*; it is not to be made an Example of imitation.

*Exod.*4.25. *Zipporah* circumcised her Childe, so the Angel left off to kill *Moyses*; therefore a Midwife may Baptize a Childe; this followes not. The Angell ceased to trouble *Moyses* because his sonne was circumcised, and not because he was circumcised by a woman.

After that the Samaritans worshipped the true God with their Idolls, the Lyons hurt them no more; 1 *King.* 17.3. the Lyons ceased to hurt them, why? because they worshipped the true God; and not, because they worshipped the true God and their Idols: This obedience of *Zipporah* did not simply please God, but in part, as *Achabs* obedience. 1 *King.*21.29.

Canon. Apish imitation of the Saints is ridiculous.

The Israelites compassed the walles of *Iericho* sixe dayes, *Ios.6*; but upon the seaventh day they compassed the Wall seaven times: * therefore the Iewes in the feast of the Tabernacles compassed the Altar sixe dayes, every day once; but in the seaventh day they compassed it seaven times: this was ridiculous; for it was in corrupt time.

* *Talmud. lib. Tehillim.*

Mark.7.33. Christ put his fingers into the eares of the deafe, and said,

said *Epphata, Be thou opened*, therefore a Priest may doe the like when a child is baptized; this is ridiculous.

Quest. What if the example be neither approved not disapproved in Scripture, What shall we doe?

Answ. If they be done by men whose faith is approved, and against whom no exception can be taken, such are set downe for imitation, and have the force of a generall rule.

CHAP. VI.

Of gathering Doctrine from the externall meanes.

Canon. When the marginall reading is put for the line reading, we cannot gather any instruction from that.

Canon. From wrong Analogy or Collation of Scripture with Scripture, wrong Doctrine is gathered.

1 *King.* 4. 30. *Salomon was wiser than all those of the East.* *Esay* 2. 26. *Thou art full of the manners of the East.* The Iewes gathered from the Collation, that *Salomon* was skilfull in Magicke.

Behold the Elephant which I have made with thee, who eates hay as the Oxe, Iob 40. 10. He cals the Elephant *Behemoth*, as if hee were many beasts, in the Plural number: but *Behemoth, Psal.* 50. signifies the beasts of the field. 2 *Esdras* 6. 49. the Apocryph writer, conferring these two places inequally, makes up a fable, that God made two creatures, *Behemoth* and *Leviathan*; and thence separated the one from the other, because the water could not containe both, and he put *Behemoth* upon the earth, which was dryed the third day, that hee might dwell upon a thousand mountaines, because it is written, *Psal.* 50. 10. *Behemoth in montibus mille*: taking *Behemoth*

r Buxtorf. de Synag. Iudaic.

moth in *Iob*, and in the *Pſalme* 50. after one manner.

Secondly, he goes forwards in his fable, r Becauſe theſe two, *Leviathan* and *Behemoth*, are joyned together, *Pſal.* 104.26. he thought that *Behemoth* was alſo a Fiſh as *Leviathan*; but becauſe there was not ſpace enough for them both in the Sea, he put him upon the mountaines, and gave *Leviathan* the ſeventh part of the waters, and kept her to be meat to whom he would, and where he would: He ſayes that ſhee is kept in *devorationem, paſſivè*, that ſhe may be meat. For this is the fable of the Iewes, that the Lord killed one of theſe great Whales which he made, and ſalted her with ſalt, that ſhe might be kept to be meate for the juſt in the life to come. *Morna Pleſſe* compares them to little Children, who in their tales can goe no higher than to meate and drinke, and ſweet dainties; and they thinke that there is no other pleaſure in heaven, but of ſuch things. Thus you ſee what it is to compare places unequally.

Canon.

From wrong tranſlation falſe doctrine is gathered.

Love thy neighbour as thy ſelfe: The Phariſes tranſlate it, *him who was a friend onely*: Hence they gathered that they might hate their enemies: but the Apoſtle, *Rom.* 12. tranſlates it, *thou ſhalt love thy neighbour*, τὸν ἕτερον, that is, any man whatſoever he is.

The Lord ſwore by the excellencie of Iacob, *Amos* 6.8. that is, by himſelfe; but the Phariſes interpret the place, that hee ſware by the Temple, which was his excellency: Hence they gathered, that it was lawfull to ſweare by the Temple, *Matth.* 23.16.

יממ
יממ
Aqua. Mula,

This is Ana, who found out haÿamim, Mules in the Wilderneſſe; *Gen.* 36.24. *Iamim* ſignifies alſo Waters. Becauſe the tranſlation of this place was hard, ſome tranſlating it Mules, and ſome Water; the Heathen made a notable lye upon the Iewes, when *Moſes* was feeding Aſſes in the Wilderneſſe; becauſe the Aſſes or Mules ſeeking

ſeeking drinke, found out water unto them, therefore they worſhipped the golden head of an Aſſe. * Afterward the *Romans* in like hatred againſt the Chriſtians called them *Aſinarios*, in deteſtation of Chriſt, whom they called not χρῖστος, but χρῆστος, and they painted Chriſt having Aſſes eares, one of his feete * not cloven, carrying a Booke, and a gowne upon him, and this ſuperſcription about his head, *Deus Chriſtianorum* ὀνοχοήτης; which picture and inſcription when *Tertullian* did reade, hee could ſcarſe refraine from laughter.

Plutarch. Sympoſ lib. 4. cap. 5. Cornelius Tacitus lib. 5.

a *Tertull. in Apolog. Petrus Cunitus, cap. 9.*

* *Immaculatus.*

Bellarmine following the vulgar tranſlation, and not the Originall, *Abraham ſurrexit ab officio funeris; Abraham roſe from the office of his dead*, Gen. 23. gathereth hence Purgatory. Becauſe this word *officium*, was taken amongſt the Chriſtians, for doing offices to the dead, he gathered, that it was to pray for them to deliver them out of Purgatory.

And thus much concerning the ſenſe of the Scripture, and the gathering of doctrine from any part thereof: as from affirmations and negations; from the proprietie of the ſpeech; from the morall Law; from the examples of thoſe that are regiſtred in the Scripture; and from the externall meanes, ſpoken of in the firſt Booke. From thoſe five, neceſſarily all doctrine is gathered: and muſt be knowne immediately after the true knowledge of the ſenſe of the Scripture.

THE

THE THIRD BOOKE.

Of the confirmation, illustration, application, and the blessing of Doctrine.

CHAP. I.

Of the Confirmation of Doctrine.

Canon. IN confirmation of Doctrine the man of God must labour to conceale Art.

Illust. b As *Moyses* comming from the Mount, put a veyle upon his face, when his face did shine, that the people might not see it: *Exod.* 34, 33. so should the Preacher obscure the shining of humane learning, *lest the Crosse of Christ be made of none effect*, 1 *Cor*, 1. 17. that is, lest the conversion of men be ascribed rather to humane eloquence, than to the power of Christ; and that the same be not saide of the Gospell, which *Alexander* said of *Achilles*; who counted him happy that he had *Homer* to describe his praise; Therefore our Lord made choice of Fisher-men.

b *Origen.*

Canon. No testimony taken from Apocryph Bookes, can serve for confirmation of Doctrine, for their testimony is but humane.

If

If I testifie of my selfe, my testimonie is not true: Iohn. 5.31. That is, I being but a man as ye take me, and should testifie of my selfe, my testimony were not true. *Confir.*

The facts of the *Machabees* are cited by the Apostle: *Heb.* 11.33. and *Ben Syrach* hath a Proverbe, *Quantulas ignis, quantam materiam accendit; The more the fire is, the more matter it burnes*; and is used by the Apostle *Iames* 3. *Object.*

When the Apostles citie their testimonies, they make them authentique Scriptures, which wee cannot doe. *Answ.*

Wee are not to cite the Fathers as witnesses in matters divine, unlesse their speeches may be warranted out of Gods word. *Canon.*

The Spirit of God preferrs the knowledge of the latter Divines to their knowledge, for they are brought in by *Iohn. Revel.* 15.16. *With their girdle about their paps*, as Christ, *Revel.* 1.13. is girded; but before, in the first age of the Church, they are brought in with their girdle about their middle, not comming so neere to that state of knowledge and perfection which is in Christ, as the latter Writers who lived after them. *Illust.* 1

All the time that the Fathers lived, the Chrystall Sea was turned into blood, for then a mountaine was cast into the Sea by Patriarkship, erected in the Church; but in the latter times it is Chrystalline, *Revel.* 15. In the dayes of *Constantine*, the Sunne was black as Sackcloath, and the Moone turned into blood: Christ is never said to come downe, as in the reformed time: now he comes downe with the Rainebow about his head, which is a signe of faire weather: it was clouded in the dayes of the later Fathers. 2.

In reasoning against Papists, the Fathers testimonies are of singular use. *Canon.*

That their owne children may be their Iudges, (*Mat.* 12.27. as Christ speakes) because they trust so to them.

Canon. In matters of fact their testimony is no demonstrative proofe.

Eusebius testifies, that the Monks lived in *Alexandria*, in the time of *Marke* the Evangelist: but *Eusebius* was mistaken here, as all our Divines testifie.

In a testimony of fact, whether *Peter* came to *Rome* or not, the Ancients many of them affirmed it; but our later Divines many of them by sound reasons improve it.

Canon. The testimonies of many of the Fathers are not to be beleeved for them, but against them.

Illust. *Nemini credendum est in causa sua*: *None is to be beleeved in his owne cause.* *Clemens Anacletus* sayes, [e] *Suppose their writs were true, yet they make nothing for the Popes.* *Iohn* 5. *If I testifie of my selfe, my testimonie is not true.* *Idem non erit testis & reus*: *One cannot be a witnesse, and be guiltie.*

e Clemens Anacletus.

Canon. The testimonies of the Popes, if they make any thing for us, are good against themselves.

Canon. *Cuilibet testi adversus se testimonium ferenti credendum*: *Every witnesse bringing a testimonie against himselfe is to be beleeved.*

So *Paul* cites a testimonie out of *Epimenides* (although a lyer) against those of *Creet*.

Canon. The Fathers write sometimes ἀντιρρητικῶς, and not δογματικῶς: they are more to be credited in the second, than in the first.

Illust. [d] *Basil* said that the Father and the Sonne were not ὑπερόπτως: When *Gregorie Neocæsariensis* obiected this to him, he answered that he said it not δογματικῶς, but ἐξετικῶς.

d Basilius, E, ist. 54.

e Peronius. [e] *Peronius* the Cardinall sets down two Rules, to try whether the testimonie of the Fathers is to be admitted.

I The first is, that wee must hold them for a sufficient consent,

consent, to whom the most famous of every Nation consent in affirming a thing, and none have opposed themselves to those, who are holden to be Orthodoxe.

The second, when the [f] Fathers speake not this as Doctors or Teachers, when they say this or that is to be done; but when as witnesses, they say, that such a thing is to be beleeved, which the Catholique Church does or beleeves.

But how shall we know that the rest of the Fathers disagree not? for many of their Bookes are perished, and many of the worthy Fathers wrote nothing: wherefore consent is not a sure way that we must walke in; for then we shall be killed with thirst, as those who went to *Tema* expecting water, *Iob.6.*

Thou shalt not consent in the iudgement of many to goe out of the way, Exod. 23.2.

Schoole Theologie is more to be taken heed to, for it fell out in a more darke age.

If we shall consider the manner of their disputations, or the pietie which is shewne in their writs.

They erre in their disputations, three manner of wayes: First [g] in their idle and vaine questions: 2. In obscuritie of words: 3. In their manner of disputation.

Their questions for the most, are either superstitious, idle, or curious, as the most of their hypotheticall propositions.

The words which they use, are barbarous, improper, obscure, and out of use.

Thirdly, the manner of their disputations. Oftentimes they dispute, *Ex alienis principijs, out of other principles.* They confound Theologie and Philosophie; the *media*, which they use oftentimes, are impertinent: for one question they bring oftentimes, innumerable arguments and disputations probably on both sides,

[f] *Confabon. cap. 18. and Peronium, pag.* 32. 33.

Quest.

Answ.

Canon.

Illust.

[g] *Misner. Acad.*

1.

2

3.

Vide fusiorem disputationem in academicis Misneri.
This is Mataeologia.

without any deciſion; and they truſt too much to the teſtimony of man.

For piety *Bucer* ſayes well, [h] that there is more pietie to be found in *Seneca*, then in many of them, and it is to be marked; that the [i] three pillars of Popery, *Gratian*, *Lumbard*, and [k] *Comeſtor*, (*Gratian* for their Cannon Law, *Comeſtor* for their Hiſtory, and *Lumbard* for their Schoole Divinity:) were three Baſtards borne of one Whore; the Fathers of this baſtard Theologie.

This Schoole Theologie (ſo far as it advanceth humane Philoſophy, and is abuſed, or obſcureth the truth of the Goſpell,) they make it a part of the ſmoake which comes out of the bottomleſſe pit: and *Paul* to *Timothy* ſayes, *Languent circa quæſtiones & pugnas*; *They dote about queſtions and ſtrife of words*: 1 *Tim.* 6.4. They referre this to their idle diſtinctions. *Nicholas Clamanges* compares them to the [l] Apples of Sodome; which have a faire skinne, but are full of rottenneſſe within: and one ſayes well of them, [m] *Quod illotis pedibus ingreſſi ſunt ſanctuarium Domini, & ſæpe diſtinguunt ubi lex non diſtinguit*: *that they have entred into the Sanctuary of the Lord with unwaſhen feete, and they often times diſtinguiſh, where the Law diſtinguiſheth not.*

Some of their diſtinctions being purged from barbaritie, and applyed clearely, may have good uſe. The Iewes have a Proverbe, [n] *Comede dactylos, ſed projice foras durieiem eorum*; *Eate Dates, but caſt out their ſtones*: and herein *Iunius* excels.

We are not to cite the Heathens teſtimony for probation, in the matter of faith, or ſpirituall veritie.

This were to goe to the Philiſtims to ſharpen our weapons. The Axe of man polluteth the Altar of God: *No man might liſt up an iron toole upon thoſe ſtones*; *Deut.* 27. 5. to teach us, that mans wiſdome is but fooliſhneſſe with God. It was *Myrrha libera* that made the oyle of

[h] *Bucer.*

[i] *Antonin. hiſt. 1 partical. tertia, titul. 18. cap. 6. & Hiſtoria Papatus.* 380.

[l] *Nicol. Clem.*

[m] *Reynold.*

[n] *Talm. Babilon.*

Canon. Illuſt.

of the Candlestick: *Exod* 30.23. it was called *libera*, because it was free from all kinde of mixture; so must the word be. *What hath the Chaffe to doe with the wheate? Math.*3. *Abraham* would not take of the King of Sodome so much as a *shooe latchet*, *Gen. Chap.*14. *verse.*23. that it should not be said, *that he had made Abraham rich.* So the Lord will not use the testimony of man, that it be not said, that they have made him rich in fortifying his Scripture.

Paul useth their testimony but thrice: *Acts.*17,28. 1 *Cor.*15.35. *Titus* 1.12. Secondly, when hee cites them, hee conceales their names. Thirdly hee brings them not in, to confirme any point of faith. Fourthly, *Peter* who was the Apostle of the Iewes, never used them; neither did *Paul* in the Synagogue, but onely against the Gentiles. *Clemens Alexandrinus* wrote a booke which he calls[o] σρωματον, (as yee would say) *woven* after the manner of coverings, mixed with the testimonies of Scripture, Poets, Philosophers, and History: but this was against the Gentiles. One sayes well, [p] *Ex profanis probabilia*; Of the Scriptures things necessarily follow, but of profane things they follow probably.

No Preacher can bring in his owne testimonie, (*This I say to you.*)

Christ as God, used this forme, *Mat.*5. (*I say unto you*;) but the Prophets say, *Thus saith the Lord.*

In citation of Scripture wee are not alwayes bound to cite the Chapter and Verse:

In the Apostles citations, the Chapter is but once cited,) *As it is written in the second Psalme*:) but *Heb.*2. 6. *Testatus est quidam alicubi, But one in a certaine place testified*: hee conceales the name. So *Heb.*4.3. *David sayes*: he sets downe the name. So *Rom.*10.25. *Hosea sayes*,

But *Luk.*4.17. sayes, ἐν περιοχῇ. *in the verse.* Therefore it should seeme, the verse is sometimes cited?

o Clem. Alex.

p Thomas Aquinas.

Canon.

Illust.

Canon.

Illust.

Obiect.

Answ. This was not a verse, it was a part of Scripture, or Haphtara in the Prophets.

Canon. In citation of Scripture for probation, wee are not bound to keepe the same order as in reading of a Text.

Illust. It is one thing of purpose to set downe a Scripture, and another to cite a Scripture for confirmation. In Exodus, *Exod* 20. the Commandements are set downe one way; in Deuteronomy, *Deut.* 5. 6. this order is not kept: because he is interpreting the Law, and not setting it downe. So when Christ cites the Commandements, he sets adulterie before murther. So the Apostle, *Rom.* 13. Why? Because he is not of purpose handling them, but using them there for probation. But in setting downe the Text, and interpreting it, he must not alter a Iot.

The Church of Rome then, and the Lutherane Churches, are to be blamed, when they set downe the Commandements for the ground of their doctrine; they alter the forme set downe by God himselfe, confounding the first and second Commandements; and dividing the last into two, to make a probation for their graven images.

CHAP. II.

Of the Illustration of Doctrine by Comparisons.

Canon.
Illust.
g Quint. institut orat. lib. 2. cap. 11. & lib. 8. cap. 3.

COmparisons are either in similitudes or examples.

Similitudes must bee taken from things that are.

Quintilian sayes that Examples may be taken g *à re gesta, vel tanquam gesta,* from things that are done, or seeme to be done: but similitudes must be taken from things which are indeed.

Psal. 58. 4. *As the deafe Adder stoppeth her eare when the charmer*

charmer charmeth: If the Adder stopt not her eare when the charmer charmeth, the similitude would not be borrowed from it.

Beniamen is like a Wolfe; parting the prey amongst her young. *Gen.* 49.17. If the Wolfe parted not the prey amongst her young ones, the similitude could not be taken from her.

Similitudes must be taken from things which the people are most acquainted with. *Canon.* 2. *Illust.*

If I have spoken unto you earthly things, *Iohn* 3.12. that is, heavenly things under earthly similitudes. It is a good observation of *Theophylactus*, that the Lord tooke every man in his owne tredde, applying himselfe to that which they understood best; as to his Disciples, *Follow me and I will make you fishers of men*: because they were acquainted most with fishing.

He set a Starre before the wise-men; because they were Mathematicians, and studied to the Starres.

The soule of my Lords enemies shall be in a sling: 1 *Sam.* 25.29. the comparison is taken from a sling, because *David* was most acquainted with it when he kept his Fathers sheepe.

Comparisons are taken in the Scripture from things naturall, artificiall, ceremoniall, and morall. *Cano n.*

From things naturall.

Thou keepest me as the apple of thine eye, *Psal.* 17.8. the eye hath five tunicles or preservations to keepe it. 1. *Aranea*: 2. *Retiformis*: 3. *Vvea*: 4. *Cornea*. 5. *Adnata tunica*, which is next the eye: to signifie the speciall protection of God over his Saints, he compares them to the apple of the eye. I *Comparatio explicita.* I

The Law perisheth, deficit lex, *Habac.* 1.4. it is a speech borrowed from the pulse of a man; for as we know the constitution of a mans bodie by his pulse (if it stirre not, he is dead; if it be violent, he is in a fever; if it be moderate, *Comparatio implicita.*

he is in a good constitution:) so the Law is the pulse of the Common-wealth; if it stirre not, then the Common-wealth is dead; if it have a violent course, then the Common-wealth is in a fever; if it have the just and ordinary course, then the Common-wealth is in a good constitution.

A
2
Iepparidu. Implicita.

They shall commit whoredome, and shall not increase: Hosea 4.10. פרירה they shall play the Mule, who is a beast exceeding libidinous, but yet nothing comes of him: or they shall play the Mule, *Cum meretricibus separationem faciunt*, that is, they beget bastards who are of a stronge kinde, like unto the Mule.

From the Fowles.

Epxlicita. 3.

Ieremy compares a covetous man to the Partridge *Iere.*17.11. the Partridge gathers the egges of sundry fowles, and hatches them; but when she hath taken paines to hatch them, they take their wings and leave her: So doe riches, when men have scraped them together, they take their wings and flye away.

And Ephraim was like a seduced Dove: Hosea 7.11. onely the Dove laments not when her young ones are taken from her. *Hosea* 12. so *Ephraim lamented not when Gods hand was upon him.*

*Iere.*12.9. *Is my inheritance, as tincta avis?* for as all the birds gather about the bird of divers colours; so doe the enemies against the Church.

From the Fishers.

Plin. de. pisc.

Οὐ κατενάρκησα, *non obtorpui*, 2 *Cor.*11. I was not chargeable: ναρκὴ is *torpedo* the Crampe-fish; who hath such a benumming power in her, that the cold will come from the hooke to the line, from the line to the goad, from the goad to the arme, from the arme to the bodie of the Fisher: so sluggishnesse and benummednesse spreads from one to another like a canker.

From creeping things,

They

They creepe into houses, 2 *Tim.* 3.6. In the Syriacke it is *Machaldim*. *Chalda* is a Ferret: For as the Ferret seeks out all the corners and secrets of the Clapper: So doe Heretiques craftily creepe in, and dive into the houses, that there they may devoure.

חלדה *Viverra.*

From artificiall things.

From hunting of Beasts. II.

Wilt thou catch the wilde Asse but in her month, *Ier.* 2.24? The wilde Asse cannot be catched with the Hunters, but in her month; that is, when shee is bag'd with foale: So sinners will not be catchr, but when the hand of God is upon them, and bag'd with afflictions.

From Fowling.

Aucupabantur sermones eius: The word is properly, *Capiebant visco*: a speech borrowed from Fowlers.

From feeding of sheepe.

Psal. 23. *Thou feed'st*. Therefore the *Pastors* are called ποιμένες from ἐν τῇ ποᾳ μένειν, to feed on the greene pasture.

From running on the Olympicke games and from wrastling.

καταβραβεύειν, was when two were running in the Olympicks; the one out-runnes the other, and takes his crowne from him: *Col.* 3. 15. So they should take heede, after that they have professed, and runne so long, that others take not their Crowne from them. So ἀθλητὴς, and ἀγωνίζω to prepare themselves to the combate. So ἀσκεῖν, from thence ἄσκητὴς, *Luke* 2. of *Anna*, because shee fitted her selfe for the continuall service of God. Hence this life by the Greekes was called ἀσκήσις. See *Exod.* 38.8.

From waters.

Αἰχμάλωτος, *quasi cuspide captus*, 2 *Pet.* 2.12. taken by the Speare, *Ier.* 2,8, they are said to handle the word, which signifies of purpose to handle, taking heede of it; as those who goe to warre are said to handle a Shield. αἰχμὴ. ἁλατός.

From husbandry.

Ephraim

Ephraim delighted in threshing, but not in plowing: Hos. 10.11. That is, in the profit of Religion, but not to plow up his heart: for so long as the Oxe was threshing the corne, his mouth might not be muzled. The Heathen put *pausicape*, an Engine upon the beasts mouthes, that they might not eate when they were treading out the corne: ὡς παυίσθαι ἔκοπις. So *Prov.* 3. *Arare mendacium*. So *Syrac.* 7.13. *Ne exares mendacium*. Of this husbandry *Iob* speaks, *Iob.* 4. 8. *They plow iniquity, sowe wickednes, and reape the same.*

From the Silver Smith.

Ier. 6. *The bellowes are burnt, the lead is consumed by the fire, the melter melteth in vaine, for the drosse cannot be taken away.* The Silver-Smith when he would melt his Silver, he puts the Lead with it, the Lead consumes, but not the Silver. The Lead are the bad Israelites, who consume by the preaching of the word: but those who would seeme the true Israelites, are like the Silver, continuing in their sinnes: they melt not by the preaching of the word, The Latine call this, *replumbare argentum, to leaden the silver*.

From the Fuller.

* *Kibbsieni. Cobet, a Fuller.*

Psal. 15. * *wash me*, play the Fuller upon me.

From embroydered tapestry.

* *Rukamti.*

Psal. 139.15. *How wonderfully hast thou made me, below in my mothers wombe; Thou hast* fashioned me like a cunning peece of Arras-worke*, or Tapestry; wherein God hath shewen his great cunning, drawing as it were divers draughts in the body of man, his arteries, sinews, muscles, veynes.

From sayling.

1 *Tim.* 1.19. *Shipwracke of faith.* Faith is the pretious ware carried in a good conscience, which we lose if wee take not heed to the ship.

From Physicke.

1. διδακτικὴ, prescribing a dyet, 1 *Tim.*6.4. *they are sicke about questions*, then he subioynes, *cure them by wholesome doctrine.*

2. φαρμακευτικὴ, by prescribing of Physicke, either simple or compound. Simple, *Esay* 1. *Non emollitur oelo*: This was the use of the Balme of Gilead. Compos'd *Revel.*3.16. as *Colyrium*, *Anoint thine eyes with eyesalve.*

3. χειρουργικὴ, by setting of bones, *Gal.* 6. καταρτίζειν, *in binding up the wound*, *Ezech.*34. *Confractum non obligarunt. Esay* 1. *non compressa neque ligata*: so cutting off the Gangren, 2 *Tim.*2,17. so, *mortifying the old man*, *Col.*3.5. from the mortifying of the dead flesh before the member be cut off; so 1 *Tim.*4.2. cauterizing, *seared with a hot iron.*

From Ceremoniall things.

III. Illust. ὀρθοτομεῖν

To cut the word of God aright, 2 *Tim*;2.15, A speech borrowed from the cutting up of the sacrifice, in which there was great skill required; the liver was left hanging upon the right side; the heart and the lungs upon the channell bone, the milt upon the left side, and the kidneyes upon the rumpe: so there is great skill requisite in cutting of the Word of God, to give every one their owne Portion.

Let his iniquity returne upon his owne head: *Psal.*7. 17. when the Beast was killed, the Offerer laid his hands upon the head of the Beast, and he said, *Let this Beast beare the guilt of all my sinnes*: so *David* his meaning is, that the wicked shall beare the guilt of their owne sinnes, and be killed for them: so the Egyptians cut off the head of the Sacrifice, and with Imprecations cast it into the River *Nilus*, wishing all the evill to fall upon that head, which should have fallen upon the Offerer. Illust. *Alexander*, ab Alexandro.

And the soules of those who were slaine for the Word of God, lying under the Alter, crying, *Revel.*6,9. The blood of the Sacrifice was poured to the bottone of the Altar, *Lev.*4. and Illust.

and from thence cryed upward as it were; so, the soules of those who were killed for the truth, cryed under the Altar for vengeance to God.

Turne his Sacrifice into ashes, *Psal.*20. when the Lord approved a Sacrifice, he sent fire from Heaven and burnt it.

Let my Prayer ascend as an evening Incense, *Psal.* 141. 2.

So, *Let me not ascend with the wicked*: *Psal* 102. 24. a Comparison taken from the smoake of the Sacrifice, which when it ascended, scattered abroade: so the soules of the wicked when they dye, are not gathered into the *bundle of life*, but are scattered before the Lord.

Wash me with Hyssop, *Psal.*51.9. a Comparison taken from the purging of the Leper, which was the last Purgation, *Levit.*14.4. *David*, in token of full remission prayes thus.

IIII.

Asaph, A Foundling.

From things morall.

Psal. 27. 10. *Thou gatherest me up like a foundling who is cast out to perish*: this is proper to all the Children of God, who are adopted in Christ.

To dandle, *Esay* 66.12. *Ye shall sucke the glory of the Gentiles, and shal be delighted upon their knees*: where he alludes to the custome of mothers, who dandle their children upon their knees.

V.

From things politicall.

I am the sonne of thy handmaide: *Psal.*116. 16. a Comparison taken from those who were children of *vernæ domus*, borne in the house: so *David* was borne in the Church; he was *verna Ecclesiæ filius*.

2 *King.*2.9. *Let the double of the Spirit of Elias come upon me*: that is, as the eldest sonnes get double Portions: so I being the eldest Son of the Prophet; let me have twice so much of his gifts as any of the rest.

Canon.

We must marke wherein the nature of the Comparison holds: sometimes it holds *in genere*; but not *in specie*.

The Angels sinned * *as they*: *Iude* 7. He spake before of the sinne of the *Sodomites*; how did the Angels sinne as they?

* ὡς τοῦτοι

they? *Peccarunt simili genere, sed non specie*; *they sinned in the same kinde, but not after the same manner.*

We must marke in what *species* the comparison holds: *The deafe Adder stoppeth her eare*, *Psal.* 58. What sort of Adder is this? *Canon.* *Aspis.*

Dan is like a Serpent biting the Horse-heele, *Gen.* 49. 17. What sort of Serpent is this that bites the Horse-heeles? *Coluber.*

Our dayes passe as the ships of desire, *Iob* 9,26. There are sundry sorts of *Ships of desire*: when a man sees a goodly Ship that is a Ship of desire: when a Merchant longeth for his Ship laden home, that is a Ship of desire: but these expresse not the shortnesse of our dayes. *A Ship of desire* then, is a swift Pinnace, or a Pyrates Barke made for to catch the prey.

The Comparison is sometimes in the smell, but not in the colour. *Canon.*

Thy lips are like the Lilly, *Cant* 5. If the Comparison be not marked rightly here, we may be deceived; for the commendation of the lips of the Church was, that they were *red like the scarlet*, *Cant.* 4, 5. Now to make them white as the Lilly were impertinent, therfore the Comparison is *in odore*, as before it was *in colore.*

Rev. 1. 15. *And his feete was like fine Incense*, χαλκολίβανον: χάλκον, signifies here *masculum* or *forte thus*: λίβανον signifies here, *thus*, *Incense*, because the Incense grew upon *Libanus*. The comparison is here in the smell, and not in the sight.

Numb. 12. 10. *And shee was leprous like the snow.* Marke wherein the Comparison stands: She was white in leprosie as the snow: The snow is not leprous, therefore the comparison stands in the colour.

In every Comparison there must be some Dissimilitude. *Canon.*

Analoga sunt ταὐτὰ *sed non* ταὐτὰ: *Proportions are alike, but not the same.* Christs body is not divided in parts, as *Illust.*

as the Bread; therefore there is no Analogie betwixt Christ crucified, and the Bread. It followes not; for similitudes disagree in some things.

Similitudes are not to be taken from things altogether different: as an * ancient Writer makes a comparison betwixt the ten plagues of Egypt, and the ten Commandements: so those who make the comparison betwixt the seventy Disciples, and the seventy Palme trees; the twelve Fountaines, and the twelve Apostles: here the comparison is farre sought.

* *August.*

Canon. The Comparison must agree in the maine point, else it is not a comparison: it was a very unfit comparison of the Iewes, who said, *Ezech.* 18. 3. *The Fathers eat sowre Grapes, and the Childrens teeth are set on edge:* as though the Children were punished onely for their Fathers sinnes, and not for their owne also: so it was not a pertinent Comparison of *Bias* the Philosopher, who said, when the gods punished the Grand-child, for the Grand-fathers sinnes; it was all one, as if the Doctor gave the Grand-childe a drinke for the stone, which the Grand-father was troubled with: this Comparison was impertinent. But let us make the Comparison thus: The Father is a Leper and the Sonne also; the Doctor gives not onely a drinke to the Sonne for the Fathers disease; but for that which hee hath also from his Father.

Canon. Comparisons must not be wrested further than the scope of the Comparison requires.

As the body is without the soule, so is faith without workes: *Iam.* 2. 26. here the Papists gather, as the soule is the forme of the body, and animates it; so are workes the forme of faith, which animate faith: but the Comparison is wrested here; for the meaning of the Apostle is, as by the operation and presence of the soule, the body is knowne not to be dead; so faith is knowne not to bee

dead

dead by workes: *Hæc perfectio, non eſt per informationem, ſed declarationem*: *This perfection is not by information, but by declaration.*

The ſoule is taken here for the breathing of the ſoule, as *Eſay*.3, Gentlewomens Masks are calied *Domus animæ*, that is, *the houſe of the ſoule.*

The Church is the Pillar of truth: 1 *Tim*.3.15.the Papiſts make the Compariſon here; as the Pillar upholds the Houſe, ſo is all truth grounded upon the Church: but the Compariſon is wreſted here: for it is the Pillar of truth, (like a Pillar that we uſe to hang out things upon) ſo the Church holds out the truth; but the truth of the Goſpell is not grounded upon it.

When the holy Ghoſt borrowes compariſons from bad things, he approves them not. *Canon.*

We commend not *Oreſtes* for killing of his Mother, nor *Medea* for murthering of her children; but we commend the Painter who can lively paint them: the grunting of a Sow is an ill-favoured noyſe, yet wee commend him who can skilfully imitate it: ſo in a Compariſon, it is the imitation onely that is reſpected, and not the thing it ſelfe.

As the Charmer charmeth: *Pſal*.55.Here *David* of purpoſe chooſeth the very words which are forbidden in the Law: *Chober*, ſignifies *conioyning* or conſociation, the Chaldy name *Rakan* is murmuring. So, from a theefe, *Rev*.16.15.from the unrighteous Iudge, *Luk*.18.from the uniuſt Steward, *Luk*.16.

If thou would praiſe a thing, take the Compariſon from ſtately things, as in the *Canticles*.

If you would diſpraiſe, take your Compariſon from baſe things, 1 *Theſ*.3.3.*Nemo commoveatur*, σαίνεσθαι, from a fawning dogge, who moves his taile to and fro.

The note of ſimilitude (*as*) ſignifieth, firſt, the likeneſſe of a thing, but not the truth, *Hee ſhall come as a* *Nota.* D

theefe

theefe in the night: secondly, the truth, but not the likeneſſe, *Wee ſaw him as the onely begotten Sonne of God*: *Ioh.* 1. *Epheſ.* 5, 8. *That yee may be as the children of light* (that is) *verily the children of light. Hoſ.* 4. 3. *This people are like thoſe who contend with the Prieſt*: (that is) they verily contend with the Prieſt. Thirdly, the quality, but not the equality, *Love your neighbour as your ſelfe, Rom.* 13. 18, So, *Luke* 6. 36. *Be you mercifull as your heavenly Father is mercifull.* So, *Luke* 11. 4. *Forgive us our ſinnes, as wee forgive*: fourthly, both the likeneſſe and the truth, *Heb.* 2. 17. *wherefore in all things it behoved him to be like unto his brethren.*

God taught his Church by Parables.

Canon. A Parable conſiſts in one of foure things.

1. The firſt is φύσεως, when the nature of the thing maketh the Compariſon; as in the Parable of the *ſeede*, the varietie of increaſe of the word.

2. The ſecond is παθέτως, the diſpoſition is onely marked, as hee compares himſelfe to *Children piping in the market*; to expreſſe the comfortable meanes hee uſes to winne ſoules.

3. The third is παθέος, Paſſion, 1 *Theſ.* 5, 2. 3. *Hee ſhall come as a theefe in the night*: So, *Like a woman in travell.*

4. The fourth is θέσεως, when the action is onely regarded without any other circumſtance, *Luke* 16. 6. *He made him friends of his maſters money*: ſo ſhould we by giving of our goods to the poore; hee commends not the fact here, but *ſolertiam*, the diligentneſſe.

CHAP. III.

Of the Application of Doctrine.

Canon. APplication of Doctrine, ſtands either in rebuke, or conſolation to a ſinner; under which two, all other Doctrines or inſtructions are included.

Of

Of Rebuke.

Rebuke is the first part of Application, applying the word against the sinne of the sinner. The Spirit of God is πολυποικίλος, and hath diversitie of gifts: yee see amongst the Apostles themselves, there was one who was the sonne of thunder, there was another who was the sonne of consolation, there was one who was the sonne of zeale, *Simon Cananites*; the gift of thundring must come first, and then comes the gift of consolation.

Boanerges. Barnabas. Zelotes.

There are three sorts of sinners, who are to be reproved: the simple sinner, the relapsed sinner, the craftie sinner; but the malicious sinner is not to bee reproved.

Canon.

1. *The simple sinner.*

The simple sinner: he is called *Pothe, simplex, Pro.* 20. 19. such a one was the young man, whom the whore inticed and led like an Oxe to the shambles, he is called *simplex columba*, *Hosea* 7. *Ier.* 12. 5. wanting the prudence of the Serpent: upon such fooles they cast a net before them.

פותה *simplex.*

These simple sinners are to bee pitied, and the reproofe against such would not be so sharpe. *Gal.* 6. 1. the Apostle *Paul* willeth us καταρτίζειν, *to binde up*; it is a speech borrowed from Chirurgians, who with a kinde of slight and cunning put the bone in its owne place againe.

The King of *Egypts* daughter had an Impostume in her Pap, shee could suffer no Chirurgian to touch it; one takes a water-Spunge, and demands of her whether or not shee could suffer the water-Spunge to touch her Pap? In the meane time, he hath secretly a Penknife inclosed with it, and with that openeth the corruption. Physitians give Pills rolled up in sugar, that the Patient may the more easily swallow them.

2. *The relapsed sinner.*

Canon.

The relapsed sinner is in a more dangerous estate than the simple sinner; and therefore must be otherwise handled.

שׁוּב Relapsus. II.

This sin in the Scripture is called *Shani*, κόκκον, twice dyed, a Scarlet; *Esay*. 1. 18. this sin is hardly washed our, like a *recidivatio* in Feavers which is most dangerous.

Here we must take heed of *Novatus* his errour, who held, that there was no pardon for relapsed sinners: *Constantine* said well to a *Novatian* Bishop, *Tolle scalas Ætij, & solus Cœlum intrabis, Take away the ladders of Ætius, and thou onely shalt enter into Heaven*: meaning of repentance to relapsed sinners.

To such sinners the reproofe is to be increased.

Calvin.

When the Iewes sold and bought in the Temple, the first time, Christs reproofe was more milde; *Why make yee the house of God a house of Merchandise? Iohn* 2. 16. But the second time when they fell into that sin, he sayes, *Why make ye the house of God a denne of theeves? Mat.* 21. 13.

3. *The craftie sinner.*

Canon.

Asylus. III.

The craftie sinner is more hardly to bee wonne, and here there must bee great skill in reclaiming him.

I.

Negat.

Sometimes he denies the sinne, *Pro.* 30. 20, *Shee wipes her mouth, and saith she did it not.*

Celat.

Sometimes the craftie sinner hides the sinne: *Iosephs* Brethren dipt his Coat in the blood, and said, *A wilde Beast devoured him.*

The Iewes (*Ier.* 22. 14.) tooke out of the house of God the Sielings, and Sieled their owne houses with it, and that it might not be knowne, they painted it over with Vermillion.

The Iewes give an example of *Sauls* hiding his sinne, in numbring the people, 1. *Sam.* 14, 34. He called them *Battilahim*, but *Targum* hath it (*in agnis Paschatis*) *Lambes*

* This is not taken here for a proper name,

for

for the Passeover: for they thought it was not lawfull to number the people; and to eschew this, they caused every man to bring a Lambe, and so they counted the Lambs, and so knew how many were of the people. As the Romans circumven'd that Statute; when they were forbidden to carry wooll out of *Tarentum*, they would not carry woll, but they carried sheepe: so they when they were forbidden to number the people, yet they would number the Lambs.

To discover the craftie sinner, evidences would bee brought in against him; as *Tamar to Iudah, whose Signet is this?* *Gen.*38.25. So *Samuel* to *Saul, What meanes the bleating of those Ewes?* So the Prophet *Esay* 65.4. *The broth of the Swines flesh is found in your Vessels*: therefore a great probabilitie that yee have eaten Swines-flesh.

1 Sam.15.14.

Sometimes the craftie sinner extenuates the sinne.

III.
Extenuatio.

I cast it in the fire (sayes *Aaron*) *and of this came the Calfe*: *Exod.*32.25. it was little hand that I had in the matter. Exaggeration of the same is contrary to this.

IIII.
Exaggeratio.

Moses Exaggerateth *Aarons* sinne, that hee made the people naked; *Exod.*32.25. So *Dan.*9.5.

By this example, you may exaggerate the guilt of Christs blood in his Sacrament, in those that receive it vnworthily. The Iewes when they murthered *Zachary*, *Luke.*11.51. first they murthered a Prophet: secondly, a Priest, (for he was a Priest also:) thirdly, upon the Sabbath: fourthly, in the Temple: fiftly, at the Altar (which was the place of Refuge) lastly, where there was no dust to cover the blood; (for when they shed blood, they were to cover it in the ground.) But thou when thou receivest it unworthily, art guiltie of this blood: First, thou art guiltie of the blood of that great Prophet Christ: secondly, of that great high Priest: thirdly upon the Sabbath thou killest him: fourthly upon the day of expiation: fiftly, in the Temple: sixtly at the Altar,

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because it hath ה before it, *Baaslahem pro Behatsilahim*, which proper names have not.

which is the place of refuge to poore finners) the holy Table: laſtly, where there is no meanes to cover the blood.

2 So, the exaggeration of *Salomons* ſinne. 1. He committed this ſinne when he came to maturitie of age, and had paſſed his young yeares in holineſſe. 2. When hee had beene now indued with divine and humane knowledge by his Parents, *Prov.*30. 3. When he had given moſt excellent Precepts of manners. 4. When hee had built the Temple to the worſhip of God. 5. Being a Prophet.

3 So the exaggeration of the ſinne of Ieruſalem, compared with Sodome. 1. If there had beene five righteous in Sodome, the Lord would not have deſtroyed it; but there were moe righteous in Ieruſalem, than five when it was deſtroyed. 1. *Ieremy.* 2, His Scribe *Baruch.* 3, *Ebed-Melech* the Blackmore. 4, The *Rechabites*: therefore the ſinne of Ieruſalem, muſt be greater than the ſinne of Sodome.

5 *Transfers.* Sometimes the craftie ſinner transferres the ſinne on another.

Adam caſt over the ſinne upon God himſelfe, *The woman which thou gaveſt me*: *Gen.*3.12. As if he ſhould ſay; If thou Lord hadſt done thy part to me, I had not fallen in this ſnare.

When *Iudas* brought back againe the thirtie pieces of ſilver, and caſt them downe at the feet of the Scribes; they ſay, *What is that to us? See thou to it*, *Matth.*27.4. they caſt over all the blame upon *Iudas*.

Contrary to this is *retortion*; the throwing backe the ſinne upon tthe ſinner himſelfe. When *Ahab* challenged *Elias*, that he *troubled Iſrael*, he turned the blame back upon himſelfe, that it was *hee and his Fathers houſe that troubled Iſrael*, So *Numb.* 16.3. *Yee take too much upon you, yee Moſes and Aaron*: but *Moſes*, verſe.7. returnes

the

the blame upon themſelves, *Yee take to much upon you, yee ſonnes of Levi.*

The chraftie ſinner ſhifts from one ſhift to another.

When *Moſes* bad *Pharaoh*, *Let the people goe*, *Exod.* 6. how many tergiverſations uſed he: firſt, that they ſhould Sacrifice in Egypt, *Exod.* 8 8. *Moſes* anſwers to that, *That were abomination to the* Egyptians, *Exod.* 8. 26. Secondly, That *They ſhould goe, but not farre off*, *Exod.* 8. 28. *Moſes* anſwers, *They muſt goe, three dayes iourney into the Wilderneſſe*, *Exod.* 8. 27. Thirdly they ſhould goe, *but not their young ones*, *Exod.* 10. 10. *Moſes* anſwers, *They muſt all goe*, *Exod.* 10. 19. Fourthly, they ſhould goe, *But leave their Cattell behinde them*, *Exod.* 10. 24. *Moſes* anſwereth, *Not a hooſe will wee leave behinde us*, *Exod.* 10. 26.

6
Tergiverſatur.
χρυσοφύγετον.

For the crooked and ſhifting ſinners, rebuke them with that ſpeech of *David*, *Pſalme.* 18. 26. *With the gracious Saint*, thou wilt ſhew thy ſelfe gracious: *with the perfect man*, thou wilt ſhew thy ſelfe perfect: and *with the froward*, thou wilt ſhew thy ſelfe froward. The *Chaldie* Paraphraſt applyeth the gracious Saint to *Abraham*, the perfect man to *Iſack*, the pure to *Iacob*, and the froward to *Pharaoh*. Wilt thou vſe crooked and indirect ſhifts in thy ſinnes? The Lord will deale as frowardly with thee.

Targ Babylon.

Spirituall wiſdome is to be uſed in reclaiming them backe from their ſinne againe.

Canon.

In reproving ſuch, follow Chriſts rule: firſt, tell them privately; if they will not heare, then take two or three witneſſes; if yet they mend not, then publique admonition comes; and if that doe not the turne, then publique and particular application by name. See how Chriſt called *Herod* a Fox. The Lot when it was directed againſt *Achan*, firſt it fell upon the Tribe: ſecondly, it fell upon the Familiy: thirdly, upon the houſhold;

and lastly, upon the person of *Achan*; hee hid his sinne ever till it lighted upon him. The craftie sinner is not moved, when the threatning is given out generally against the Nation; neither when it is given out against the Citie where he dwels, nor when it comes to his familie; till in particular it come to his person; and till it be said to him, *Thou art the man.* Sinne is a shameleſſe thing, yee may spit seven times in the face of it before it blush.

For these publique sinnes, publique rebuke. *Hosea 7, Castigabo eos iuxta auditum cœtus ipsorum*: That is; *As the Prophets have publiquely threatned them in their meetings, so will I punish them.*

Canon. The reproofe must be given in love.

Confir. *The rebukes of those who rebuked thee, lighted upon mee, Psal.69.7.* The Apostle when hee exhorts us to beare one with anothers infirmitie, he brings the testimony of *David, Rom.*15.3. When *David* speakes those words, he is *pars læsa, the partie hurt*: The Apostle when he brings in Christ there, he is *pars offendens, the partie offending*, carrying our sinnes upon him. When we see a man offending God, wee should be angry, as though it were done against our selves. First, this will breed zeale in us, and make us zealous against the sinne. Secondly, when wee see others offend, we should remember that we may be over-taken with the selfe-same sinne, and then it will breed compassion in us. This will temper the reprover, and it will make, *Vt ignis zeli ardeat oleo misericordiæ; that the fire of zeale may burne with the oyle of mercy.* Rebuke not in anger, for then *Satan would but cast out Satan, Marke.*3.23.

Canon. The reproofe must not be kept backe for siniſtrous respect of persons.

Illust. 1. For covetousnesse. *Ezech.*13.19. *For hand-fulls of Barley, and peces of Bread*: this the Prophet calls

dawbing.

dawbing. *Gregory* fitly expreſſes the * Compariſon: for when a man dwells in a ruinous houſe, the Maſon comes and plaſters it over, making him beleeve that all is well; then the houſe falls and ſmothers him: ſo ſuch flatterers emplaiſter over matters till the wrath of God fall.

* *Gregor. Nazianz.*

So the reproofe is not to bee kept backe for feare, *Ezech.3.9. Feare not their faces Revel.21,8. Without ſhall be the fearefull.* Such fearefull who feare men more than God. *Canon.*

In rebuking thou ſhalt rebuke them, thou ſhalt not beare his ſinne for him, Lev.17.19. gnalau. So *Pſal.44. We are killed for thy cauſe, gnalai,* If thou rebuke him not, thou ſhalt beare his ſinne, or, ſuffer not his ſinne to be upon him: wee are commanded *Not to ſuffer the Beaſt to lye under the burthen.*

IIII. *The ungodly or malitious ſinner.* IIII.

The laſt ſort of ſinners are *reſchagnim, impij pecatores.* *Impius.*

Malitious dogges are not to be reproved, *Iude 15.* *Canon.*

Caſt not pearles before ſwine, Math.7.6. Dogs will turne againe and rent thee. *Canon.*

Wee have a notable example in *Elias,* who would not goe to *Ieboram* to reprove him, but left a Letter to bee ſent unto him after he was dead, 2 *Chro.*21.12.

There is a ſinne, 1. which is *vitium ſæculi,* the ſinne of the age. 2. There is a ſinne, which is *vitium gentis,* the ſinne of the Nation. 3. There is a ſinne, which is *vitium vocationis,* the ſinne of the office. 4. There is a ſinne, which is *vitium perſonæ,* the ſinne of the perſon.

Vitium ſæculi, when the whole age is corrupted with a ſinne: ſuch was the ſinne of *Polygamie* in the dayes of the Fathers: becauſe this ſinne was generally in all, yee ſhall finde it ſeldome reproved by the Prophets. *In publico peccato parcatur publico;* In a publique

Iosua, 5.

sinne, there is a publique passing over: As *Iosuah* did, not cutting off the Israelits, who were not circumcised in the Wildernesse. So 2 *Kings* 10. 20. *He destroyed not the Priests who sacrificed to the Idols.* In the time of publike defection, the *Romans* in their publique mutinies, *Solebant decimare exercitum*, were wont to tythe the Armie.

II.

Vitium gentis, is when a Country is much given to sinne, but not universally.

Arabe & latro permutantur.

Thou laiest like an Arabian by the high way: Ier. 3. 2. That is, like a *theefe*; because the *Arabians* usually rob'bd by the high way.

There shall not come a Canaanite in the house of God: Zac. 14. that is, a *cozener*, because they usually deceived.

He sent for the Chaldeans: Dan. 2. 2. That is for the *Sooth-sayeres*, because the *Chaldeans* were Sooth-sayers commonly.

Cretnses mendaces, The Cretians are alwayes lyers, Titus 1. 12.

The *Phœnicians* living in pleasure: from the Syriack word *phanack*, as ye would say τρύφερνι, *delicati, daintie.* because they used to live daintily. So the *Saracens*, from *Sarack, excurrere*, to runne abroad, because they lived upon robbery usually.

The sinne which is most usuall in the Countrey, the Preacher must marke it, and set himselfe against it. *Pro.* 14. 34. *Sinne is the disgrace of a Nation.* Stiffenecked-nesse and hypocrisie were the usuall sinnes of the *Iewes*, *Deut.* 9. 6. therefore the Prophets often reprove this sinne. So Christ reproves *Corazin* and *Bethsaida*, *Mat.* 11. 2. for contempt of the Gospell.

III.

Vitium vocationis, is that sinne, which followes ones calling.

Rachab, a *Tavernour Ios.* 2. 1. *Iames* 2. 25. calls her a *harlot*, because usually they who are Tavernours are such.

For

For the amending of this, if it be simply a sinne, this Trade or any other, it is to be refused: and if it cannot be practised well without sinne, it is to be left.

The last is *vitium personæ*, when a particular man is given to such a sinne. IIII.

Here the reproofe should arise, according to the nature of the sinne, spoken of before.

CHAP. IV.

Of Consolation.

THE second part of the Application of Doctrine, is Consolation, in which first wee must understand, that a Christian man is either considered, as one fighting, or foyled. *Canon.*

The comfort that a true Christian hath, in his fight against sinne.

AS he is considered fighting, his greatest tentation is derelict̃ion, that he is left of God.

This is the Consolation, that God can never leave him. For the better understanding of this, marke that first, in Christ there are three Coniunctions; First betwixt his Godhead and manhead, that was a divine coniunction. The second, betwixt his soule and body, that was a naturall coniunction. The third, betwixt his soule and grace, that was a spirituall coniunction. Marke how the divine coniunction excels the naturall coniunction; so doth the spirituall excell the naturall.

1. Christs Godhead and his manhood could never be separated; for when his manhood was in the grave, it was the body of God; otherwise at the Resurrection, there

Canon.
The first estate of a Christian in his fight against sin.
I

there had beene a new incarnation, 2. Christs soule and grace could never be separate, onely Christs soule and body were separate by death, therefore grace and the soule can never separate againe. If the first linke of a Chaine hold, then the rest are sure: Christs Godhead and his manhood cannot be separate; neither can his soule and grace: so neither can the soule of the childe of God and grace.

Secondly, that Christ was both *viator* and *comprehensor*: if Christ as *viator* spake as though hee were left of God his Father, these words, *My God, my God, why hast thou forsaken me?* what marveile if a poore Christian bee brought to this estate.

III. Thirdly, his comfort is, that he cannot be left: first, in respect of God the Father: for *whom he loues he loves to the end: Ioh.13.1.* there is no shadow of change with him.

1.

2. Secondly, in respect of the strait coniunction betwixt Christ and his members, that it cannot be separated againe, 1 *Cor.6.17. agglutinatur Christo, is glewed to Christ.* From this comes his daily intercession for us, as he sayes himselfe, *I have prayed for thee Peter, that thy faith should not faile, Luk.22.32.* the third is in respect of the holy Spirit, who is called *Arrhabo, the earnest penny of our salvation, Ephe.1.14.* He is not called the pledge of our salvation: for a pledge may be taken up againe; but he is called the *earnest-penny*, which is a part of the bargaine, which cannot be taken up againe.

κολλω μαι.

3.

Object. But the Christian in his desertion feeles not the comfort?

Answ. There is in the Saints *certitudo evidentiæ*, and *certitudo adhærentiæ.* The Saints in their greatest extremity, they have *certitudinem adhærentiæ*, although they have not *certitudinẽ evidentiæ. Iob* sayes, *Chap.13.15. Although thou̅ shouldst kill me, yet I will trust in thee. Psal.130. Out of the deepes I have called upon thee.* In this case he must doe

as

as *Phereeides* the *Athenian* did; who held the ship on the shore with his hands, & one of them being cut off, he held with the other, and both being cut off, he held with his teeth: so should a true Christian do in the time of his greatest dereliction.

Obiect. But how shall we know in this temptation, that ever he loved God.

Answ. There is *ordo συνθετικος*, from the first to the last; and *ordo ἀναλυτικος*, from the last to the first: that is, from the generall knowledge of things to the particular, and from the particular to the generall. The Christian in this case must follow this *ordo ἀναλυτικος*: if hee have but this testimony, that he may cleave to in his desertion, that he hath loved the Saints of God, because they were the Saints of God, and for no other cause; and received them in the name of the Saints, it is a sure note that hee loves God, *and is passed from death to life*: 1 *Ioh.* 3.14. Christ at the latter day will keepe this order (*when I was hungry, yee fed mee, &c.*) *Matth.* 25.35. because this is the most sensible note, to goe from particulars to a generall.

Canon. The second estate of a Christian in his fight against sin.

II.

The second degree of an exercised Christian is, when he is in the skirmish, *in antipiti pugna*, as *Paul* was, when he saies, *Rom.* 7. *O wretch that I am, who shall deliver me out of this body of sinne.*

Thy consolation is, first in propounding Christ his example: There was a fight betwixt Christ his *velleitas* and *voluntas*; as there is in thy selfe betwixt sinne and grace.

The consolation is, secondly, that in Christ there was such a fight, to sanctifie thy combat, and to purchase the victory to thee.

I. Christ in this combat, first, hee is βραβευτης *moderator certaminis*, *Marshall of the Campe*. When the Israelite and the Egyptian fought together, which of them favoured

red *Moyses*? Killed hee not the Egyptian, and saved the Israelite? So, will not Christ favour grace, and kill sin?

2. Hee is συμμαχος, hee enters into the lists with thee; he is not only ὁμοιοπαθὴς, who hath suffered the like things; but he is συμπαθὴς also, who hath compassion with thee in the selfe-same combat. 3. Hee is not onely συμπαθὴς, but also μετριοπαθὴς, who knowes our weakenes: and how much wee are able to doe in the fight, and then comes hee in and helpes as a good second: *Compatitur nobis Christus, ratione charitatis, & ratione iustitiæ*: *Christ suffers with us, by reason of his love, and by reason of his iustice, Ratione charitatis*, as when hee saw the people hungry in the wildernesse, he had compassion upon them; so, when hee wept over Ierusalem. But *ratione iustitiæ*, when as he is our cautioner, hee satisfies for us; and as our second, hee is bound by the law of armes, to fight with us and for us.

3. Hee is νικηφορος, therefore in him wee are more than Conquerours: hee will not suffer Satan καταβραβευειν, *Coloss.* 3. 15. *Præripere nobis palmam*, To take the palme out of *our hands*.

The conflict of the Saints of God is in the right subiect, in the right manner, and to a happy end.

Canon I. In the right subiect, grace and sinne are mingled through other, in all the faculties of the soule: for there is not a faculty, but it hath grace in it as well as sinne. *Hos.* 7. 8. describing *Ephraim*, sayes, that hee is *like a Cake bak't upon the one side, and raw upon the other.* This is not that Christian combat; if it were *Christiana lucta, a Christian wrastling*, then there would be some part raw, and some part bak't, on every side. When *Medea* said, *Video meliora, & deteriora sequor*: *I see the right, but follow the wrong*; it was not *lucta Christiana*, but *ethica*: it was not betwixt the will, and the will; but betwixt the understanding, and the will. The will

was

was wholly the Devils here, although there was some glance of light in the understanding; but in the regenerate, there is no faculty that God hath not put some grace into.

If some inferiour part be good, and the rest bad, a man takes not the denomination from that: as a blacke-moore is not called white, because his teeth are white; so a bad man, having some good parts, hee cannot for this be called good. Of two superiour parts of man, if the liver be good and the heart bad, hee is not called for this a sound man; but if there be some soundnesse in both these parts, and some blemish; yet hee takes the denomination from the better part. If the inferiour be bad, and the superiour good, hee takes the denomination from the good part. If a Target be blacke upon the one side, and white upon the other, the Target is neither called blacke nor white: so, *This people drawes neere to mee with their lips, but their hearts are farre from mee*: here the people are esteemed lukewarme. 1. 2. 3. 4.

To apply this unto a Christian that is in combate; we must marke, that in the regenerate, (because both in the will and understanding there is grace and sinne,) they take the denomination from the best part: grace is not onely in the inferiour, but also in the superiour part; not onely in the one part, but also in the other; although there be more sinne than grace, hee takes the denomination from the best part. There is much water and little wine mixed in a glasse, yet it is called a glasse of wine: so, of a Christian; if there bee many bad parts in him, and one good, hee hath the denomination from the best part; to wit, that hee is a good Christian.

The conflict is in the right manner in the Saints of God. *Cause.*

Sinne

21

Sinne is not in them, *in extensis gradibus:* 1. Some sins are in the will, but not from the will, as originall sinne. 2. Some sinnes are in the will, and from the will, as the sinnes of the unregenerate. 3. Some sinnes are partly from the will, and partly against the will, as the sinnes of the regenerate. The thing which wee doe, is either ἑκὼν, ἄκων, vel ἐξ ἀκὼν: *Sponte, willingly: invitus, against our will: non sponte, not willingly. Non sponte,* are those mixed actions of the children of grace, which are partly with their will, and partly against their will; as the Merchant in the storme casts his goods into the Sea, partly with his will, and partly against it.

Comfort.

The consolation of the Childe of God is this; that hee sinnes not with full desire, because grace hinders the will not to give full consent; the wicked hath nothing to restraine his desire, therefore he sinnes with full consent and greedinesse.

1.

The childe of God and the wicked goe thus farre in sinne together. First there is *aversio*, a turning away from God. 2. There is *inescatio*, a baite, 3. There is *delectatio*, a delight. 4. Consent; but here the childe of God and the wicked part; for the childe of GOD gives never the full consent. 5. The wicked goes forward in the fact. 6. In the habite. 7. In the gloriation. 8. In the defence. 9. In the despaire. 10. In the condemnation. From consent to condemnation they very much differ, if not altogether. The childe of God, and the wicked commit the selfe-same sinne, but not after the same manner. A woman who beares her childe in the seaventh moneth, and shee who beares her childe in the ninth moneth, both bring forth a childe: yet there is great difference; the one is a strong childe, and gets the full growth; the other a weake childe, who hath not gotten the full growth. So the sinnes of the children of God get never the full growth; but the

sinnes

sinnes of the wicked get the full consent and growth.

II. Marke in a sinner the sundry degrees how sinne is perfected: 1 *Aggreditur peccatum, sed non ingreditur: It comes forward but it enters not*: *Matth.* 4. as it set upon Christ but it enters not in. 2. *Ingreditur, sed non progreditur; It enters in, but goes not forward*, as in *Paul, Rom.* 7. 3. *Aggreditur, ingreditur, & progreditur, It comes to, it enters in, and it goes forward*; as in *David* when he committed murther and adultery. 4. *Aggreditur, ingreditur, progreditur, & perficitur: It comes to it, enters in it, goes forward, and is perfected*; as in *Iudas.*

III. Our Lord, when the tentation was offered to him, was like the fish, which takes no notice of the bait, when it is presented to her. The childe of God is like the fish which is delighted with the baite, leapes to it, nibbles at it, but falls backe againe: but the wicked are like the fish, which leapes at the bait, and are hanged upon the hooke.

3. Lastly, in the happy issue that the childe of God hath in his sinning; his sinne decreasing, and grace increasing.

Hee is not like darkenesse at mid-night, where is no light; neither like the evening, where it growes more darke; but like the morning, that growes more cleare unto the midst of the day. That God who made light to shine out of darkenesse, makes light to shine peece and peece out of their darke hearts. In this combat although they say with *Rebekka*; *Gen.* 25. 22. 23. *It had bin better for me, that I had never conceived*; they shall get an happy answer; *The elder shall serve the younger*; sinne shall serve grace. Vnder the Law, *Deut.* 22. if violence had bin offered to a maid, if shee cryed out, shee was not to dye; but if shee held her peace, she was to dye. So when these assaults of Satan offer a kinde of violence to the soule, if they cry out with *Paul, O wretched man that I am, who*

shall

shall deliver me, *Rom.* 7. It is a sure note, that they shall not dye but live.

Canon. The third estate of a Christian in his fight against sin.

The third estate of the Christian is, when hee is in pursue of the enemie, then the sicknesse is in the declination.

Comfort.

Here Christs death, and lying in the grave, is thy comfort, who will pursue the enemies, and bring them forth, as *Iosuah* did, that the true Israelites may set their feete upon their neckes; to the which *Paul* alludes, when he sayes, *Rom.* 16. *The God of peace tread Satan under your feete.*

In this pursuit, thou must take heed that thou be not too remisse: suspect this *Parthian*, for when hee is flying, then he is most dangerous, and can doe hurt enough; Thou must not doe as *Ioash* the King of Israel did, 2 *King.* 13. to smite the ground but three times, but smite it seven times, that there may be a full victory gotten. 2 *Sam.* 18. *David* would have had *Absolon* spared in the chase; but spare not sinne, pursue it till the Sunne set, as *Iosuah* did the *Canaanites*, *Ios.* 12.

Canon. The fourth estate of a Christian in his fight against sin.

The fourth estate of a Christian is, when he is not in the hot skirmish against sinne, but hath overcome it: Grace is not excluded now, nor drawne from his standing, but hath the commandement in the soule; yet hee feeles some wants, and complaines still of his defects.

Comfort. I

Consolation. 1. What canst thou object against thy selfe, which Christ in part obiected not to his Disciples? Complaineſt thou of hardnesse of heart? So did he object that to some of them, *Mark.* 14. 40. There is great hope, because thou feeleſt it, thou shalt be cured of it. In Hectique fevers, 1. the disease at the first is hardly knowne, but soone cured. 2 It is easily knowne, but hardly cured. 3. It is easily knowne, but never cured. So hardnesse of heart at the first is hardly knowne, and

if

if it be knowne it is ſoone cured. Secondly, if thou complaine of doubting, how oft obiected Chriſt that to his Diſciples? yet commended their faith, beleeving but *radicaliter*. If, of flowneſſe to beleeve? ſo obiected he that to them.

What ſinne ever was (except the ſinne againſt the holy Ghoſt) but there was a ſacrifice for it? for originall ſinne; for a ſinne of errour or infirmitie; and for a ſinne of ignorance. 2.

What ſinne is there but Chriſt prayed for it? for ſinnes of ignorance, *Lord forgive them: for they know not what they doe*: *Luk.* 23. 34. Againſt defection, *I have prayed for thee Peter, that thy faith ſhould not faile, Luke* 22.32. 3.

What Euchariſticall Sacrifice but had ſome imperfection with it? the Oyle which ſerved in the Candleſticke, *Exod.* 27.2. was *Myrrha libera, Oleum contuſum*, beaten in a Morter; it had no dregges in it; but after they tooke the ſelfe-ſame Olives and put them in a Preſſe and preſſed out more oyle; this Oyle was not ſo pure as the firſt, but mixed with ſome dregges; this Oyle was uſed in Euchariſticall ſacrifices: which was to teach us, that Chriſt accepts of our Offerings, although there bee much infirmitie mixed with them. No expiatory Sacrifice might have leaven joyned with it; but Euchariſticall Sacrifices might have leaven joyned with them: this was for conſolation of the Saints, and to teach them that God accepts of their Sacrifices, although much infirmitie and doubting bee joyned with them. 4.

But why leaves the Lord ſuch ſinnes in his Saints, ſo long as they are in this life? *Obiect.*

That his grace may be perfitted through our weakneſſe: It was the ſecond Temple that Ieſus Chriſt came to reſtore, though many wants were in it: the *Anſw.*

firſt Tables which God writ upon, were broaken; the ſecond Tables were thoſe which were reſerved in the Arke.

Secondly, God leaves ſinnes in the Saints to humble them, and to keepe them from preſumption; as the dregges are kept with the Wine, that it ſhould not corrupt.

Canon. The Saints are iudged; *in foro nova obedientiæ, non ſtricti iuris.*

Illuſt. *In foro novæ obedientiæ.* 1. Hee accepts the will for the deed. 2. Hee accepts the perſon firſt, and then his Sacrifice, for he looked firſt upon *Abel*, and then upon his Sacrifice. 3. *In foro novæ obedientiæ*, hee accepts the end, although the meanes oftentimes bee defective; remember the patience of *Iob*. 4. *In foro novæ obedientiæ*, Chriſt is both the Advocate and the Iudge.

2 *In foro novæ obedientiæ*, God abſolving a ſinner, ſayes, *Seeſt thou not the righteouſneſſe of my ſervant Iob? Iob.* 1.8. *David was a man according to the heart of God*, 2. *Sam.* 15.4; *but in the matter of Vriah: Zachary and Elizabeth walked vprightly before the Lord, Luke* 1.6.

They are not cenſured *in foro ſtricti iuris*, where firſt the worke is tryed, and then the perſon, where a man muſt anſwer *ad ultimum quadrantem, to the vttermoſt farthing*; *Mat.* 18.34. where God ſits as a ſevere Iudge, where Chriſt is not as mediator; where they muſt anſwere for every Idle word; which *David* deſires to be free of, when he ſayes, *Enter not into iudgement with thy ſervant, O Lord, Pſal.* 143.2.

Canon. To the Saints, *Omnia ſunt Euangelica, All are glad tidings.*

IIluſt. *Doe this: and thou ſhalt live, Rom.* 10.5. this is Legall. The Priviledge of the Saints is this; doe this, either by thy ſelfe or by another, to wit, Chriſt; but to the wicked it is Legall, doe this by thy ſelfe.

CHAP.

CHAP. V.

The comfort that a Christian hath, who is stained with some great sinne.

THe foyled Christian is he who hath fallen into some greate sinne. *Canon.*

The consolation to him is, that he hath not fallen quite away. In the incestuous *Corinthian*, there was flesh and spirit, even when he was given over to Satan and excommunicate. *Eutychus*, *Acts* 20. 10. when he fell dead from an upper loft, all who beheld him thought he was dead: *Paul* imbraces him in his armes, and sayes, *He is not dead*, his life is yet in him; The Saints of GOD will get great falls, and in the iudgements of men seeme to be dead; yet the Lord imbraces them in the armes of his mercy, and sayes, they are not dead, there is yet life in them. *Comfort.* *Nota*

Some things are of the Spirit, but not with the Spirit; as the gifts of common illumination. Secondly, some with the Spirit, but not of the Spirit; as the sinnes of ignorance and infirmitie in the Saints. Thirdly, some both with the Spirit, and of the Spirit, as the saving graces of the Elect. Fourthly, some neither of the Spirit, nor with the Spirit; as the sinnes of malice, and reigning sinnes in the wicked. The foyled Christian comes never to this degree.

The Church of *Rome* are miserable comforters to sinners, sundry wayes, *Canon.*

First they hold, that they have the same power which Christ hath to remit sinne; because they make the bodie of Christ (as they speake) in the Sacrament: we and they differ in this poynt. *Illust.*

To conceive this the better, wee must consider, in the forgivenesse of sinnes, that there is a threefold power,

1. the first is *authoritatis*, the second is *poteſtatis*, the third is *miniſterij*. *Authoritatis* is that, which one hath principally of himſelfe, and not of another, ſo God onely pardons ſinnes: the ſecond *Poteſtatis*: or *excellentiæ*, which one exerciſes, delegate from another, but by way of excellencie; and ſo Chriſt as Mediator, pardons ſinne: thirdly, *Miniſterij*, when onely by intimation in the name and authoritie of the ſoveraigne Lord he proclaimes it: and ſo Miniſters pardon ſinnes; God pardons ἐξουσιαστικῶς, the Miniſter onely but ἀξιωματικῶς.

2 There is *totum poteſtativum*, and *totum contractum*; *totum poteſtativum*, is the power which is in the King; *totum contractum*, is the power which is in an inferiour Magiſtrate: *totum poteſtativum*, is the power of ſeeing in the ſoule; *totum contractum*, is the power of ſeeing in the eye: Chriſt hath the whole power; but his Miniſters have it not as *totum contractum*, as inferiour Magiſtrates have power; but onely as Heralds or Purſevants, who make intimation of the Magiſtrates decrees; but have no power at all in their owne perſons, but cloathed with the authoritie of the Superiour.

II. Secondly, in the manner of the confeſſion, they are miſerable comforters.

1 Wee hold that confeſſion is neceſſary: for, as under the Law, hee who held any uncleane thing in his hand; although he waſhed himſelfe never ſo often, he was ſtill uncleane; ſo he who repents of his ſinnes, and keepes one ſtill, is ſtill uncleane.

2 Seeondly, wee hold, that for greater ſinnes, greater confeſſion is requiſite. *Peter* thrice denyed Chriſt; hee got three admonitions by the Cocke: Chriſt asked him three times, *Loveſt thou me Peter? &c. Iohn* 21.7. So hee muſt confeſſe three times, becauſe his ſinne was ſo great.

Navar. Inſtr ad Conf. They hold, that in Confeſſion there muſt be all theſe circum-

circumstances; who sinned, when he sinned, how hee sinned, how often hee sinned; and they will have the whole sinne *circumstantionatum*, to bee confessed: this Confession, (they say) it merits. This particular Confession of all sinnes (for to make a pick-locke of it, and to learne out the secrets of the world) is iniurious to the estate of the common-wealth: but to thinke to merit by it, is iniurious to the merits of Christ.

III. Thirdly, in the sin confessed, they are miserable Comforters, in which we and they differ.

They hold, that sinne is *veniale ex causa, veniale ex forma, & veniale ex eventu*, they set up * a false Glasse which represents not the shape of the sinne to the people.

ἑτεροσχημων

I *Ex causa*, that which comes of ignorance; as first, *ex metu, of feare*: secondly, *ex non aduertentia, by not taking heede*; thirdly, *ex defectu iudicij, by defect of understanding*: these they hold to be sinnes pardonable *ex causa*; but before God they extenuate sinne onely, and excuse it not altogether. *Paul* confesseth his sinne of ignorance; and there was a Sacrifice under the Law for the sins of ignorance. *Heb.9.7.*

II. Secondly, they hold, that there is a sinne, *veniale ex forma*, which is so little in it selfe, even *Peccadillo*, so that it merits not death; whenas the Apostle sayes, that *The wages of sinne is death*; *Rom* 6.23. but sinne hath both a potentiall and an actuall guilt in the wicked; yet there is possibility of pardon, if they had grace to seeke it; but otherwise it is damnation in them. Secondly, sinne hath a potentiall guilt, but not an actuall guilt, as the sinnes of the godly: Here is *reatus concupiscentiæ, sed non personæ*: *The guilt of lust, but not of the person*: Here is *damnabilitas*, but not *damnatio*. Thirdly, sinne hath both the potentiall, and actuall guilt, which cannot be pardoned; as the sinne against the Holy Ghost. But wee deny that there are sinnes so small, which have

I. I.

I.

2.

1. neither the potentiall nor the actuall guilt. The sinnes of the wicked, are like the Serpent, which hath power to sting, and doth actually sting; but yet might be charmed, *Num.* 21.6. The sinnes in the children of God that are pardoned, are like the Serpent that hath no power to sting, although it have a sting in it selfe; as the Viper upon *Pauls* hand, *Act.* 28.5. The sins of those who commit the sinne against the Holy Ghost, are like the Serpent which cannot be charmed at al, *Psal.* 58.4. But that there is a Serpent which hath no venome at all in it, or a sting to hurt, that we deny.

III. *Veniale ex eventu*, through the mercy of God, wee grant that sinne is pardonable; but not through the smallnesse of the sinne it selfe.

IIII. Fourthly, in the medicine they are miserable comforters: 1. They propound onely the outside of Christs suffering to sinners; as his whipping, scourging, and the paines of his body: but they never set before them the inward part of his suffering, the torments which he suffered in his soule.

2. Secondly, they mixe the merites of the Saints, with the merits of Christ for consolation; like the Iewes at the first, when they were to execute malefactors, they gave them wine to comfort them, alledging that place of the *Proverbs* 31.6. *Give wine to him who is of a sad heart*: but afterward they found out this; to mingle Myrrhe, and to give it them in their drinke, for to make their heads giddy, that they might feele no paine; but they were miserable comforters in this; and Christ refuses this kinde of drinke. So at the first, the Church of God presented to the sad-hearted, and miserable sinners, in their death, only the blood of Christ; but the Church of *Rome*, as miserable comforters, began to mixe sinne (like *bitter Myrrhe*) as mens mirits, and the milke of the Virgin *Mary*, and such like trash, with the body of our

This is *Poculum tremoris*, Psal. 60.

our Lord: but as the Lord refused that wine mixed with Myrrhe; so should all Christians in their death, refuse this mixed drinke, which will intoxicate their braines; and take them onely to the blood of Christ. The *Amphibion* playes now in the water; and now upon the land; but when shee is once wounded, then shee is glad to retyre to the land. So Papists, although now they play like *Amphibia*, betwixt Christs merit, and mans merit; yet in their death they are glad onely to take themselves to the merit of Christ. *Bellarmine, Tutius est in sola morte Christi acquiescere: It is more sure to rest in the onely death of Christ.*

CHAP. VI.

Of the manner how the Priests under the Law blessed the people.

Canon.

WHen they blessed the people, they lifted up their hands.

Conf.

Lift up your hands in the Sanctuary, and blesse. Psal. 134.

1. *Illust.*

The Priests lifted up both their hands, when they were to blesse the people: because they could not lay their hands upon all the people, they lifted them up. They used ordinarily, when they blessed, to lay on their hands; but because they could not doe this to all, they lifted them up onely.

2. Secondly they lifted up their hands, *ad scapulas, to their shoulders points*, when they blessed.

3 Thirdly, they blessed in the holy tongue.

4. Fourthly, with a high voyce.

5. Fiftly, face to face.

Sixtly,

6. Sixtly, in the name of * *Iehovah*. If they had met a man out of the Temple, they would have ſaid, *We bleſſe thee in the name of Adonai*; but not of *Iehova*.

* *baſhem Iehampareſh.*

7. Laſtly, they thrice repeated this *Numb. 6. Iehova bleſſe thee, &c.* to ſignifie that they bleſſed in the name of the Trinity, Father, Sonne and holy Ghoſt. So *Iohn, Revel. 1.4,5.* wiſheth *peace from him which was, is, and is to come*; (that is) God the Father, and from the ſeven Spirits which are before the Throne, (that is) the Holy Spirit, and from Ieſus Chriſt.

Cataſtrophe.

I Conclude this Booke, with that phraſe of the Talmud, ללמיר ע"מ ללמד *Diſcendum, propter docendum; diſcendum nobis eſt ea fine, ut aliquando alios doceamus: We muſt learne for to teach:* (that is) *we muſt learne that ſometimes we may teach others.*

lelammod lilmod. עלסנח

FINIS.